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IN THIS ISSUE

- GUIDE POSTS
- WHAT IS THE MEANING OF "UNION WITH GOD"
- LORD OF THE UNIVERSE
- BABA NANAK WAS A MUSLIM
- ISLAM AND SCIENCE
- MORAL QUALITIES
- OUR ILLUSORY WORLD
- THE BUDDHA AND HIS ORIGINAL TEACHINGS
- BRAHIN AHMADIYYA

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 REVIEW of RELIGIONS

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The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

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CONTENTS

Page

- | | |
|---|----|
| 1. Guide Posts
(Bashir Ahmad Orchard) | 2 |
| 2. What is the Meaning of "Union with God"
(Hazrat Mirza Bashir-ud-din Mahmud Ahmad) | 5 |
| 3. Lord of the Universe
(Bashir Ahmad Orchard) | 8 |
| 4. Baba Nanak was a Muslim
(Dr. Qazi Muhammad Barkatullah) | 14 |
| 5. Islam and Science
(Syed Fazal Ahmad) | 20 |
| 6. Moral Qualities
(Sayings of the Holy Prophet) | 28 |
| 7. Our Illusory World
(Bashir Ahmad Orchard) | 29 |
| 8. The Buddha and His Original Teachings
(M. Masud Ahmad) | 33 |
| 9. Brahini Ahmadiyya (Part IV)
(Syed Hasanat Ahmad) | 46 |

Guide Posts

RICHES

(Bashir Ahmad Orchard)

“Riches are not from an abundance of worldly goods but from a contented mind.”

(Holy Prophet).

Nothing is more coveted than money. The acquisition of more and more wealth is the paramount concern of the majority of people throughout the world. The rich want to become richer even though they are already surrounded with abundance. They have little realisation or faith in God but live from day to day seeking ways and means to better their material life. There is no harm in trying to improve one's material lot in life but one's whole attention should not be riveted on this project to such an extent as to overlook and neglect one's spiritual obligations. God declares in the Holy Quran:

“Surely he is very keen for the love of the world.”

(100:9).

How true this is; and also how unfortunate. Little attention is given to the acquisition of spiritual and moral qualities which are essential ingredients for the development of a noble character which is the mark of real wealth:

“Character is property. It is the noblest of possessions.”

(Samuel Smiles).

There are many people who are devoid of worldly riches but on their heads they wear a crown studded with jewels of virtue which makes them wealthier than the richest monarch. We read in the Holy Quran:

“Verily, the most honourable among you in the sight of Allah is he who is most righteous.”

(49:14).

Excellence of character — unlike gold and silver — is a treasure from which

we are not parted at the time of death, for it colours the soul both here and in the Hereafter. How poor is the person who owns nothing more than a large bank balance and material possessions.

“And it is not your wealth or your children
that will bring you near us in rank but
those who believe and do good works will have
a double reward for what they did.”

(Quran 34:38).

“Mutual rivalry in seeking increase in worldly
possessions diverts you from God.”

(Quran 102:2).

“It is easier for a camel to pass through the eye
of a needle than for a rich man to enter
the kingdom of God.”

(Matthew 19:24).

“The amassing of wealth is one of the worst
species of idolatry; no idol more abasing.”

(Andrew Carnegie).

Conversely, the striving to excel one another in virtue and good works
draws one nearer to God:

“Vie then with one another in good works.”

(Quran 2:149).

This is the means of becoming rich in this world and in the world to come. O
the delight of spiritual riches! Their value far exceeds the material ornaments
of this life:

“Wealth and children are an ornament of
the life of this world. But enduring good
works are better in the sight of thy
Lord in respect of immediate reward and
better in respect of future hope.”

(Quran 18:47).

The Bible states:

“The love of money is the root of all
evil.”

(1 Timothy 6:10).

This does not imply that money itself is the root of evil but rather the love of
money. Gold and silver have become gods of the time. It is idolatry at it's
worst.

Who is rich? Not the person possessing material wealth and comforts but

the one who lives for God, does good works and treats his fellow beings with compassion and kindness. The owner of a tranquil spirit and a heavenly heart. It has been truly stated:

“Riches are not from an abundance of worldly goods but from a contented mind.”

(Holy Prophet).

“A good name is more to be desired than great riches.”

(Proverbs 22:1).

“No man can tell whether he is rich or poor by turning to his ledger. It is the heart that maketh a man rich. He is rich according to what he is, not according to what he has.”

(Henry Ward Beecher).

Our life span on this planet may be likened to a few seconds compared with the age of the universe which has been rolling around in space for billions of years. We come and go in a moment of time. The angel of death awaits us all. Real prosperity does not lie in the acquisition of wealth and property but through purity and righteousness:

“Verily he truly prospers who purifies himself.”

(Quran 87:15).

“Do good that you may prosper.”

(Quran 22:78).

“The best provision is righteousness.”

(Quran 2:198).

Benjamin Franklin — the eighteenth-century American scientist and statesman — remarked that money has never made a man happy. The more he has the more he wants. The rich man is he whose mind is full of golden thoughts and who radiates spiritual sunshine wherever he goes. May we truly enrich our lives more and more day by day — Amen.

What is the Meaning of "Union with God"

(Hazrat Mirza Bashir-ud-din Mahmud Ahmad)

It is really beyond the power of man to describe such an essentially spiritual experience; it can be realised but can hardly be fully described. He alone who experiences this condition can understand the nature of it, but he cannot convey an adequate impression of it to another, for it is an entirely novel experience and people can understand the nature of only those experiences through which they have themselves passed. For instance, we can describe the taste of sugar to a man who has himself tasted it and when we say to such a person that a certain thing is very sweet he will at once realise our meaning. But a man who has never tasted sugar can never fully realise what sweetness means. We can give him a poor and imperfect idea of it by distinguishing it from other things which can be tasted, but the only perfect way of making him understand what sweetness signifies would be to put a lump of sugar in his mouth and to tell him that it is sweet. Similarly the nature of the experience of a meeting with God cannot be put in words, but as this is a matter which concerns faith and on which depends the whole spiritual progress of man, God invests those who have gone through it with such attributes that everybody can perceive that they stand in a special relationship towards the Living God. Just as a machine becomes alive when it is connected with an electric current, and people can at once recognise that some mighty force is working through it, so is the case with those who attain to union with God, and since the beginning of time this fact has been proclaimed in the same way. The fact that Noah, Abraham, Moses, Jesus and Muhammad (on whom be peace and the blessings of God) and the other prophets of God were His favourites was proclaimed to the world only through the manifestations of God's attributes for them; otherwise the nature of the relationship in which each of them stood towards God was not and cannot be understood by any stranger.

With beings that belong to the world of spirit a relationship can be established only through perfect understanding and knowledge. The Holy Quran describes this understanding or realisation as being of three kinds or having three stages. The first stage is called knowledge or realisation by inference. In this stage a thing is not itself visible but its effects are visible from which a man can conclude that the thing exists. The second stage is knowledge

or realisation by sight. In this stage not only are the effects of a thing visible but the thing itself is seen, although its nature has not been completely realised. The third stage is the stage of perfect realisation or experience, that is to say, as complete an understanding of the nature of a thing as it is possible for a man to have, both through an observation of its effects on others and a realisation of its effects on himself. This is called perfect realisation. These three stages may be illustrated by a reference to the knowledge and realisation of fire. When a man sees smoke from a distance, he concludes that there must be a fire from which it issues, but he cannot be certain of it, for there is the possibility that his eye might be mistaken and what he imagines to be smoke may be merely dust or a mist. But if he draws nearer and sees the flames with his own eyes, his certainty will increase, but perfect realisation of the nature of the fire cannot be achieved till he puts his hand in it and experiences its burning effect. There are sub-divisions of these stages of realisation, but these are the principal ones, and man is constantly striving to attain them. We find that when a child begins to grow up, he wants to realise the nature of everything and is not afraid to put his hand in the fire to experience its effects. I imagine there would be very few children in the world who have not, at some time or other, scorched their hands in an attempt to find out the effects and nature of fire.

Islam lays down the same three stages of realisation. The first stage is, that a man hears about the manifestation of God's attributes from others, or reads in books as to how God used to deal with His servants in the past, and he begins to think that there must be some reality underlying it. But this creates no more than a temporary impression on his mind. For, when he begins to strive in the same path himself he at first meets with disappointment and very often loses courage, like a man who, from a distance sees smoke rising up, begins to advance towards it, but as he proceeds further he sees nothing but smoke without any other indication of a fire, till he begins to imagine that his eye had deceived him and that what he had seen was not smoke but possibly a speck of cloud or some other similar thing. Only such persons are satisfied with the ancient records of the lives of holy men as never strive to have an experience at first hand themselves, and whose self-complacency remains, therefore, unshaken. This, however, is far from being enviable. Islam does not confine man to the first stage of realisation, it keeps the door open to the highest stage, and it claims that any one striving after God in accordance with its teachings, gain in understanding and realisation in proportion to his efforts, and that there is no stage of realisation, which was opened for others but from which men are now debarred, I have explained that true realisation is a purely inward condition of mind; it is that sharpness of spiritual vision by which man begins to perceive the attributes of God in a new light. It is that keenness of spiritual perception by which man discovers himself clothed with the attributes of God, but as every condition and experience has an outward manifestation, the perfect realisation of God or, in other words, union with

God, has also its outward manifestation by which the other people as well as the man himself realise the relationship with God. It is obvious that when two things approach each other the peculiar quality of one affects the other. For instance, a man who approaches fire begins to feel its heat, and a man who approaches ice begins to feel cold; similarly, if he touches a perfume, his body or his clothes begin to emit its fragrance, and if he is near another man who utters a speech, he can listen to it. In the same way, it is necessary that a man who attains to a stage of union with God should manifest certain qualities which should show that he has attained to that state of blessedness. For, if there is nothing more than a mere verbal assertion, how can we distinguish between the claims of an imposter and a righteous servant of God, and what benefit can other people derive from seeing or associating with the latter?

Islam has described three stages of union with God, which can be distinguished by their manifestations. They are the proof of a man having attained to union with God, and they are also the means of increasing one's belief in God. The *first* stage is that of acceptance of prayer. The *second* is that of revelation, and the *third* is the stage in which man becomes the manifestation of divine attributes.—(*Ahmadiyyat or the True Islam*).

PROHIBITIONS FOR MEN

Ali relates: I saw the Holy Prophet take a piece of silk in his right hand and a piece of gold in his left and heard him say: The wearing of these two is unlawful for the males among my followers.

(Abu Daud)

Abu Musa Ash'ari relates that the Holy Prophet said: Wearing silk and gold has been made unlawful for the males among my followers and lawful for the females.

(Tirmidhi)

Huzaifah relates: The Holy Prophet forbade use eating or drinking out of gold or silver vessels, and wearing of silk and brocade or sitting on them.

(Bokhari)

Lord of the Universe

(Bashir Ahmad Orchard)

“All praise belongs to Allah alone,
the Lord of all the worlds.”

(Quran 1:2).

The vastness and wonders of the universe lie beyond the comprehension of man despite rapid advancement in astronomy. What is the universe? It is the whole of creation embracing all existing things. The night sky reveals innumerable stars twinkling in space. It has been estimated that thirty thousand million stars can be photographed; but they are only a fraction of those which lie beyond the range of the camera and telescope. When we begin to dwell on the wonder of all the heavenly bodies burning and rotating in space we are unable to deduce any logical explanation for the celestial panorama which confronts us other than a clear sign of the existence of God — the Designer of the universe.

The distances of the stars from the earth are so great that the mile is too small a unit of measurement. Distances are calculated in light years. Light travels at the speed of 186,000 miles per second which is so fast that it can travel around the world seven and a half times in one second. Moonlight takes only one and a half seconds to cover its 238,000 miles to earth while sunlight takes just over eight and a quarter minutes to complete its 93,000,000 miles journey. These distances are comparatively short when compared with the distances of some of the planets within our solar system. Uranus and Neptune rotate 1600 and 2675 million miles respectively away from the earth while those of the stars in outer space beyond the confines of the solar system completely stagger our minds. The nearest star is 25 billion miles away which means that its light takes well over four years to reach the earth; but this distance is absolutely insignificant with that of thousands of millions of light years which our largest telescopes can probe into space!

It has been judged that the normal diameter of a star is 25,000 miles which is about three times the diameter of the earth. However there are also giant stars such as the Epsilon Aurigae which has a diameter of at least 18,000 million miles — a diameter two hundred times the distance between the earth and the

sun. What a massive body! In our own galaxy, which includes the Milky Way, there are about a hundred billion stars; yet within the range of our telescopes there are hundreds of millions of galaxies! The magnitude of the universe turns our thoughts towards its omnipotent Creator:

“The Maker of the heavens and the earth.”

(Quran 6:15).

How great is He and how insignificant are we:

“There is none like unto Him.”

(Quran 112:5).

He is dependent on none but we are completely dependent on Him. He is the Source from Whom the universe originated. Patrick Moore — the renowned astronomer has been compelled to declare:

“When we come to consider how the universe itself was created we run up against a blank wall.”

The Holy Quran confirms that the universe was created by Allah and provides cogent arguments and signs in support of its claim.

“He is God, the Creator, Originator of the heavens and the earth.”

“Can there be a doubt about the existence of God who has originated the heavens and the earth?”

(14:11).

Through what process did God create the universe and everything within it? Did it appear all of a sudden in one stroke as the Bible suggests? The Holy Quran is not silent on the matter and its teaching on this subject has been summarised by Hazrat Mirza Bashir-ud-din Mahmud Ahmad:

1. The stage when nothing existed and the process of creation began for the first time, nothing having existed before.
2. The stage when matter had come into existence but had not yet taken a definite material form.
3. The stage, when, as a result of the combination, matters began to acquire diverse properties, the consummation of this process being known by the Law of Nature.
4. The last stage, in accordance with the Law of Nature, the process of procreation or repetition in creation began, viz., man was born out of man and grain out of grain.

We know very little about the universe but from earliest times evidence has been forthcoming how its various forces operate for the service of mankind. As far as our present knowledge is concerned the earth is more dependent on

the members of the solar system than it is on the orbs which lie beyond its magnetic field although the stars do render great assistance in navigation. The sun is the centre of the solar system around which its nine planets including the earth constantly rotate. Without the sun there would be no vestige of life upon this planet as without its magnetic pull the earth would be a frozen ball hurtling on and on through space until, perhaps, it might become drawn into the orbit of some distant star.

There is a glaring contradiction in the Biblical story of the creation. It is stated that God created the light of the day and the darkness of night on the first day:

“And God said, ‘let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

(Genesis 1:3–5).

The light of day and the darkness of night are dependent on the sun; yet we are told that it was not until the fourth day that God created the sun, moon and other heavenly bodies:

“And God said, Let there be lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and morning were the fourth day.”

(Genesis 1:14–18).

With respect to the sun and moon it is also recorded in the Bible:

“Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun stand thou still upon Gideon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon

their enemies. Is this not written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down for a whole day.”

(Joshua 10:12, 13).

It is a well established fact that the sun is not revolving around the earth but on the contrary it is the earth which is revolving around the sun. If any such kind of incredible miracle had occurred then it would have been the earth which stopped still — not the sun. In the sixteenth century the great mathematician Galileo was persecuted by the Church for insisting that the earth moves around the sun.

The New Testament and books of Islamic scripture describe astronomical phenomena which would occur at the time of the advent of the Promised Messiah. The Ahmadiyya Movement in Islam claims that the expected Promised Messiah has appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India, who proclaimed his mission in 1889. Contrary to the general Christian belief that Jesus is to return from the sky in a miraculous manner as they believe he ascended into the sky, Hazrat Mirza Ghulam Ahmad claimed that he had appeared in the power and spirit of Jesus. He proved from the Quran, Bible and historical sources that Jesus never did die on the cross in the first place but died a natural death in Kashmir where he had travelled in search of the Lost Sheep of Israel after the event of the crucifixion from which he survived. The New Testament foretells certain celestial signs which would occur to herald the second advent of Jesus:

“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven and the powers of the heavens shall be shaken, then shall appear the sign of the Son of man in heaven, then all the tribes of the earth will mourn, and they will see Son of man coming on the clouds of heaven with power and great glory.”

(Matthew 24:29, 30).

The prophecy states that stars would fall in abundance otherwise if they were to fall now and again, as they always do, then it could not be considered a special sign. The Promised Messiah lived from 1833–1908 during which time the heavens displayed some unusual sights. In 1833, 1866 and 1889 there were three major displays of falling stars. At this juncture it would be well to explain that what are commonly termed shooting stars are not, in fact, stars at all. They are tiny meteors known as the rubble and dust of the universe which are converted in a vapour which emits light as they enter the atmosphere of the

earth. Sometimes larger meteors reach the earth in which case they are known as meteorites. In 1908 a large meteorite fell in Siberia causing great havoc though fortunately no one was killed as it fell in an uninhabited area:

“A meteorite probably weighing hundreds of tons struck the earth in the wilderness of Siberia (1908). This area was examined by a scientific expedition in 1928. The scientists reported that the tremendous heat of the meteorite had scorched and killed trees and other plant life for thirty miles around it.”

(The World Book Encyclopaedia).

Regarding the “falling of stars” as a sign of the advent of the Promised Messiah, Hazrat Mirza Ghulam Ahmad has written in his book *Aina-i-Kamalat-i-Islam*:

“At the very outset of my mission, I received a revelation which has been mentioned on the 28th page of my book *Barahin-i-Ahmadiyya*. The revelation is as follows:

‘O Ahmad, God has showered His blessings on thee, and the thing thrown by thee was not really thrown by thee but it was God Who threw it (i.e. the Movement started by you was not really started by you but by God). God has blessed thee with the knowledge of the Quran so that thou mayest warn or admonish those people whose forefathers had not been warned or admonished, and that the path taken by the guilty had become open and exposed. In other words the good-natured people became separated and distinguished from the evil-natured and arrogant people. Proclaim to the people that thou hast been sent by God, and that thou art the first of the believers.’

After the above mentioned revelation many other signs were manifested by God. One of those signs is that on the 28th November, 1895, i.e. on the preceding night, there was a tremendous display of meteors such as I had never seen the like of in my life; and so numerous were the flames which were shooting forth in all directions in space that I find no simile in this world to describe the phenomenon presented by them. . . . The display of the movement of the meteors on the night preceding 28th November, 1895 was so vast and extensive that it was witnessed by the whole world and was published as a marvellous phenomenon in all the renowned newspapers of Europe, America and Asia. People might take it as a meaningless phenomenon but, as for myself, I can swear by God, the Exalted, that I witnessed the show with the deepest attention, and

enjoyed it, deriving the greatest joy and pleasure from it. For a very long time my eyes continued gazing at this scene. This display of meteors started from evening time and I went on seeing it with great delight because of the glad tidings revealed to me. It was instilled into my heart by revelation that it was a sign for me."

(Pages 198–211).

In addition to stating that "stars will fall from heaven" the Biblical prophecy describing the signs of the times for the appearance of the Promised Messiah also states "the sun will be darkened and the moon will not give its light". A more detailed prophecy was made by the Holy Prophet Muhammad (may peace be on him) to the effect that there would be an eclipse of the sun and moon during the Islamic month of Ramazan at the time of the appearance of the Promised. The eclipse of the moon would occur on the 13th and the eclipse of the sun on the 28th of the same month which took place in the year 1894 exactly as foretold.

All praise be to Allah, Lord of all the worlds.

Avoid these Negative Moods

Worry.	Revenge.	Rebellion.
Irritability.	Pride.	Vulgarity.
Excitement.	Jealousy.	Dishonesty.
Depression.	Resentment.	Ridicule.
Despair.	Mockery.	Lust.
Despondency.	Envy.	Maliciousness.
Irreverence.	Deceit.	Intolerance.
Obstinacy.	Falsehood.	Slander.

Adopt these Positive Moods

Kindness.	Love.	Optimism.
Sympathy.	Nobility.	Self-Control.
Tact.	Patience.	Earnestness.
Honesty.	Steadfastness.	Contentment.
Simplicity.	Charity.	Cheerfulness.
Cleanliness.	Justice.	Helpfulness.
Sincerity.	Dignity.	Courage.
Refinement.	Politeness.	Perseverance.
Forgiveness.	Hospitality.	Gratitude.
Gentleness.	Mercy.	Unselfishness.

Baba Nanak was a Muslim

(Dr. Qazi Muhammad Barkatullah)

Hazrat Mirza Ghulam Ahmad of Qadian was raised by Almighty Allah to defend Islam. Hazrat Ahmad came across the writings of Pandit Dayanand, a Hindu, who in his book *Satyarath Parkash* wrote offensively about Baba Nanak. Pandit Dayanand took the position that Baba Nanak had no religious knowledge, knew nothing about the Vedas, and was elevated to the rank of Guru by simple people after his death.

Hazrat Ahmad took strong exception to Pandit Dayanand's writings and wrote a book, *Sut Bachan*, in November 1895 in which he defended Baba Nanak and explained how he was a saint who had accepted Islam. Later on, Hazrat Ahmad, also presented the same point of view in some other books. At one time, Hazrat Ahmad had a vision in which it was revealed to him that Baba Nanak was a Muslim. (Nazulul-Masih, p. 203). Therefore the members of the Ahmadiyya Movement in Islam believe Baba Nanak to be a Muslim for which they have strong supporting evidence.

According to one source Baba Nanak was born in 1469 A.D. and according to another source in 900 A.H. Apparently Baba Nanak's parents were Hindus of the Khatri or Kushatri caste. Baba Nanak's father Bhai Kalu and his grandfather Sobha had both pledged allegiance to a Muslim saint — Hazrat Shah Shams Tabraiz (*Sut Bachan*, p. 186). Therefore even at birth Baba Nanak had an affiliation with Islam. His birth place was Talwandi which later on came to be known as Nankana Saheb about forty miles from Lahore. At that time this town was governed by a nobleman Rai Bular of Hindu descent who converted to Islam (*Man's Religion*, p. 235). In that village, Baba Nanak spent his childhood and early manhood. (*World Religions*, p. 250).

As a young man Nanak found that Hindus had gone astray from their religious teaching. Also, Muslims did not, generally, abide by their faith. therefore Baba Nanak strived to bring Hindus and Muslims together and make them live in peace and harmony. It is definite that Baba Nanak moved away from the teaching of the Hindu Vedas and came closer to the teachings of the Holy Quran.

Baba Nanak, as a young man, was exhibiting his poetic skills and was

mostly given to meditation and religious speculation. During this period, he was accompanied by two companions Bhai Bala and Bhai Mardana. Bhai Bala was originally a Hindu but had later accepted Islam. (Sut Bachan, p. 117). And Bhai Mardana also had similar religious leanings. (Man's Religions, p. 237).

Baba Nanak married twice and had children. From his first wife, he had two sons. Baba Nanak's second marriage was solemnised with the daughter of a Muslim whose name was Hyat Khan. It is known that Baba Nanak, from his childhood, felt a distrust of the Hindu religion and its rites. He took no interest in Hindu rituals such as bathing in the river Ganges. He denied the spiritual authority of the Vedas. Instead of Sanskrit, Baba Nanak preferred to write in the vernacular. He strongly opposed the Brahmins for their barren ritualism. He did not believe in the Hindu belief of reincarnation. (World Religions, p. 235).

Baba Nanak's doctrinal position had a simple form. Its basic tenet is monotheism, which coincides with the Muslim belief. Baba Nanak believed the Creator to be One, Omnipotent, Omnipresent and Omniscient, rather than in multi-purpose Hindu gods. He believed that One Creator had created this world and not with the assistance of Maya, a Hindu mythical goddess. Baba Nanak did not like the teachings of Vedas because there was little in them of value for spiritual advancement. More and more people are reaching the same conclusion as translations of the Vedas are becoming available. Baba Nanak, however, had found out this truth in his own time.

It is evident from the life of Baba Nanak that like a good Muslim he recited the Holy Quran and observed the five daily obligatory prayers. He also rendered some of the verses of the Holy Quran into the Punjabi language which formed part of the Granth saheb — Holy Scriptures of the Sikhs. It is said that the actual compilation of the Granth saheb took place during the time of Guru Arjan, fifth successor of Baba Nanak. At that time the Granth Saheb contained about half of the collection of hymns etc of Guru Arjan and the rest were the contributions of Baba Nanak (World Religions, p. 239). If the Granth saheb consisted of purely Baba Nanak's sayings, hymns etc, then it would have been just a collection of verses from the Holy Quran translated into the Punjabi language. The first sacred collection of the Sikh writings which is called Janam Sakhi of Angad very clearly points out that Baba Nanak was a Muslim. Guru Angad was the first successor of Baba Nanak and Janam Sakhi simply means "life history of the Guru". There are more than one Janam Sakhis and they are biographical writings and tales about Baba Nanak in prose form.

The word Sikh literally means a disciple. Baba Nanak wanted his disciples to be good, pure in motive and action and to be virtuous. He also enjoined brotherhood among his people, avoidance of trouble and strife and good

relations within the families. He preached humility and respect for the rights of others. He stressed upon his disciples to seek the company of those who were pious and holy. There is a distinct tinge of the Islamic faith in his teachings.

The followers of Gurus were first called Nanakpanthis but later on assumed the name 'Sikh' which literally means learner or disciple. It was a devotional system and to the Sikhs themselves it was known as Guru Mut, that is followers of the Spiritual Leader. As time passed, the pure spiritual system was replaced by what came to be known as Khalsa. The khalsa can be described as an order, a brotherhood in which religious, military and social duties are merged in a single discipline. It was the tenth Guru Govind Singh who founded the Khalsa organisation in 1699. In fact the spiritual element had already been replaced by resorting to force when the fifth Guru Arjan left a will for his son Hari Govind to:

“sit fully armed on his throne and maintain an army to the best of his ability”

(Dorothy Fields, *The Religion of the Sikh*, p. 19).

Baba Nanak was considered to be a Muslim during his life time. (Janam Sakhi, Bhai Bala p. 132). He was considered to be a Muslim Saint. (History of Guru Khalsa by Sundar Singh, pp. 24-44). He was known as Nanak Darwaish — a pious man. He went to Mecca as a Muslim darwaish. Some called him Nanak Qalundar. In Mecca Baba Nanak had a house designed in the shape of a Mosque. In Arab countries he was known as a Muslim Saint from India. In Baghdad, Baba Nanak was considered a Muslim Pir. In Hazara (Pakistan) there were groups of people who had expressed their allegiance to Baba Nanak as a Muslim Saint. He was known as Nanak Shah and Nanak Malung. (Janam Sakhi Bhai Bala, p. 208. Also History of Guru Khalsa by G.G.S., p. 128).

Baba Nanak exchanged greetings like a Muslim saying assalamo alaikum and when so greeted he said wa alaikomus salam that is Peace be on you and Peace be on you too. He called people to prayer in the formal Muslim way known as Azan. When the Sikhs came to power in the Punjab they prohibited Muslims from calling Azan. Today in Pakistan, President Zia has made it a crime for Ahmadiyya Muslims to call Azan.

Baba Nanak was educated by a Muslim religious scholar and theologian Syed Mir Hasan who lived in his neighbourhood. Syed Mir himself was a saint and shared with Baba Nanak many spiritual experiences and secrets (Tawarikh Guru Khalsa, p. 86). Baba Nanak also visited Sarhand Sharif and spent forty days in fasting and worshipping on the burial place of a celebrated saint Kh. Abdul Shakoor. (Tawarikh Khalsa, p. 224).

Hazrat Mirza Ghulam Ahmad — the Holy Founder of the Ahmadiyya

Movement in Islam, separated historical facts from some imaginary stories which the passage of time had gathered around Baba Nanak in the writings of the Sikhs. Some of these legends were far from being factual. For example, Bhai Bala was enjoying the company of Baba Nanak in Madina but he wished to return to his home in the Punjab, India. Baba Nanak asked Bhai Bala to close his eyes and at the next moment on opening his eyes Bhai Bala found himself sitting in his village at home. Hazrat Ahmad pointed out that the miracle attributed to Baba Nanak was not factual. That was an interpolation of a later date. Similarly, while visiting Mecca, the town of Mecca and the Kaaba itself kept moving from one place to another to stay towards Baba Nanak's feet. This was not something that actually happened. Another attributed non-historical incident pointed out by Hazrat Ahmad is that the Meccans started conversing in Punjabi language with Baba Nanak because that was his language. This incident can be outrightly rejected as non-factual. Again, some Sikh writings assert that while in Mecca, Baba Nanak met Imam Azam who in fact had died about seven hundred years earlier. This attributed miracle to Baba Nanak did not actually take place. Again, it is said that Baba Nanak met Syed Abdul Qadir Jailani in Baghdad. But Syed Jailani had died about four hundred years before and therefore no such meeting could take place. Further, according to Sikh writings, Qaroon and Baba Farid Shakar Ganj were made to meet Baba Nanak. Actually, Qaroon was a contemporary of Hazrat Moses and lived long before Baba Nanak's time; and Baba Farid had died about two hundred years before Baba Nanak. Therefore these incidents were far from being factual. Also, it is generally accepted that the Holy Book of the Sikhs, Granth Saheb, was actually compiled about two hundred years after Baba Nanak. Hazrat Ahmad, nevertheless, contended that there could be no contradictions in Baba Nanak's words. Evidently at a later time some writers interpolated their own ideas into the Granth Saheb. The Encyclopaedia Britannica contends that the Granth actually contains the composition of many people. It is very easy to separate the real sayings of Baba Nanak from the sayings attributed to him. The yard-stick is the teachings of the Holy Book of the Muslims, the Holy Quran. Baba Nanak's sayings in the Granth Saheb which are an explanation, translation of the verses from the Holy Quran are authentic. Any other contradictory material, contrary to Holy Quran's teachings, is an interpolation of a later date. (Sut Bachan, pp. 134-137).

It is certain that Baba Nanak went to perform the Muslim Pilgrimage to Mecca once or even twice according to some traditions. An area of land situated on the right bank of the river Ravi had been donated to him where he built a village named Kartarpur. It appears that he spent most of his remaining years in that village. Baba Nanak had designated Angad to succeed him. He passed away peacefully in September 1539 according to one tradition (World Religions, p. 250) and in 1538 according to another tradition. (Man's Religions, p. 237).

Baba Nanak knew beforehand that the time for him to leave this world was approaching. He wrote a letter to Muslims of Bukhara to visit him as early as possible and then also to join other Muslims in offering his final funeral prayers. (Sut Bachan, p. 176).

At the time of his death another legendary lore has been introduced in the biography of Baba Nanak. It is said that after Baba Nanak had been laid to rest, a sheet was placed over his body. The Muslims then said that they should be allowed the body to let them offer funeral prayers for him. The Hindus wanted to cremate his body. The legendary tradition continues saying that on removing the sheet the body of Baba Nanak was not found and had disappeared. The Muslims took the half sheet and offered funeral prayers over it and then buried it. The Hindus cremated the other half of the sheet. Thus even in death, Nanak reconciled Hindus and Muslims. (M. A. MacAuliff, pp. 190–191). Hazrat Ahmad, very clearly pointed out in his book, *Sut Bachan*, that the incident of saying funeral prayers over half of the sheet without Baba Nanak's body was untrue. Muslims do not say funeral prayers for a body that is not there. Some English authors contend that the disappearing of the body simply meant that some followers might have taken away the body without being noticed. In that way this incident resembles that of Jesus Christ, where the Jews suspected that his body might be secretly taken away. (Matthew 27:64). Hazrat Ahmad contends that as Baba Nanak was a Muslim, his body was taken away secretly by his Muslim followers, and after saying funeral prayers it was buried in a safe place. (*Sut Bachan*, p. 237).

Baba Nanak spent his life like a pious Muslim. He performed ritual forty days fasting and divine worship on the shrines of Shah Shams Tabraiz; Sheikh Mueen-ud-Din Chishti, Sheikh Abdul Shakoor and Baba Farid. He also prayed in solitude in Baghdad on the shrine of Syed Abdul Qadir Jilani, another reputable Muslim saint. Having performed Hajj, he also reached Madina and offered prayers in the Prophet's Mosque.

Baba Nanak is said to have come under the influence of Sufi groups of Muslims. As a result some of the doctrines held by the Sikh Gurus were distinctly Sufiastic. Indeed the early Gurus openly assumed the manners and dress of the faqirs — Muslim Darwaishes — holy men thus plainly announcing their connection with Sufiism. They are represented in pictures with small rosaries in their hands, according to Muslim fashion, as though ready to perform Zikr — remembrance of Allah. (Hughe's Dictionary of Islam, pp. 583–591).

Hazrat Ahmad points out that a very convincing evidence of Baba Nanak being a Muslim saint is his cloak which is called the Chola Saheb. It is believed universally, by the Sikhs, that the Chola Saheb came from heaven. Baba Nanak used to wear the Chola almost all the time. The Chola is made of cotton and accorded great respect by the Sikhs. It is preserved in Dera Baba

Nanak, a place in District Gurdaspur, India, and an anniversary is held in honour of the Chola Saheb.

Hazrat Ahmad personally went to look at the Chola Saheb on September 30, 1895, in the company of some of his followers. In his book "Sut-Bachan" Hazrat Ahmad has narrated at length how he was able to look at the Chola Saheb which usually stays hidden under a heap of decorated covers. It was very unusual that anyone would be allowed to look at the actual sacred treasure. So the caretakers hesitated at first but later on agreed to show the Chola Saheb to Hazrat Ahmad and his companions. Slowly and with great care, they unveiled the Sacred Robe.

It caused great amazement to the people who were in the company of Hazrat Ahmad just to look at the Chola Saheb because the Robe or Chola Saheb was inscribed with passages from the Holy Quran. The whole writing was then carefully copied and the picture of Chola Saheb appeared in Hazrat Ahmad's book "Sut-Bachan" and later on in other books also.

In a nut-shell, the Chola Saheb, beyond any doubt, proved that:

1. Baba Nanak was indeed a Muslim.
2. He was not a founder of any new religion and his spiritual influence tended to bring Hindus closer to Islam.
3. He believed in the Oneness of God and subscribed to the Muslim creed which he preached wherever he went.
4. He carried out practically all the obligatory ordinances of Islam. He associated with Muslims, exchanged Muslim greetings and dressed like a Muslim.

As such there is no doubt that Baba Nanak was not only just a Muslim but a saint and a holy personage. He combined in himself the best teachings of a true religion because being a Muslim saint he walked in the footsteps of the Holy Prophet of Islam. He did not make any compromise against Islamic tenets and exposed the errors of the Hindus and Muslims of his time. Baba Nanak lived like a true Muslim and led a righteous life.

Beyond any doubt, the physical existence of the Chola Saheb stands as a landmark for the truth of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah. For the Chola Saheb was a proof that the revelation he had received from Allah about Baba Nanak being a Muslim was true because:

"He reveals not His secrets to anyone; except to him whom He chooses, namely a Messenger of His."

(Holy Quran; 72:27-28).

Islam and Science

(Syed Fazal Ahmad)

Islam is generally known as a religion (Mazhab), which is an Arabic word. However, nowhere in the Quran, is Islam called "Mazhab" (religion). It is termed as "Deen". The word "Deen" in Arabic has very many meanings including "Qanun" (Law), an unchangeable decision etc. One may ask why is Islam termed as "Deen" and not as "Mazhab". The reply is: there is great difference in the intrinsic meaning of the word "Mazhab" and "Deen". "Mazhab" leaves a man free in other avenues and aspects of life after observance of certain religious formalities and rituals. On the contrary, the word "Deen" encompasses and controls the whole gamut of man's life and his daily conduct. It lays down guidelines, rules, laws to regulate all aspects of human work and conduct and permits no deviation from the basic principles of "Deen". This could be illustrated from the attendance of Church by the Christians on Sundays after which the religion leaves them free to resort to war and drop an atom bomb on Hiroshima and Nagasaki on peaceful citizens and thus bring about total destruction and annihilation. Conversely, Islam lays down strict rules about the conduct of wars. Islamic history tells a story that in a battle, Hazrat Ali, son-in-law of the Holy Prophet of Islam, overpowered his opponent and was ready to kill him. The vanquished foe, seeing no way out, spat into the face of Hazrat Ali. At this Hazrat Ali left him and got up. People were amazed at this conduct of Hazrat Ali and enquired from him why he did it. Hazrat Ali replied that he was fighting for a cause, but when his adversary spat into his face, he was enraged and, if he had killed him then, it might have been construed as a sort of personal revenge and as that was not permitted in the Islamic Deen he let him go. In short, "religion" permits and leaves a man free to do anything according to his likes and dislikes after observing certain religious rituals; but "Deen" enjoins every human conduct to be according to the will of God and according to the rules prescribed by the "Deen".

The Meccans used to perform Haj (pilgrimage) before Islam. If the Holy Prophet Mohammad (peace be on him) had only prescribed prayers and fasting and had left them free in their other conduct, the Meccans would not have opposed him so virulently. They found, however, that the "Deen" of

Islam enjoined, encompassed and controlled all aspects of their conduct and laid down rules and codes for every kind of human intercourse and activity. They resented and revolted against these controls. Later on, however, Muslims themselves adopted Islam as Mazhab and deviated from Islam as "Deen". This resulted in their alienation from the teachings of the Holy Quran and the Quran became a property of the dead instead of the living. The Quran as "Deen" has explicitly claimed that it was for the living:

"It is but a Reminder and a Quran that
makes things plain so that it may warn
all who live".

(36:70, 71).

Unfortunately, for the Muslims the recitation of the Quran became just a ritual at best to be just read near the head of a dying or a dead man.

In the first century of Islam, the stress was on management and consolidation of the Islamic kingdom, but from the second century the Muslims and the Arabs responded to the call of the Holy Quran and the directives of the Holy Prophet Mohammad (peace be on him). The Quran enjoined:

"Say, 'I only exhort you to do one thing;
that you should stand up before Allah in twos
and singly and then reflect'".

(37:47).

The Quran directed them to ponder on their surroundings, study and research about the universe, the various aspects of the earth and heavens, science and technology. This was carried on with great vigour and interest for three full centuries and the Muslims devoted their interest, labour, finances towards scientific researches and achieved great heights which resulted in their valuable contributions towards all branches of science, culture and technology in the world.

In the second Hijri of Islam, Hakim Eben Ata could scientifically produce something like a shining moon which used to rise up in the atmosphere and provide great light.

Maulana Shibli Nomani has written in his book "Almamoon" that during the reign of Mamoon-al-Rashid (198 to 218 Hijri/813-833) scientific researches made great progress. Unfortunately, however, after the 4th century Hijri, the directions of the Holy Quran to study, ponder, think, research and experiment were gradually given up by the Muslims. Nevertheless, within 300 years they had left a legacy of scientific researches, investigations and experimentations which, even to the present day, provided Europe with scientific knowledge. This advancement was responsible for and

proved to be the main precursor to the Renaissance in Europe. This is being acknowledged even now by many European writers and thinkers.

Breffolt writes:

"There is no branch or aspect of western civilisation from which the traits and signs of Arab culture do not reflect and emanate. In one branch, specially we are totally indebted to the Arabs, that is the knowledge of matter and the scientific spirit. Not only our science is indebted to the Arabs, not only to the extent of their presenting new weapons, new experiments and researches, but in fact the whole gamut of our scientific knowledge is squarely and totally indebted to the Arab contributions. Before Islam the world was not a world of science and till the 15th century, Europe for all their knowledge of science, art and craft, inherited what the Arabs left for them."

Professor Margoliouth has further acknowledged the Arab contribution and has written:

"All that we Christians have done to bring consonance between science and Christianity and all the efforts that we have made in this direction today, Islam and Quran had all these from the very beginning."

On the 14th October, 1957, Russia put its first Sputnik in space which successfully went beyond the gravitational pull of the earth and around which it orbited. People thought it to be the contribution of German scientists. Learning this, Moscow Radio announced on 1st November, 1959, that their achievement had got no connexion with the Germans, rather the knowledge of putting a man-made satellite into space was derived from an 800-year-old Arabic book from the study of which they had started making experiments and achieved success.

Another thing which we see around us is the beautiful and colourful universe with its many creatures, unaccountable panorama and research materials. Dr. Ghulam Jilani Barq in his book "Two Qurans" has written that there are two Qurans — one which was in our hand in the form of a book and the other the book of universe comprising the Sun, Moon, Man, Animals, Oceans. As the Quran consists of verses "These are the verses of a clear Book." (12:1), in the same manner we have before us in the book of the universe various sights, colours and phenomena which the Quran calls as "Ayyat" (Signs). "In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed signs for men of understanding (3:191).

Science is based on mathematics. Hence, be it the verses of the Holy Quran or the signs in the book of universe, in all we have well proved mathematics. The great research scholar of Egypt Dr. Rashd Khalifa has described in his research paper amazing problems and delineation of mathematics and

numbers in the verses of the Holy Quran. In the same manner, in the book of the universe and all the science therein, visible or invisible, mathematics was involved and was based on mathematical calculations. Everything contains scientific truths apparent or hidden, and we are all left wondering. As an illustration, the Quran says about the creation of man:

“Verily, We created man from an extract of clay. Then We placed him as a drop of sperm in a safe depository; then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh, then We developed it into another creation. So blessed be Allah, the Best of Creators.

(23: 13–15).

Have the present day medical or scientific researches added anything further to what has been already described in the Holy Quran about the various stages of human creation and evolution?

Every man is created according to fixed mathematics. Every human heart beats 71 times in a minute. Every lung inhales air 16 times in a minute. Water it keeps its own level. It has a fixed law of nature and it denotes that the earth is round. Water contains one part of oxygen and two parts of hydrogen. Take any quantity of water be it a drop or an ocean it contains the same ratio and proportion of oxygen and hydrogen.

Sir David Birdstier was once experimenting on a drop of water and was thunder-struck to find that every atom of water was more complex than the mechanism of a watch. In sheer wonder he cried out: “Oh God, how marvellous is your world.”

The appearance of the sun and the moon has operated since time immemorial and followed definite rules of mathematics. On the 1st January the time of the rising and setting of the sun has always remained the same and will always remain the same on this particular date. The sun and the moon run their course according to a fixed reckoning (Quran 55:6). All this proves that the entire management of the universe operates according to a rule of law and mathematics. Knowledge of these unchangeable laws, rules and mathematics and to make researches on them is called science. Its method was experimentation. A scientist keeps a problem before him and then starts experimenting and after some time he finds that an earlier viewpoint was wrong. Then he adopts a new method and after repeated efforts and research, trials and errors, he discovers the final rule to be according to the law of the universe.

There is general misconception that religious beliefs have nothing to do with science or that science alone relates to experimental truths. In fact, this was not so. Science was entirely based on those laws, which are called axioms.

No one could definitely say how these laws or axioms are so and how they came into being in the universe. It was just accepted that they were there or they just existed. How man came to know of them could not be definitely said. It was, however, believed that man came to accept them after due experimentations. In whatever manner they have been found out, this was a reality that no actual proofs could be presented to prove them. Without accepting them a scientist could not proceed even a step ahead. In view of this it was wrong to say that science had nothing to do with religious beliefs and that it was only related to experimental truths. In fact, science was only a method for acquiring knowledge, understanding or to reach at a truth. Its structure was laid on the following foundations as laid down by the Quran:

- (i) The entire universe was regulated by unchanging rules and laws.
- (ii) By study, experimentation, truth about these laws or axioms could be arrived at.
- (iii) Whenever these laws or rules are followed, the results would be the same — “And he has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that surely are signs for a people who reflect.”

(45:14).

Now the question arises how to find out the axioms and the laws? For this the Holy Quran has described knowledge as an entity in itself. The Quran describes it in the following words:

“And follow not that of which thou hast no knowledge.
Verily, the ear and the eye and the heart — all these shall
be called to account.”

(17:37).

Do the above words not describe knowledge in the same terms as science presents? Hearing and seeing relate to human senses. The Quran says that your senses gather knowledge about the universe and its various phenomena. The human mind derives results from experimentation and that is the acquirement of knowledge according to scientific methods.

How to find out whether the results arrived at are correct or wrong? For this the Quran lays down pragmatic tests which mean you should test this knowledge by acting on it. The result of those axioms will themselves prove the correctness or otherwise of those laws. Accordingly, the Holy Prophet of Islam had stressed that after presenting your beliefs and “Deen” tell your opponents if they do not believe in these truths then follow the other method:

“Say, ‘O my people, act as best as you can. I, too,
am acting. Soon will you know whose will be the ultimate
reward of the abode’. Surely the wrong doers shall not
prosper.”

(6:136).

The above method is exactly what science stresses for testing the correctness or otherwise of any experimentation or knowledge. Accordingly, the Quran accepts as learned, only those who are nowadays called the scientists:

“Dost thou not see that Allah sends down
water from the sky, and We bring forth
therewith fruits of different colours; and
among the mountains are streaks of white and
red, of diverse trees and others raven black;
And of men and beasts and cattle, in
like manner, there are various colours; Only
those of His servants who possess knowledge fear
Allah. Verily, Allah is Mighty, Most Forgiving”
(35:28, 29).

It further enjoins and even reprimands:

“Will they not, then, ponder over the Quran, or is it
that on their hearts are locks?”
(47:25).

Another famous thinker and commentator of the Holy Quran, Allama Tantabi Jauhri, in the introduction of the first volume of his famous book “Tafsire-Jawahir” has said that there are only 150 Ayyats about prayers, fastings, Zakat, Haj, marriage and divorce. There are, however, 750 verses in the Holy Quran dealing with the study of the universe enjoining scientific thinking and experimentation. The Quran repeatedly stresses that those who ponder, think and experiment in order to reach truths are really great. This shows what great importance Islam attaches to science.

Dr. Asadullah Khan, who graduated in Science from Aligarh University, has, after forty years of labour, written a book which was published in Pakistan. It has fifteen chapters of which fourteen cover only 64 pages while the remaining 171 pages deal with the scientific truths in the Quran.

Dr. Asadullah Khan complains that though Muslims respect the Holy Quran and believe it to be without any flaw or untruth and accept it to be a revelation from God, yet they nowadays do not use the Quran as a great scientific truth which could be followed and experimented like any scientific proposition. The Quran has repeatedly enjoined one to think and ponder as to how the thunder and lightning were caused and how electricity was produced; why lightning is seen before the clap of thunder. It also enjoined that we should not be afraid of the thunder or lightning but should consider them to be of great use.

The Quran has repeatedly stressed the importance of excavations of old civilisations so that we may derive lessons and knowledge from them. The

story of Noah indicates that he was a ship-builder and the Quran enjoins us to learn this craft.

The story of Pharaoh and the preservation of his body also provides experimental truths for us. His body was found and lies preserved in a Cairo museum.

From the story of David we can derive knowledge about blacksmithy and the manufacture of armaments and machinery. Control of oceans urges us to learn about navigation and ship-building.

It is a pity that in spite of all these directives Muslims from the 6th century Hijri gave up the study of science and the universe and hence lagged behind. The Westerners who continued to study science progressed along the directives, teachings, indicators and axioms of the Holy Quran and became great powers.

Sir William Herschel and others proved that the sun revolves but fourteen hundred years earlier the Quran had specifically indicated that not only the sun but all the other planets revolved round their own orbits. The Quran says:

“And the sun is moving on the course prescribed for it.
That is the decree of the Almighty, the All-Knowing God”.

(36-39).

“And He it is who created the night
and the day, and the sun and the
moon, each, gliding along smoothly
in its orbit.”

(21-34).

Scientists, even today, doubt about life and habitation on the various planets. Recently, at best, they think that Mars may have some habitation but Mercury and Venus, cannot provide any possibility of any habitation or life. According to them these two planets are too close to the sun for living beings to survive. The scientists only believe this according to their knowledge. They do not realise that there could be life of some other form on various other planets. On the other hand, Quran propounds that all the planets in the universe have habitation and life:

“The seven heavens and the earth and those that
are therein extol His glory; and there is not a
thing but glorifies Him with His praise; but you
understand not their glorification. Verily, He is
forbearing, most forgiving.”

(17:45).

If all the seven skies or all the planets do not have any habitation, then who

praises God? The Quran also indicates that a time will come when there will be communication between all these planets:

“And among His signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them when He pleases.”

(26:30).

According to the Holy Quran habitation is possible on Mercury and Venus. The habitation may not be the same as on earth, but some other form may be there. The earth was very hot when it became separated from the sun but it had some other habitation.

“And surely We created man from dry ringing clay,
from black mud wrought into shape”.

(15:27).

According to the Holy Quran all the planets in the universe have habitation. Now it is to be proved scientifically as it will be proved one day.

In short, Islam and science are not two different entities, rather they are two different names of the same truth. Islam, may be termed as science and science as Islam. Many scientific truths have been described in detail in the Holy Quran, which have been proved by experimentations and there are many others which will be proved in the future. It is impossible that any scientific discovery or invention would be against the theories propounded by the Holy Quran. It may be that the present studies or the scientific experimentations may not be in consonance with those mentioned in the Holy Quran. Science with all its manifold experimentations and researches has and will in future testify to the scientific truths and conclusions propounded 1400 years ago in the Holy Quran. The rotation and revolution of the earth is a proof of the same. The four forces — gravity, electromagnetic, weak and strong forces would lead to one force on which Einstein and Dr. Abdus Salam have experimented. The scientists of tomorrow will reach to the Quranic truth of one force as there is one God from whom all power, energy, light and strength emanate.

It was a pity that the Muslims themselves have left the study of the Holy Quran and have in fact deviated from it and hence they lost their grandeur, strength, power and dignity. There is only one way for them and that is back to the Holy Quran, which is a great book of science based on experimental truths of all possible sources of knowledge.

Moral Qualities

(Sayings of the Holy Prophet)

A deed is judged by its motive.

If something troubles your mind, leave it alone.

The best conduct is sincerity of purpose.

Good deeds are a shield against an evil death.

Let me tell you what calumny is; it is backbiting which sows enmity between people.

Rancour and jealousy consume good actions as fire consumes fuel.

Kindliness is the root of wisdom.

Repentance of a sin means that one should never revert to it.

When you are inclined to relate someone's faults remind yourself of your own.

Shall I tell you of something which is even better than prayer, fasting and charity? It is the promotion of good will.

The nearest to me are people who are righteous whoever they may be, wherever they may be.

Allah has revealed to me that you should comport yourselves with humility towards one another so that no one transgresses against another, nor boasts of any superiority over another.

A slip of the tongue is far worse than slipping of the foot.

It is part of good behaviour to accompany the departing guest to the door.

When you have behaved ill towards someone, hasten to act beneficently towards him.

Our Illusory World

(Bashir Ahmad Orchard)

“It is a palace paved smooth with
slabs of glass.”

(Quran 27:45).

Belief in life after death is a basic teaching of Islam. The Quran contains abundant passages on this subject. Denial of the Hereafter deviates a person from the Right Path:

“And those who believe not in the
Hereafter, are indeed deviating from
that path.”

(Quran 23:75).

It is unfortunate that many people give insufficient care and attention to the preparation of their souls for the next life; and it is even more unfortunate that there are numerous people who do not believe in life after death at all. They are unable to conceive of any other kind of existence than life on this planet. They are prepared to believe only in what is apparent to them through the aid of their physical senses — sight, touch, smell, hearing and taste.

God says in the Holy Quran that a believer is one who believes in the unseen (2:4). This is not a blind belief but one which is upheld by scriptural authority and confirmed by personal experience.

Those who hold the view that this universe and all things in it are composed of solid substance are under an illusion. We propose to show that this world and all that is in it is not really as it appears. There is no such thing as matter in the understood sense of the word. When this great truth is understood then the existence and nature of life after death is no longer a stumbling block. This world is a spiritual realm as is also the next one but their states are different.

Analysis of Matter

A pilot flying above a beach sees below him a golden strip stretching along the coastline. Close inspection reveals that what he sees is a mass of tiny grains

of sand. Microscopic inspection shows that each grain of sand is composed of innumerable atoms which are so small that a million times a million of them would not make a lump large enough to be seen by the human eye. Chemists had thought that the atom was the smallest particle but now it is known that the atom itself is composed of even smaller sub-atomic particles known as electrons, neutrons and protons.

All things are made of atoms and each one is practically all empty space. The protons and neutrons form its nucleus. The electrons which vary in number in different kinds of atoms revolve around the nucleus at great speed as the planets of our solar system revolve around the sun. Indeed every atom is a miniature solar system floating in space. Keeping in mind the size of an atom the distances separating the electrons from the central nucleus have been compared to the distances separating the planets from the sun.

There is no wonder that radio waves, X-rays and other kinds of rays can pass through the hardest rock or steel. Switch on a radio, seal it in a trunk and it will continue to play. The waves pass through the steel as easily as an apparition passes through the door of a room.

Almost all of solid matter is empty space in which not one atom or sub-particle is touching another. Our sense of vision is extremely restricted and what we are able to see around us is different to what it seems. We live in an illusory world.

Howbeit, matter — as we call it — does exist. What is matter? Whence from has it come?

Matter is Energy

There exists the law of cause and effect. Something cannot come from nothing. This is a self evident truth. Islam teaches that God is the Original Cause of all things. He is Unique in as much as He has no beginning or end. He is the Creator of all things:

“He is indeed the Supreme Creator.”

(Quran 36:82).

“He is Allah, the Creator, the Maker,
the fashioner.”

(Quran 59:25).

There arises the question whether matter was created in one direct stroke by God or did it evolve from immaterial forces which already existed in the great void?

Einstein (1879–1955) is the greatest name in mathematical physics in the twentieth century. He proved that matter and energy are one and the same

thing in different forms. Both are interchangeable. Matter has been converted into energy and energy has also been converted into matter.

Energy was present before the creation of matter which is a manifestation of that energy from which it evolved.

Thought is intangible energy which lay behind the creation of the universe and all the multifarious and intricate systems and creations within it. In the human and animal kingdom thought-energy demonstrates its power through the brain.

Scientists have built apparatus which can chart the vibrations of thought energy emanating from the brain.

Thought energy and other kinds of energy existed prior to the creation of the universe; and some of that energy became concentrated into matter.

We live in an ethereal world and when this truth is grasped then the existence of a higher ethereal world called the Hereafter lies within reason.

Creative Vibrations

We have seen that the myriad orbs which adorn the heavens are embodiments of energy from which they originally evolved; and that matter and energy are no more than one and the same thing in different guise.

Energy vibrates on different frequencies and wavelengths. The whole universe is composed of one gigantic network of vibrations. Different kinds of energy vibrate on different frequencies producing their effects accordingly. The next world is as real as this world with the difference that it functions on different levels of vibration to those on which this world functions. This will be clarified as we proceed.

While we are bound to this planet our senses are tuned only to the vibrations of this universe. We are unaware of the nature and conditions of the next world which vibrates on frequencies beyond the ability of our senses to pick up and interpret. God says in Holy Quran:

“And no soul knows what joy of the eyes is kept hidden from them as a reward for their good deeds.”

(Quran 32:18).

The Holy Prophet Muhammad (peace be on him) has said:

“They are such as the eye has not seen them, the ear has not heard of them and the mind cannot conceive of them.”

The television set which has been designed to pick up certain channels only is unable to show on its screen the programmes on other channels. Similarly our senses are limited in their performances and are unable to view worlds operating on frequencies for which they have not been designed to observe or comprehend.

We are conscious of vibrations within a fixed range of frequencies. The human ear, for example, is able to hear sound frequencies which vibrate only from twenty thousand cycles per second. It is deaf to all sound vibrations oscillating beyond the extremes of this range.

Bats emit a shrill ultra squeak which we cannot hear. These squeaks serve as a kind of radar whereby the bat listens for echoes bouncing back from any object in its path thereby enabling it to avoid collision.

There is the silent dog whistle. The owner who blows it hears nothing; but its ultra high notes are heard by the dog which will respond to the call.

All kinds of activity is going on around us in the silent and invisible unknown. Our physical senses are deaf and blind to them. Sometimes, however, through the latent power of extra-sensory-perception we are able to perceive and learn some of these veiled mysteries.

Light is a wave motion. Every colour is a series of vibrations. The vibrations are conveyed through the eye to the brain where they are converted into the respective colours they represent. A prism will break up a ray of white light into the seven colours of the rainbow — red, orange, yellow, green, blue, indigo and violet. These seven colours are called the spectrum. All other visible colours can be made through the mixing of various colours in the spectrum. However, there are some colours which the eye cannot see because their rates of vibration are beyond the power of the eye to absorb. These known invisible light rays are ultra violet and infra red. They have been discovered by the spectroscope which is an instrument for studying the spectrum. It has been claimed that the seven perceived colours within the spectrum are infinitesimal with the unperceived ones.

All around us vibrates the great unknown and different kinds of creation to which our normal senses are insensible.

All praise be to Allah the Lord of all the worlds.

The Buddha and His Original Teachings

(M. Masud Ahmad)

Christianity and the Religion of Christ seem to be synonymous. As a matter of fact, they are quite different. The religion which Christ brought was something entirely different from the characteristic beliefs and religious customs upon which the present day Christianity is based. This is not said by non-Christian scholars only. Every Christian scholar who has tried to examine the present day Christianity in the light of history without prejudice and objectivity, has reached the conclusion that the two are diametrically opposed to each other. For instance, Mr. Walter E. Bundy, once professor of English Bible at the University of De Pauw expresses the same difference between the present day Christianity and the religion of Christ in the following words.

“In its history, early and late, the Christian faith has gone through various developments, transitions, alterations, eliminations, additions, accretions outgrowths, aftergrowths and overgrowths which separate and distinguish it very clearly from the simple yet profound faith that possessed the soul of Jesus.

The person of Jesus became the perennial source of speculation wherever Christianity struck permanent root. About his person there evolved great systems of thought, elaborate and intricate structures of belief, theologies and christologies, schemes of salvation, doctrines and dogmas, creeds and confessions. Faith became fixed and formal, beliefs became impersonal and official, and with officiality of belief came orthodoxy of opinion. The historical Jesus was enveloped in a mystical, mythical and metaphysical atmosphere that hid him from the eyes of even the believing Christian world. Theology and Philosophy in Christian garb overgrew and obscured the religion of Jesus, the simple yet strong sources of spiritual life which he knew”.¹

What Mr. Walter E. Bundy has written about Christianity can equally well be said about Buddhism. If we replace the words “Christianity” with

1. The Religion of Jesus by Walter E. Bundy.

“Buddhism” and “Jesus” with “Buddha”, there will not be any loss of truth in the passage. What is true of Christianity is equally true of Buddhism. The modern Buddhism and the teachings of the great Asian reformer, the Buddha, have no resemblance at all.

Compilation of the Tri-pitaka

The prevailing Buddhism is based upon its canon called the Tri-pitaka. Tri-pitaka is a compound word meaning Three Baskets. Although this canon is said to consist of the Buddha’s dialogues, sermons, instructions and commands, it cannot be accepted as his real and unalloyed teachings. The most important and basic reason for this is that he has not left any written record of his teachings whatsoever. He preached and lectured for 45 years. After his death, numerous councils of followers tried to arrange his teachings; but all these efforts remained confined to oral arrangement and tabulation. Not even in one council they were systematically written down and recorded. These successive councils only decided, through discussion, about the accuracy and correctness of, first, what the Buddha’s leading disciples then their disciples’s disciples remembered of his teachings and sayings. These councils, which are said to be three in number, were not held one after the other after the Buddha’s death. They cover a span of about 250 years.

The first council was held at Rajagaha, the capital of Magadha, in the first monsoon after the Buddha’s death, in 483 B.C. The immediate cause for its being held was that whereas most of the bhikshus were extremely grieved at the Buddha’s death, a bhikshu named Subhadda, who had joined the Sangha very late, was very happy. He addressed the saddened bhikshus:

“Friends regret not, cease weeping. Now, that the Buddha has passed away we are left our own masters. We could now act and move as we please. You will do better to rejoice rather than be sorry at your liberation”.²

This astonished the bhikshus. Many opposed this tendency very strongly, and demanded that a council be held so that the authentic teachings of the Buddha may be well defined to prevent anyone from going astray and misleading others. Subhadda misunderstood one of the last advices which the Buddha had given shortly before his death. The Buddha had told the bhikshus near his death that in future they should seek guidance from their own selves; and that they should not look towards others because their salvation did not rest in anyone else but was hidden in their own selves. I shall explain what it really means somewhere else. Here, I only want to point out that the above mentioned saying of Subhadda was considered as heresy by the rest of the bhikshus, and that they felt a need for holding an immediate council to refute it and to secure and safeguard the purity of the Buddha’s teachings which he

2. Buddhism by Bhikshu Ananda p. 121.

had imparted from time to time in his sermons. So, a council was held under the patronage of Ajatasattu, the Rajah of Magadha, which was presided over by Buddha's famous disciple, Maha Kassapa. The Buddha had appointed him his successor, in a way, when, near his death, he declared him to be the best of all his disciples. This council was attended by 500 bhikshus. The Buddha's closest and most beloved disciple, Ananda, who was his personal attendant, related those teachings of his master which were later on added to Tri-pitaka as a separate collection under the name of the Sutta. Another disciple, Venerable Upali, narrated the Buddha's instructions about organisational matters. These became a part of the Tri-pitaka under the heading of the Vinaya. Tradition says that Maha Kassapa narrated the third part of the Tri-pitaka, which is known as the Abhidhamma. But the book Cullavagga, a history of the first two councils, does not mention that Maha Kassapa described any part of the Buddha's teachings at the first council. So, this council whose meetings were held for seven months continuously, established the text of the Sutta and the Vinaya, the first two parts of the Tri-pitaka. It requires special mention, and the Buddhist scholars themselves agree to it, that not a single word of the proceedings of the council was written down. The council established and fixed the texts of the Sutta and the Vinaya orally only, and made it incumbent on the bhikshus to memorise the sayings and instructions of the Buddha in the same order. The second thing to be particularly noted about this council is that Ananda told the council that the Buddha had permitted to leave certain of his orders about the organisation of the Sangha, but that he did not remember at that time which of the instructions described by him were those. The majority were of the opinion that under these circumstances all the instructions should be deemed as essential. So, according to the unanimous decision of the council all the instructions and orders were declared as essential.³

Exactly a hundred years later i.e. in 383 B.C. a second council was held at Vaisali, 27 miles to the north of Patna, under the patronage of Kalasoka the Raja of Magadha. This was attended by 700 bhikshus and continued for about 8 months. It was presided upon by the Venerable Revata. It was held because after the first council a section of bhikshus, disagreeing with the decision of the first council had formed a different set of principles of discipline which they wanted to establish. These people were called the Mahasaghikas. When in the 4th century B.C. the Mahasaghikas started gaining power and a clear split among the bhikshus became imminent, the leading bhikshus conferred amongst themselves and the second council was held in 383 B.C. The Mahasaghikas were declared as heretics and turned out of the Sangha. The Sutta and the Vinaya were re-examined and were re-established after considerable discussion. This establishment and demarcation of the text was, like the first one was, also oral. No part of the Sutta or of the Vinaya was set

3. Buddhism by Bhikshu Ananda p. 152.

down in writing. The bhikshus were again exhorted to memorise these two texts accurately and to convey them to the coming generations. Some time after the second council a great political upheaval took place in Northern India, which ultimately made an end of all the free states of the area and replaced them by a single big and powerful government. Chandra Gupta Maurya, a high officer in the army of Rajah Nanda of Magadha, killed his Rajah and usurped his throne. Gradually, he extended the boundaries of his kingdom to enclose almost the whole of the country. He ruled for 24 years and was succeeded by his son Bindusara. In 269 B.C. Asoka succeeded his father Bindusara. Although Chandra Gupta and Bindusara followed the Brahmanistic religion they were not unkind to the Buddhist monks. But Asoka, a few years after his coronation adopted Buddhism openly, and tried his best to propagate this religion. By that time the bhikshus were divided into numerous sects. Some traditions report their number to be 18. Asoka saw this split amongst the bhikshus, and especially the dangerously deteriorating relations between the traditional and orthodox sect and a new sect, the Thirthakas. To unite them once again, he called a council of all sects of bhikshus. This council was held at Patna in 247 B.C. It is known as the Patna council. About 1000 bhikshus of different sects attended it and its meetings were held for nine months. This council has the same place in the history of Buddhism which the council of Nicaea occupies in the history of Christianity. The latter was called by Emperor Constantine to remove the mutual differences of the various Christian sects in 325 A.D. Arius and his companions were declared heretics and put out of the pale of Christianity. This council also laid foundation of the prevailing Christianity by formulating the Christian dogma in definite words. Exactly in the same way the Patna council expelled about 60,000 Thirthakas from the Sangha as heretics, and adding a third part, Abhidhamma, in addition to the Sutta and the Vinaya, to the Buddhist canon gave the name of the Tri-pitaka to this collection. But all this arrangement was oral and not a single word was written down.

Some research scholars think that the Tri-pitaka were written down at the third council. The argument is that a few years before the third council Asoka had some tablets inscribed and erected at certain places, therefore, there is no reason why the Tri-pitaka should not have been recorded in writing at the Patna council. The second argument they put forth is that when, in the years immediately after 247 B.C., Asoka's son Mahindra went to Ceylon to preach Buddhism he had taken a copy of the Tri-pitaka in Pali with him. But this is not supported by the ancient Buddhistic sources; only this can be indirectly gathered that he had taken with him some of the exegesis written by that time. Although there is no clear proof of it, it is just possible that the exegesis may have been written down; because not being the Buddha's own words like the Tri-pitaka it was not incumbent upon the bhikshus to commit them to memory. Anyhow it is a fact, which is accepted by some Buddhist scholars too, that the whole of the Tri-pitaka was not committed to writing even at the

Patna council. Asoka himself or an individual bhikshu might have had a part kept safe in writing for his own personal convenience later on. But we do not have certain and definite proof for the contention that the Tri-pitaka was preserved in writing according to a systematic plan at the Patna council or even in the years immediately after it.

When was the first complete collection of the Tri-pitaka written down then? One well established point of view, which is held by some Buddhist scholars too, is that a complete collection of the Tri-pitaka was recorded in writing in Ceylon and not in India for the first time. And it was done so after 43 B.C. i.e., 200 years after the Patna council and about 450 years after the Buddha's death. It should also be noted that on this first-ever occasion, it was written down in Sinhalese and not in the Pali language.

Mahindra, the son of Asoka, in addition to two close relatives of his had also taken four expert and learned bhikshus with him to Ceylon. These bhikshus made the local bhikshus memorise the text of the Tri-pitaka.

In this fashion the text of the Tri-pitaka was orally handed down from one generation to another in Ceylon. In 43 B.C. the Sinhalese kings, who had patronised Buddhism, lost power. The Tamil kings came into power after their decline. These kings had no interest in Buddhism. So, in view of the political instability in the country and realising that Buddhism had lost the royal support, the Buddhist scholars, who were known as Mahatheras, resolved to safeguard the Tri-pitaka by writing it down. Therefore, with the help of the bhikshus who remembered the Pali text, it was translated into Sinhalese and put into writing. Dr. Walpola Rahula of Ceylon, in his book "History of Buddhism in Ceylon", basing himself on the authority of ancient Sinhalese histories "Mahavamsa" and "Dipavamsa", has this to say about the writing down of the Tri-pitaka for the first time in history:

"From 43 B.C. for fourteen years five Tamils ruled in succession at Anuradhapura. King Vattagamani lay in hiding in remote places during the period . . . The Mahatheras and the leaders of the Sinhalese saw that the future of Buddhism was in danger. Its very existence was threatened. There was no Sinhalese king to support it. The continuation of the oral tradition of the three Pitakas which had so far been handed down orally from teacher to pupil appeared no longer possible under the prevailing adverse circumstances. The primary concern of the Sangha during this tragic period was to preserve the teaching of the Buddha which they valued above all else. Therefore far-seeing Mahatheras, under the patronage of a local chief, assembled at Aluvihara at Matale, and committed to writing the whole of the Tri-pitaka with the commentaries thereon for the first time in history in order that the true doctrine might endure."⁴

4. History of Buddhism by Walpola Rahula pp. 81-2.

Moreover, Dr. Walapola Rahula, in spite of admitting the possibility that some of the commentaries on the Tri-pitaka might have been present in book form even in the 3rd century B.C., thinks that the Tri-pitaka itself was not at all written down before the first century B.C. He says:

“In Ceylon, the Sinhalese commentaries in book form on the Tri-pitaka seem to have been in use soon after Buddhism was introduced into the Island in the 3rd century B.C., though in fact the writing down of the Tri-pitaka itself took place only in the first century B.C.”⁵

So, it is obvious that even according to the Buddhist scholars themselves the collection of Tri-pitaka was kept safe in the memories of the bhikshus only for about 450 years after the death (483 B.C.) of the Buddha. During this period councils were held after every 100 or 150 years which amended, cancelled from or added to the Tri-pitaka. This process of amending, cancellation or addition by the councils went on until the Tri-pitaka was committed to writing in 43 B.C. for the first time in history. And this reduction in writing was not done in its original language, Pali, but in Sinhalese, the language of Ceylon.

Regular new additions were made to Tri-pitaka for another 500 years. Then it was re-rendered into Pali from Sinhalese. And in this way, after about 950 years of the Buddha's death, the first written copy of the Tri-pitaka in the Pali language came into existence. The manner in which this first Pali copy came into existence is also very interesting. Due to the efforts of Asoka, Buddhism not only spread into Ceylon and other nearby areas but even in India itself very large numbers of people embraced it in a short time. Large and rapid conversions seemed to be a source of strength for Buddhism; but in reality this proved to be the reason for its decline in India. Because of the royal patronage for the new religion people started embracing it without really shedding the deeply engraved influences of Brahmanism upon their minds, thoughts, actions and way of life. The result was that after Asoka, with the passage of time, Buddhism gradually started merging with Brahmanism. And at last according to a deliberately thought out plan of the Brahmins it had almost completely lost its separate and permanent entity in the 5th century A.D. The teachings of the Tri-pitaka which had been safe in the minds of the bhikshus only up to now became so unremembered that scholars having a thorough knowledge of them became almost extinct. Confronted with this desperate situation Buddhaghosa, a well known Buddhist, went to Ceylon in the 5th century A.D.⁶ After years of hard work he re-rendered the Tri-pitaka and its commentaries into Pali from Sinhalese. And in this way the first ever Pali copy of the Tri-pitaka came into existence. What changes it had suffered and what additions had been made to it can be judged from the following words of Dr. Walpola Rahula.⁷

5. History of Buddhism in Ceylon by Walpola Rahula p. 288.

6. Historians History of the World Vol. 11 p. 543.

7. History of Buddhism in Ceylon by Walpola Rahula p. XIX-Introduction.

“Although there is evidence to prove the growth of the Pali scriptures during the early centuries of Buddhism in India and Ceylon, there is no reason to doubt that their growth was arrested and the text was finally fixed in the 5th century A.C. when the Sinhalese commentaries on the Tri-pitaka were translated into Pali by Buddhagosa”.

From the above mentioned details about the tabulation and collection of the Tri-pitaka it becomes quite obvious that its prevailing Pali text which took its final form 950 years after the death of the Buddha is not at all the exact copy of the original text. As a matter of fact, it is a re-translation of a translation. And in these 950 years quite a lot of amendments, cancellations and additions were made to it. Moreover the local influences of Ceylon and touches of Brahmanism also intruded in and coloured it. In these circumstances it cannot be accepted that the contents of the Tri-pitaka are a faithful reproduction of the Buddha's real teachings. These can be called the basis of the present day Buddhism but on no account can we call them original teachings of the Buddha. Neither can we say, with any amount of certainty, that the beliefs and tennets, described in the Tri-pitaka are exactly the same as preached by the Buddha in his own life time.

Western Research and its Conclusions

As this altered and amended text of the Tri-pitaka was in Pali, the non-Buddhist world knew nothing about its contents even as recently as the middle of the 19th century. In the later half of the 19th century some Western scholars, after having mastered the Pali language, started translating it in English, and, in this way, for the first time, the rest of the world came to know what was written in it and what were the basic beliefs and attitudes of the prevailing Buddhism. But in the very beginning the Western scholars committed the mistake of accepting the Tri-pitaka as authentic and true in its entirety. They accepted its contents as a true picture of, and entirely based upon, the teachings of the Buddha. Some of them did point out that it was not necessary that everything mentioned in the Tri-pitaka consisted of the Buddha's real teachings. But they emphasised the fact that as 2400 years had passed since the death of the Buddha there was no other way of ascertaining his real teachings. Under these circumstances, they felt, there was nothing for them but to accept the Tri-pitaka as the original and authentic teachings of the Buddha. Professor Max Muller (1823–1900), the famous orientalist of the 19th century, in the introduction to his translation of Dhammapada, one of the books of the Tri-pitaka, raised the question whether it was possible for us to decide which parts of it consisted of the Buddha's real teachings and which parts were added later on. Answering this question he says:

“My belief is that, in general, all honest inquirers must oppose a ‘No’ to this question, and confess that it is useless to try to cast a glance beyond the boundaries of the Buddhist Canon. What we find in the Canonical

books in the so-called 'Three Baskets' is orthodox Buddhism and the doctrine of Buddha, similarly as we must accept in general whatever we find in the four Gospels as Orthodox Christianity and the doctrine of Christ".

For a long time this view of Professor Muller was accepted as correct in the West and Western scholars considered the Tri-pitaka as the authentic teachings of the Buddha. But when they studied it carefully and examined its contents in the light of the peculiar conditions and history of the Buddha's age and time they felt that it was quite possible to find out his real teachings. They felt, if a proper study were made on scientific lines, it could be ascertained as to what was the Buddha's real *Gayan* and message he had brought for the Hindu society of the time as compared with the teachings of the Tri-pitaka. Some of the scholars even went to the length of calling Professor Muller's idea that the teachings of the Tri-pitaka alone must be considered the authentic teachings of the Buddha as downright silly. Mr. K. Cook M.A. LL.D. was of the same opinion and he, in 1886, in his book "The Fathers of Jesus", strongly criticising Professor Max Muller's point of view, wrote that it was a result of a very regrettable resignation to difficulties. He further pointed out that it was not impossible to reach the real facts by critically examining the views put forth in the Tri-pitaka; but like other scientific studies it demanded a lot of diligence, patience and perseverance. In the same book he said:

"This is a most lame and impotent conclusion, and in each case in which an accepted Christian text has been discovered to be the gloss of a commentator, and not found in the earliest manuscripts, and is at the same time manifestly at variance from the doctrine of the Founder, Professor Muller's argument can evidently be reduced to an absurdity. Had he said simply that the Three Baskets are the accepted scriptures of orthodox Buddhism like the Four Gospels of orthodox Christianity, he would have uttered that which, if a truism, is at least a fact.

"It is disappointing to find a distinguished student of comparative religious lore so resigning himself to the abandonment of a difficulty. It must, however, be allowed that Western Civilization is still very young in philosophic experience. Doctrinal fetters have long cramped the mind, and prevented its expansion in the ethical direction. Moreover, our country has not long emerged from insular barbarism, and four centuries ago was almost without culture in foreign languages and foreign thought. The time is not long past when, if a few bones of extinct animals had been placed before a naturalist, and he were asked to reconstruct the whole anatomy upon their basis, he would have smiled with the superior wisdom of ignorance upon his inquirer's absurd folly. Now he will not only build up the probable anatomical form, but certainly separate from bones placed before him such as do not consist with the others but belong to creatures of a different type.

"May we not hope, therefore, that as sympathetic study of ancient philosophy progresses, there may be found to grow a faculty of distinguishing between characteristic expressions of thought, as is done with different varieties of bones; and that to body forth the thoughts of a distinctive thinker with more or less fullness and certitude, we shall require but to have before us authentic relics known to have proceeded from him? For the criticism of thought, time must be allowed as for other scientific studies".⁸

When Professor Max Muller's ideas were so strongly challenged by academic circles, there developed, in Europe a strong tendency of studying the gradual collection and arrangement of the Tri-pitaka and other ancient Buddhist literature objectively. Research scholars thoroughly re-examined all this literature. After extensive and deep studies they reached the conclusion that the real teachings of the Buddha could not be the same as have been ascribed to him in this very extensive literature which has been flourishing for centuries. Sir Monier Williams (1819-1899), describes the result of his researches on the question in these words briefly:

"It cannot therefore surprise us if Buddhism developed into apparently contradictory systems in different countries and under varying climatic conditions. In no two countries did it preserve the same features. Even in India, the land of its birth, it had greatly changed during the first ten centuries of its prevalence. So much so that had it been possible for its founder to reappear upon earth in the fifth century after Christ, he would have failed to recognise his own child, and would have found that his own teaching had not escaped the operation of law which experience proves to be universal and inevitable".⁹

Theodore Kern expressed the same thought in clear and unambiguous words that the original teachings of the Buddha could not be the same as given in the Tri-pitaka and other Buddhist literature. He says:

"The more we try to remove the difficulty (i.e. in accounting for certain doctrines) the more we are driven to the suspicion that original Buddhism was not exactly that of canonical books".¹⁰

Mrs. Rhys Davids, the president of Pali Text Society of London was one of the most well known of the scholars who made a critical study of Buddhism in the beginning of the 20th century. She, after having studied the Pali literature directly and in the original, declared the Tri-pitaka as interpolated and altered. She not only said this but also emphasised that, even now, a deep and careful study of the Tri-pitaka could reveal what the Buddha might have said and what he might not have said. She did not stop here but in a number of her

8. The Fathers of Jesus by Keeingale Cook p. 112.

9. Buddhism by Sir Monier Williams (1889) p. 18.

10. Indian Buddhism by Theodore Kern (1898) p. 50.

articles she refuted numerous views and beliefs which were ascribed to the Buddha. With a very intelligent and workmanlike analysis of these views and beliefs she has proved that in the conditions and circumstances of the 6th century B.C., and with temperament and natural tendencies he had, the Buddha could not possibly have preached these views and beliefs. Although I do not fully agree with all the conclusions of Mrs. Rhys Davids, her diligence and extensive study of the subject are beyond doubt. She devoted most of her life to the critical study of the Tri-pitaka and other Buddhist literature, and her researches have clearly proved that it would be a great mistake and in the countenance of established facts to equate the present day Buddhism with the real teachings of the Buddha. Although she accepted the possibility of the Tri-pitaka having been committed to writing 350 years after the Buddha's death, (which is not right), she did not accept the present day Tri-pitaka as the exact and true picture of his original teachings. I quote from some of her studies here. Talking of the interpolations and alterations in the Tri-pitaka, she says:

"We have in the Buddhist (Pali) scriptures a threefold thesaurus of accretions, of gradually collected 'sayings', which were first uttered in a bookless world and, for a period of perhaps four centuries were repeated in a bookless world. The repeaters were not so much live books as live pamphlets or tracts only, nor were their respective monastic centres, with perhaps one exception, living libraries of more than one group of such tracts. No centre, let alone individual repeater, could have a knowledge of the Three Pitakas such as we can have here and now . . .

"As to relative perfection of Indian memorising, here also we should not accept, for Buddhist amateurs, that which was among Brahmans a professional, in a way, hereditary art. There is much evidence that all that mobile lip-repeating needed rectification from time to time. And the rectifying meant this: that the rectifying editors, capable and influential teachers in collating the various spoken versions, adapted these to fit and express the view they themselves had come to hold of a given doctrine. And in so adapting, they would tend to re-word as seemed better: to emphasise here, to reduce or even drop out there. In this way it was inevitable that the original Sayings, in wording, in emphasis, nay in matter, edged little by little even further from what they had once been".¹¹

After having made clear the gradual compilation of and the consequent unavoidable interpolations and alterations in the Tri-pitaka she goes on to say:

"The Pali Canon holds a great manifold of the true and the untrue, the worthy and the worse".¹²

11. Wayfarer's Words Vol. I by Mrs. Rhys Davids pp. 309-319.

12. Ibid p. 324.

Later on she points out that keeping in mind the intelligence and wisdom and the way of thinking of this great reformer of Asia we can decide for ourselves what teachings of the Tri-pitaka could have come from him and what he could never have said under any conditions. She says:

“We are able to catch the reminiscences of the life and ministry of the Founder before they had, under the hand of time and changing values, become relatively much altered. That which in Christianity is reminiscence handed down unwritten during a few generations, has in Buddhism become almost purely legendary cult. Time and changing values have been much longer at work. The man, loyal friend and helper of man, has become a superman, object of awe and worship. The monastic cult grown great has superposed its own outlook, on life as ‘ill’, on the original message which sought to expand and safeguard the teaching of immanence current in its day. . . . It was in this environment that the Pali Canon was built up, was finally closed, was finally written down. It is hardly strange that in it we find much, very much more of which we can plead: this and that he will not have taught, than we can find in the Christian Gospels”.¹³

From the above mentioned excerpts it becomes apparent that according to the researches of the scholars who have spent their life-times in the study of ancient Buddhist literature the present collection of the Tri-pitaka does not exactly and entirely correspond to the original teachings of the Buddha. As a matter of fact it had taken it 1000 long years to assume its present shape. And in these 1000 years it not only passed through various stages of translation and re-translation but was constantly revised, added to, and altered according to the changing values and new requirements of the time. Along with these *changes* and additions mushroom growth of new sects started taking place. Sects which not only differed from one another but which were sometimes mutually contradictory, too. Then, the research scholars are also agreed on the point that it may be difficult but is not impossible to ascertain the real and true teachings of the Buddha in the light of what we know of his life, the peculiar religious and social values of the time, the Buddha’s traditional intelligence and wisdom itself and numerous other pointers and historical facts.

The Need for Fresh Critical Study

Under these circumstances it becomes incumbent on us to study the Tri-pitaka and other ancient Buddhist literature from a new angle of vision. So that we may come to know of the real teachings of the Buddha and the thick smoke screen of the centuries of fiction and imagination thrown round the reality and quality of the great spiritual revolution heralded by him may be

13. Wayfarer’s Words Vol. II by Mrs. Rhys Davids pp. 512–513.

lifted. This is also necessary because the efforts made by the Western scholars in this connection have been inadequate. In spite of admitting that the Tri-pitaka cannot be called an exact and true copy of the original teachings of the Buddha, barring a few, most of the scholars have tried to prove, as far as possible, that its contents are his real teachings. This kind of new angle of studying the Buddhist literature has become quite easy now. It has become so because the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad (may peace be on him) using his prophetic vision, has thrown decisive light on the Buddha's station, his message, and the work done by him. This has opened a new horizon for research scholars. His decisive point of view about the Buddha and his teachings is of special significance. Before proving the truth of his views by the Tri-pitaka it would be better to describe this revolutionary idea in his own words.

In this connection the Founder of the Ahmadiyya Movement in Islam has propounded a very basic principle, namely, that all those ancient saints and holy men who are believed in, revered and loved by millions of people, and a very long time has passed on this belief of theirs, must have been positively the loved ones of God and sent by him. Basing himself upon this very principle he accepted the Buddha as a true messenger of God and considered it essential to honour and respect him. Describing this principle he says:

“We never speak evil of the prophets of other nations. Rather we hold the belief that all the prophets who have come in the world to the different nations and millions of people have accepted them and in any one part of the world their love and glory has taken roots and a long time has elapsed on this love and faith, this one argument is enough for their truth. Because, had they not been from God this acceptance would not have spread into the hearts of millions. God does never give the honour of his favoured ones to others. And if any false one wants to sit on their throne he is soon destroyed and perished.”¹⁴

Accepting him as a true messenger of God on the above mentioned principle, the Founder of the Ahmadiyya Movement (may peace be on him) vehemently refuted the allegation that the Buddha was a Nastik. He proved that the Buddha in addition to believing in God also believed in heaven and hell, the day of Judgement, life after death, and the existence of angels. He also proves that the doctrine of transmigration is wrongly ascribed to him. The Founder of the Ahmadiyya Movement explains that the doctrine of repeated births described by the Buddha, in reality means the different phases of this very life through which a man passes. Vehemently refuting the charge of atheism against the Buddha he writes:

“I have already stated that the Buddha also believes in the existence of the Devil, so he also believes in hell and heaven, in angels and in the day

14. Paigham-i-Sulh by Hazrat Mirza Ghulam Ahmad p. 28.

of Judgement. And the charge that the Buddha did not believe in God is a pure fabrication. The Buddha did not believe in Vedanta and in corporeal gods of the Hindus. He criticises the Vedas a great deal. He does not believe in the existing Vedas. He regards them as corrupt and interpolated".¹⁵

Similarly explaining the meanings in which the Buddha believed in the doctrine of repeated births, he says:

"It may be observed, however, that the Buddha believed in the transmigration of the soul, but this 'transmigration' is not opposed to the teachings of the gospels. According to the Buddha, transmigration is of three kinds: (i) that the dying man's actions and efforts necessitate the coming into being of another body; (ii) the kind of transmigration which the Tibetans believe to be operative among the Lamas, i.e. some part of the spirit of Buddha or Bodhi Satwa transmigrates into the Lama for the time being; which means that his power, temper and spiritual qualities are transferred into such a Lama and that his spirit begins to animate the latter; (iii) that in this very life man goes through different creations — there comes a time when he is, as it were, a bull; when he grows in greed and evil, he becomes a dog, the first existence dying out, giving rise to another corresponding to the quality of his actions; all these changes, however, take place in this very life. This creed is not opposed to the teachings of the gospels."¹⁶

These views of the Founder of the Ahmadiyya Movement (may peace be on him) about Gotama the Buddha and his teachings are at variance not only with the views of the Western scholars but are also radically different from those held by followers of the Buddha himself. For instance the Hinayana sect of the present day Buddhism does not believe in the very existence of God. Its members say that the Buddha himself did not believe in God or soul.

Similarly, this sect does not believe in that explanation of the doctrine of repeated births which has been attributed to the Buddha by the Founder of the Ahmadiyya Movement. If we make a thorough study of the Tri-pitaka and other ancient Buddhist literature it can no longer remain hidden that these ideas and views although being entirely different from the prevailing Buddhism completely fit in the picture; and it becomes obvious that what the Founder of the Ahmadiyya Movement has described, exactly corresponds to the real teachings of the Buddha. What is needed is that the Tri-pitaka and the old Buddhist literature should be viewed from a completely new angle of vision. In the articles to follow I shall try to prove that in the Tri-pitaka and other Buddhist literature, in spite of their being interpolated and altered, there are unmistakable pointers which fully support the views of the Founder of the Ahmadiyya Movement in Islam (may peace be on him).

15. Jesus in India by Hazrat Mirza Ghulam Ahmad pp. 99-100.

16. Ibid p. 99.

Brahin Ahmadiyya (Part IV)

(Syed Hasanat Ahmad)

The fourth part of Brahin Ahmadiyya was written in Urdu by Hazrat Mirza Ghulam Ahmad — The Promised Messiah — in May, 1879, and was printed in 1884 at Riaz Hind Press, Amritsar, India. The book contained about 566 pages including notes and footnotes. He discussed at length the origin of the human language, the nature and importance of miracles and the significance of the prophecies of Prophets. He then discussed the different conceptions of God held by the Arya Samajists, Christians and Budhists and compared them with the conception presented by Islam. The teachings of Brahmo Samajists were subjected to exhaustive criticism and the teachings of the Jewish scriptures were compared in all their aspects with the teachings of the Holy Quran. By force of logic and reasoning he established the superiority of Islam over all other religions beyond any manner of doubt.

The Holy Quran is the one book explicit in its claims. It explains its own important features, points of truth and wisdom, grace of speech, spiritual subtleties and blessings. It points out how and why it is different from other books and unequalled by them. It is not the work of Muslims who have come to attribute these merits to the Holy Quran but the Book itself. Compared with other books it proclaims its uniqueness and matchlessness. It challenges anyone to come forward and contest the truths and points of wisdom contained within it. The points are like powerful waves in an ocean or like bright and luminous stars ready to meet the eye wherever one may look. It contains all important truths. No wisdom is outside its orbit of exposition. Divine Light can only be manifested through submission to its teachings.

The moral qualities of the Holy Prophet Muhammad (peace be on him) were a thousand times superior to those of Moses. He was the seal of Prophets who possessed collectively the moral qualities found separately in all the other prophets. God says in the Holy Quran:

“And thou dost surely possess high moral excellences.”

(68:5).

In this verse the Arabic word 'Azim' describing the Holy Prophet's sublime and high morals is a superlative signifying the utmost limits of something and where human excellence and character are concerned their highest degree was manifested in the person of the Holy Prophet. The Holy Quran declares elsewhere:

"And but for the grace of Allah upon thee and His mercy . . ."

(4:114).

According to the meaning of this passage no other prophet received the grace of Allah in higher measure than the Holy Prophet of Islam. The same high praise is also contained in a Biblical prophecy about the Holy Prophet:

"Therefore God, thy God, hath annointed thee with the oil of gladness, above thy followers."

(Psalms 45:7).

The Promised Messiah wrote with regard to the Holy Quran and the Holy Prophet:

"The fine verities pertaining to religion and all the learning pertaining to the subject of Divinity, and conclusive arguments in support of the truth together with the mysteries and insights that are set out in the Holy Quran, are such that human faculties collectively are not able to discover them nor can the intelligence of an intelligent person alight on them on its own. A consideration of past ages has shown that no philosopher or wise man was able to discover all that knowledge; but in this case there is a wonder upon wonders, that is to say, that knowledge and insight were bestowed upon one who was entirely unlearned. He had never seen a school nor read a book nor kept company with any learned or wise person. He lived his life among wild people, was born and brought up among them and kept company with them. The Holy Prophet being unlettered is a matter so patent that no historian of Islam is unaware of it."

(Brahin Ahmadiyya, pp. 539-541).

The impact of the Brahmin Ahmadiyya was so electrifying that it at once checked the advance of the Brahmo and Arya Samaj movements and, in fact, for a time paralysed the activities of all anti-Islamic forces.

The Muslims of India, at least, found that there was among them a great champion of Islam who had the courage and determination to demolish with conviction and logic the attacks on Islam made by various movements in India. The publication of the book came as a rude shock to the Christians and Arya Samajists who thought that the days of the glory of Islam were over and

that they would have an easy walk-over. The approach of Hazrat Mirza Ghulam Ahmad was so effective that not only did he defend Islam against all adverse criticism but he also demolished the very foundations upon which the movements of the Arya Samajists and Christians were established. He has described a dream which he had in 1864 about fifteen years before the publication of the book:

“In the dream I felt that the Holy Prophet was watching me. I had a religious book in my hand which appeared to be based on my writings. On seeing the book the Holy Prophet asked me in Arabic what name I had given to it. I answered ‘The Polar Star.’ (Now while I am writing the *Brahin Ahmadiyya* I realise the true meaning of this title). The Holy Prophet then took the book from my hand and immediately it assumed the shape of a colourful fruit closely resembling a pear but the size of a melon. When the Holy Prophet cut it into slices so much honey oozed out that it soaked his hands. I then came to know that through the blessings of the Holy Prophet the body of a dead person which had been lying outside the door had become resuscitated and was standing behind me. Meanwhile I was standing with all submission like I was standing before a king while the Holy Prophet with the majesty of an emperor was seated on a chair. The Holy Prophet held out a slice of the pear to me with the intention that I should give it to the resuscitated man. He dropped the rest of the slices into my lap. I gave the slice of melon to the man and when he ate it I noticed that the Holy Prophet’s chair had become highly elevated. The forehead of the Holy Prophet was shining like the rays of the rising sun when I woke up.”

The time had now come for the fulfilment of this dream. The religion of Islam was under attack from all directions. How this book was acclaimed may be gauged from a review by Maulvi Mohammad Hussain of Batala, Head of the Ahle-Hadith sect and also editor of *Ishaat-us-Sunna*. He wrote:

“The author of *Brahin Ahmadiyya* is well known to us. In fact, few know more about his thoughts, aspirations and circumstances etc. than we do. He belongs to our district and when young he attended the same course of instruction with us. Since those days we have corresponded, communicated and conferred with one another regularly. Nobody therefore should think it an exaggeration if we say that we know the author and his circumstances very well.”

The reviewer affirms that his testimony is not based on hearsay but on his long intimate personal association with the author.

“This book (*Brahin Ahmadiyya*) is without parallel in our time, and in view of the circumstances and needs of our time, there has not been another one like it in the entire history of Islam. No one knows about the future. Only Allah will reveal the truth after this. As for the author we

can say that there have been few Muslims, if any, who have been so constant in their service to Islam not only by purse and pen but by personal character, speech and silence. If we are accused of exaggeration, so common in Asia, then we should be informed of at least one book which answers with the same energy and earnestness the objections of the opponents of Islam such as the Arya and Brahmo Samaj sects. We should also be told of two or more friends of Islam who have resolved to serve the faith in the same way and with the same devotion and are courageous enough to challenge the opponents of Islam who do not believe in revelation. They are invited to witness these experiences which remove doubts and have made non-Muslims taste the truth of Islam."

On 1st March 1886 the paper 'The Riyaz Hind' of Amritsar published the following:

"The excellent merits and high spiritual accomplishments of Mirza Sahib are too great for our humble observations in our journal. The cogent reasons and brilliant arguments that he has brought forth in support of Islam and truth in so beautiful a manner showed beyond doubt that he has excelled the writings of the old and new ulema in eloquence and presentation. Those who have read his work *Brahin Ahmadiyya* will surely agree with us in saying that although the book was published several years ago and a prize of ten thousand rupees was also promised on leaflets for its refutation, the opponents of Islam and the Holy Prophet have not had the courage to come forward in the domain of truth and receive the prize."

PROHIBITIONS FOR MEN

Ali relates: I saw the Holy Prophet take a piece of silk in his right hand and a piece of gold in his left and heard him say: The wearing of these two is unlawful for the males among my followers.

(Abu Daud)

Abu Musa Ash'ari relates that the Holy Prophet said: Wearing silk and gold has been made unlawful for the males among my followers and lawful for the females.

(Tirmidhi)

Huzaifah relates: The Holy Prophet forbade use eating or drinking out of gold or silver vessels, and wearing of silk and brocade or sitting on them.

(Bokhari)

The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in the English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-three years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised the truth of Islam and accepted it through studying it.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutations of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.



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