



# THE REVIEW of RELIGIONS

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LITHUANIA

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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## Guide Posts

### SYMPATHY

(Bashir Ahmad Orchard)

“And slacken not in your  
zeal for the sympathy of  
your people.”

(Quran 4:105).

Sympathy comes as a great comfort to those in distress and who are in need of help of one kind or another. It serves as a tonic and is more effective than a sedative or tranquilliser. It does not only provide a measure of relief to the sufferer but also generates a glow of pleasure and satisfaction to the giver. The Holy Prophet Muhammad (peace be on him) has said:

“Whoso sympathises with one who is in  
distress shall have the like of his  
reward.”

Everyone suffers in one way or another. What may seem to be a small and insignificant thing to one person may appear as a mountain to the person concerned. Nobody's worries and problems should be looked upon with indifference or levity. It is an act of great merit to extend sympathy and understanding with kindly words of comfort and encouragement. The sympathiser is always respected and, above all, wins the approbation of God for his charity and good work. God says in the Quran:

“Vie with one another in good works.”

(3:15).

And the Holy Prophet has said:

“Every good work and every kind deed  
is charity.”

Everyone suffers from spiritual defects and weaknesses. Some more than others. However much we may strive along the path of virtue and earnestly seek to win the pleasure of God through correct conduct we are, nevertheless, constantly in need of spiritual healing. It is incorrect to backbite and

contemptuously criticise others for their sins and mistakes however much we may deplore them. The work of a doctor is to cure and alleviate sickness by giving aid to his patients. It is not for him to batter them. Likewise we should seek to remedy the faults of others — not by bitter criticism — but through good example and sympathetic guidance. Hazrat Mirza Ghulam Ahmad — the Promised Messiah has said:

“Avoid malice and deal with human beings with love and sympathy.”

“Be humble in spirit, kind and gentle, forgiving and sympathetic towards all wishing them well, so that you should be accepted.”

Sympathy is one of the most helpful benefits which one can bestow upon our fellow beings and one which most of us can cultivate far more.

One advantage of affliction and adversity, in whatever form it may take, is that it may be turned into good account to produce valuable dividends. One who has been through an experience is in empathy with others who undergo a similar experience and is in a position to express genuine sympathy, and practical advice. This is one lesson of Islamic fasting whereby the one fasting is able to experience something of the sufferings of his less fortunate brethren who may be on a starvation diet or even starving. His sympathy for them is extenuated.

How long will it take most of us to understand the value of sympathy? There is nothing sweeter for the afflicted than practical human sympathy.

## Prayer and Effort

Man's nature is certainly inclined to virtue. He, therefore, needs Divine help. That is why God has commanded the recitation of Surah Fatiha in the five daily Prayers services. In it we affirm: We worship Thee; and also: We implore Thy help. This conveys that in every righteous undertaking, one should make use of one's powers and capacities and should plan and work hard. This is the purpose of: We worship. One who devotes himself solely to prayer but does not make any effort, does not gain his purpose. If a cultivator having done the sowing, puts forth no further effort, how can he expect a good harvest? This is the way of Allah. He who sows the seed and then only prays and does nothing more will certainly reap nothing.

(Hazrat Mirza Ghulam Ahmad)

## **Audience with Allah**

**(M. H. Cheema)**

“So let him, who hopes to meet his  
Lord, do good deeds, and let him  
associate no one in the worship  
of his Lord.”

(Quran 18:111).

Where worldly affairs are concerned we are fully aware of the etiquette and formalities we have to observe when we have to meet a person of high rank and status. We have to prepare ourselves for the occasion so that we may conduct ourselves in the proper manner otherwise we may create a poor impression of ourselves. What about Allah — our Lord the Most Exalted One? The main purpose of our life is to meet Him and win His pleasure. The Holy Quran has provided guidance and instructions on how to prepare ourselves for our meeting with Allah both in this life and in the Hereafter. Allah says in the Holy Quran:

“We will surely guide in Our ways  
those who strive after us. Verily  
Allah is with those who do good.”

(29:70).

One cannot make one jump to the top of a building. One must procure a ladder and ascend step by step with caution keeping in mind that “The higher the fall the harder the hit.” Similarly caution is required when endeavouring to climb the spiritual ladder towards Allah and one should continually seek His protection from the incitement of Satan who is ever anxious for the downfall of mankind.

The Holy Quran refers to seven heavens:

“He it is Who has created for your benefit  
all that is in the earth; then He turned  
towards the heavens and perfected them  
seven heights. He has full knowledge of  
all things.”

(2:30).

The seven heights represent seven conditions required for reaching the top in spirituality. They may be likened to the seven rungs of a ladder. They are:

1. Salat/Namaz. (Obligatory prayers)
2. Zikre Ellahi. (Remembrance of Allah)
3. Doaen. (Supplications, prayers)
4. Jihad. (Striving in the way of Allah)
5. Taubah-Istaghfar. (Repentance)
6. Taqwa. (Righteousness)
7. Awamar-O-Nawahi. (Do's & Dont's)

We know that it is a privilege to interview and speak with a monarch. What greater privilege it would be than to be afforded an opportunity to be present before the King of Kings! The door is wide open for everyone. Nevertheless one must strive for admission; although He is so Gracious and Merciful that He manifests Himself to whomsoever He chooses. The Holy Prophet Muhammad (peace be on him) has said that if a person crawls to God then He comes walking towards that person, and if he walks towards God then He comes running towards him. That is to say the Divine response is much quicker than the human effort. Allah says in the Holy Quran:

“Thou, O man, art verily labouring  
towards thy Lord, a hard labouring;  
Then thou art going to meet Him.”

(84:7).

One should always keep foremost in mind the main purpose of one's creation as stated by the Creator Himself:

“And I have not created the Jinn and  
the men but that they may worship me.”

(51:7).

The primary signification of the word “ibadat” (worship) is to subject oneself to a rigorous spiritual discipline, working with utmost power and capacity and, in perfect harmony and obedience to Divine commandments, so as to assimilate and manifest in oneself His attributes.

In order to achieve a goal, something must be sacrificed. “You cannot have something for nothing.” Again “Higher the goal, harder the effort.” No one can achieve anything merely through wishful thinking. Such day dreams may be called a “fool's paradise”. The Quran stresses the importance of striving for one's objectives:

“And that man will have nothing  
but what he strives for.”

(53:40).

“We will surely guide in our ways  
who strives after us. Verily Allah  
is with those who do good.”

(29:70).

I would like to quote two extracts from the book *Life Supreme* by Mr. Bashir Ahmad Orchard:

“Within ourselves we are but our own commanders. God has provided us with the guidance, given us the tools with which to forge our characters, and promise of His help. There is no depth to the ocean of the tranquil spirit. It is a gem of priceless value which may be discovered and possessed by the earnest person who focusses his mind upon its realisation, constantly watches over his conduct with careful attention and prays to Allah to help him succeed in this blessed aspiration.”

“As physical exercises develop the muscles of the body so do mental and spiritual exercises develop the mind and soul. The achievement of an object whether it may be material or spiritual calls for constant attention backed by a strong desire to succeed. “Desire plus continued thoughts on the thing desired equals the result desired.”

Salat (prescribed five daily prayers) is the first rung of the spiritual ladder. The Holy Prophet Muhammad (peace be on him) said that salat is the me’raj of the believer which means that it serves as a means of spiritual elevation. Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam (peace be on him) has said:

“If a person wishes to reach a certain place he must make necessary arrangements for the journey. The further away be the destination then great preparation and efforts are required. Likewise in order to reach Allah, the Exalted, in His Court namaz (prescribed prayers) proves to be like a kind of car by which means one can reach one’s spiritual destination quickly. How far would he reach who forsakes Namaz?”

(Malfuzat Vol. 5. p.255).

Again he has said:

“Observe prayers regularly. Some people content themselves with one prayer daily whereas they should remember that no one is exempt from them — not even the prophets. It is related in a Hadath that a number of men who had just accepted Islam requested Prophet Muhammad (peace be on him) to be exempted from offering the prayers. Thereupon he said that a religion that does not demand action is no religion at all.”

(Malfuzat Vol. 5. p.235).

Under the heading “What is Salat?” (Prescribed prayers) he states:

“It is a supplication addressed to the Lord of Honour without which a



person cannot be truly alive; nor can he procure any means of security and happiness.”

(Malfuzat Vol. 4. p.321).

The five daily prayers are obligatory in the prescribed manner and must therefore be observed at the proper times as commanded by Allah:

“Observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours.”

(4:104).

It may be thought that it is a little too much to offer prayers five times a day and that it might become burdensome. This is not the experience of those who realise the true value of prayer and who regard it both as a nutriment for the soul and an effective means of self-purification. It is the most beneficent and profitable investment. It should be well understood that God is not in need of our worship but it is us who benefit from it as we learn from the Holy Quran:

“Whoso purifies himself does so to his own benefit. To Allah is the final return.”

(35:19).

“He who purifies himself and remembers the name of his Lord and offers Prayer will surely prosper. But you prefer the hither life, whereas the Hereafter is better and more lasting. The same is set forth in the earlier scriptures.”

(87:15-19).

“O mankind, worship your Lord Who has created you and created those who were before you, that you may be shielded against all ill.”

(2:22).

As a matter of fact our Gracious Lord would not care much for us if we were negligent in our prayers:

“But for your prayer to Him my Lord would not care for you.”

(25:78).

Hazrat Mirza Ghulam Ahmad — the Promised Messiah — had a vision in which this verse was revealed to him. He saw a long deep ditch with sheep laid down on one side of it and angels with knives who appeared to be awaiting orders from God to slaughter them. The Quranic verse was then revealed to him which he in turn loudly uttered. When the angels heard the verse being

recited they immediately slaughtered the sheep and threw them into the ditch saying "What is your position? You are only filth-eating sheep."

The principle form of worship is Salat (prescribed prayers) which should be performed with full attention as if one is seeing God Himself. If one is unable to achieve this degree of devotion then at least one should realise that God is seeing him.

The Holy Prophet has said:

"One who forsakes Salat becomes a kafir."  
(disbeliever)

"The difference between belief and disbelief  
is the non-performance of Salat."

Salat, therefore, may be likened to the power switch in the "on" position which lights up the bulb. It should never be in the "off" position. With regard to the significance of Salat, Hazrat Mirza Bashiruddin Mahmud Ahmad (Allah be pleased with him) has written in his book *Ahmadiyyat or the True Islam*:

"Islam enjoins that Salat should ordinarily be performed in congregation, so that the spirit of brotherhood may be fostered. Under this injunction a monarch must stand shoulder to shoulder with his meanest subject to perform the Salat. This striking spectacle is a reality and not a mere form. All who join in it realize that they are standing in a Presence where even a monarch must lay aside his sceptre, and become a mere servant along with his subjects.

It is sometimes objected that the Salat of Islam is a mere piece of bargaining with God, as it is performed in the hope of obtaining something in return. This is exactly the reverse of the truth. Islam is the only religion which refutes this idea. It teaches that the acts of worship prescribed by it are not the selfish demands of a worldly-minded man. Their principal object is to acknowledge the favours and bounties of Allah and to render thanks to Him for all of them, without doing which a man could hardly deserve to be called man. Their second object is to seek spiritual development. As is said in the Holy Quran:

'O Men! worship Me, so that I may favour  
you with My meeting, and render thanks for My favours  
and be not ungrateful.'

(21:153).

This shows that the object of worship is to render thanks and to seek spiritual development."

God Almighty has created us. He demands that we worship him with a

grateful and faithful heart. It is our pleasant duty to worship Him and offer Salat as enjoined by Allah in the Holy Quran:

“Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.”

(20:15).

Hazrat Khalifatul Masih IV — the Supreme Head of the worldwide Ahmadiyya Movement in Islam — is very particular and anxious about the regular and proper method of offering Salat. He has said that those employees of the Community who do not care to perform Salat should be asked to discontinue their services if they do not respond to admonishment. This indicates the importance he attached to Salat. In fact God loves those who exhort others to offer Salat as mentioned in the Quran:

“He (Ishmael) used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.”

(19:56).

Man is weak. He is in constant need of Divine help and Allah is the best of all helpers:

“Dost thou not know that the kingdom of the heavens and the earth belongs to Allah alone? And there is no protector or helper for you beside Allah.”

(2:108).

What steps should one take to obtain the help of Allah. He has provided the answer in the Holy Quran:

“O ye who believe! Seek help with patience and prayer; surely Allah is with the steadfast.”

(2:154).

The answer is Salat. In this respect we have the example of the Holy Prophet of Islam. Whenever he faced a problem he engaged himself in earnest prayer into which he poured his heart and soul. Things which seemed impossible would be miraculously solved.

One of the benefits of Salat is that it serves as an antidote against evil. The Quran states:

“And observe Prayer at the two ends of the day, and in the hours of the night that

are nearer the day. Surely good works drive away evil works. This is a reminder for those who would remember."

(11:115).

"Surely Prayer restrains one from indecency and manifest evil; and remembrance of Allah, indeed, is the greatest virtue. And Allah knows what to do."

(29:46).

Another great benefit of sincere Prayer is that it is a means of attaining paradise:

"And who are strict in the observance of their prayers. These are the heirs, who will inherit Paradise; they will abide therein."

(23:10-12).

This means that those believers who are watchful over their prayers will enjoy the pleasure of close communion with God. Their Salat becomes the source of their comfort. The Holy Prophet Muhammad (peace be on him) is reported to have said:

"The delight of my eyes lies in Salat."

Most people are busy in their worldly affairs and some are likely to forget or be negligent in the observation of their prayers at the proper time. If it is not possible to offer each of the five daily prayers at the prescribed time due to some genuine reason then two prayers may be joined at one time like the early and late afternoon prayers or sunset and night Prayers. Nevertheless no prayer should be missed. Should one fail to observe a prayer or prayers at the correct time due to forgetfulness or any other reason then the missed prayer or prayers should be offered as soon as possible. Particular attention should be paid to the offering of prayers:

"Watch over Prayers, and  
the middle Prayer, and  
stand before Allah submissively".

(2:239).

The five daily prescribed prayers are obligatory and as far as possible they should be performed in congregation. In addition there is Tahajjud prayer which is offered during the night and is to be completed before dawn. This prayer, though not obligatory, but is highly recommended due to its spiritual efficacy. Regarding this prayer the Holy Quran states:

"And wake up for it in the latter  
part of the night as a supererogatory service

for thee. It may be that thy Lord will raise thee to an exalted station."

(17:80).

"Verily, getting up at night is the most potent means of subduing the self and of most effective in respect of words of prayer."

(73:17).

Prayers should be performed with full attention and with the sole intention of winning the pleasure of God. There should be no ostentation. We read in the Holy Quran:

"The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for prayer, they stand lazily and to be seen of men, and they remember Allah but little, wavering between this and that, belonging to neither these or to those. And he whom Allah causes to perish for him thou shalt not find a way."

(4:143,144).

"So woe to those who pray, but are unmindful of their Prayer. They like only to be seen of men, And withhold legal alms."

(107:5-8).

The consequences of failing to offer Salat is described in the following dialogue between the dwellers of paradise and the dwellers of hell. Those in paradise ask those who are in hell:

"What has brought you into hell?  
They will answer We were not of those who offered Prayers, . . ."

(74:43,44).

I conclude the first section of my topic with a prayer of the Prophet Abraham:

"My Lord, make me observe Prayer, and my children too. Our Lord! bestow Thy grace on me and accept my prayer."

(14:41).

AMEN

# **Atheism Versus God**

**(Faizur Rasul)**

Atheism versus God is an age-old controversy. There have always been highly educated intellectuals who believed in the existence of God — Plato and his followers; and other equally highly educated intellectuals who disbelieved in the existence of God — Aristotle and his followers. In the ancient times there had been Stoics, a sort of religious, other worldly people, as well as Epicureans who were materialists, believing in the highest happiness in this world; though one of the top atheists of our day, Sigmund Freud believed happiness was not possible in this world because unhappiness comes from natural calamities, behaviours of other people and illnesses within ourselves, none of which is in our control (“Civilisation and Its Discontents”).

In the Middle Ages John Calvin, John Huss and John Knox believed in a traditional God, while Voltaire, Rousseau and Tom Paine disbelieved. In the nineteenth century atheists, Marx, Darwin and Huxley had great tussles with the Church Fathers; and Charles Bradlaugh, M.P., President of Secular Society of Britain, challenged God in a public meeting to hit him with a thunderbolt in five minutes and proved God did not exist. Matters are still the same. There are Humanists and atheists in Britain and the West as well as Christians who believe in God. At present (1984) the top atheist in Britain is Professor John Allegro, philologist and author of many books; and the top believer in Britain is Hazrat Mirza Tahir Ahmad, the 4th Caliph of the Ahmadiyya movement in Islam, well versed in many languages and a great writer. Knowing that there are fanatics both among religionists and among atheists, we will try to convey both sides of the case impartially. Whether God exists or not is important because if there is God, and we live and arrange our world affairs as if there is no God, we will be sitting on a volcano and vice versa; maybe we are already sitting on a volcano.

A modern atheist usually begins by saying that primitive man imagined about gods and worshipped them when he was assailed by natural phenomena like storms, deluges or earthquakes. This ancient idea of polytheism developed gradually into monotheism in later ages as human intelligence became more sophisticated. As no primitive man ever told a modern atheist

what he imagined, the atheist imagined what primitive man was supposed to have imagined . . . Against this the Muslims learned from the Quran that God had sent Prophets to all peoples and told of a single, monotheist God, the One, but peoples subsequently took to polytheism which can be verified. The Chinese originally believed in monotheism and became polytheists later. Over two thousand and five hundred years ago the Chinese Taoists were Monotheists; "Toa is really nothing but that which you Westerners call 'God'. Tao is One, the beginning and the end. It embraces all things and to It all things return". (From "The Rhythm Of Life"; the same as in the Quran of 7th century). The original Veda (2000 B.C.) is monotheistic, but the Hindus took to polytheism in later ages. Akhnatonian monotheism (1375–1358 B.C.) in Egypt was suppressed subsequently by the priesthood who took to polytheism.

Muslims believe that the Book containing the revealed words and phrases of God is the Quran, and the universe containing the things and events created by God is also a "Quran"; these two Qurans will always tally and support each other; what the one Quran says will happen in the other universe. Though all religion and scriptures came originally from God, but have become interpolated subsequently and God abrogates them in the Quran. This makes the Quran as the world scripture, Islam as the world religion and the Prophet Muhammad (peace be on him) as the world Prophet. The Christendom of both Christians and later, Secularists, ridiculed all that.

We will quote from various well-known authors the excerpts favourable and unfavourable to the Quran, Islam and the Prophet Muhammad (peace be on him).

The first translation of the Quran in English by Alexander Ross in 1647 says in the Introduction, to his "Christian readers": "There being so many Sects and Heresies banded together against the Truth, finding that Mahomet wanting to the muster, I thought good to bring it to their Colour, that so viewing thine enemies in their full body, thou maist the better prepare to encounter, and I hope overcome them. It may happily startle thee, to find him so to speak English, as if he had made some Conquest on the Nation; but thou wilt soon reject that fear, if thou consider that this is his Alcoran (the Ground-work of the Turkish Religion), hath been already translated into almost all languages in Christendom (at least, the most general, as the Latin, Italian, French, &c.), yet never gained any Proselyte, where the Sword, its most forcible, and strongest argument hath not prevailed . . . Thou shalt find it so rude, and incongruous a composure, so farced with contradiction, blasphemies, obscene speeches, and ridiculous fables . . . though it hath been a poyson, that hath infected a very great, but most unsound part of the Universe, it may prove an Anti-dote, to confirm in thee the health of Christianity."

The Introduction of George Sale's translation of the Quran in 1734 says: "I

imagine it almost needless either to make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery. I shall not here inquire into the reasons why the law of Mohammed (peace be on him) has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and the very being of their Khalifs: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress . . . and also to enable us effectually to expose the imposture . . . The Protestants alone are able to attack the Koran with success; and for them, Providence has reserved the glory of its overthrow.”

After reading Sale’s translation of the Qurān, historian Edward Gibbon (1737–94) says this: “In the spirit of enthusiasm or vanity, the Prophet rests the truth of his mission on the merit of his book; audaciously challenges both men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture; whose ear is delighted by the music of sounds; and whose ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in a dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country, and in the same language. If the composition of the Koran exceeds the faculties of a man, to what superior intelligence should we ascribe the Iliad of Homer, or the Philippics of Demosthenes?” (Quoted from *The Koran*, interpreted by A. J. Arberry, George Allen & Unwin.)

From the preface of Rev. J. N. Rodwell’s translation of *The Koran*, 1861: “In close connection with the above remarks, stands the question of Muhammad’s sincerity and honesty of purpose in coming forward as a messenger from God. For if he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle. But if, on the other hand, it was a Book carefully concocted from various sources, and with much extraneous aid, and published as a divine oracle, then it would seem that the author is at once open to the charge of the grossest imposture, and even of impious blasphemy. The evidence rather shews, that in all he did and wrote,



Muhammad was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries — that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken full possession of his own soul — that the end to be attained justified to his mind the means he adopted in the production of his Suras — that he works himself up into a belief that he had received a divine call — and that he was carried on by the force of circumstances and by gradual increasing success, to believe himself the accredited messenger of Heaven.”

Because of the great successes of science and its euphoria in the last century and part of this, the people in Europe believed science could tackle everything, make the world better, save mankind and answer all questions; God was dead; science killed Him . . . This is no longer true. There are eminent scientists who disbelieve in God and there are other eminent scientists who believe in God. Biologist J. B. S. Haldane, Physicist J. D. Bernal, Biologist J. S. Huxley and others do not believe in God, but Medical Physiologist D. Horrobin, Nuclear scientist Walter Heitler (Swiss), Astronomist F. Howell and others believe in God. Science cannot prove or disprove the existence of God, because science can only deal with matters that are measurable.

*Heroes And Hero-Worship*, is the name of a book by Thomas Carlyle, who was the first Englishman who was favourable to the Quran and the Prophet: “The Hero As Prophet, Mahomet: Islam (1841)” . . . “We have chosen Mahomet not as the most eminent Prophet, but as the one we are freest to speak of. He is by no means the truest of Prophets; but I so esteem him a true one. Farther, as there is no danger of our becoming, any of us, Mahometans, I mean to say all the good of him I justly can. It is the way to get at his secret: let us try to understand what he meant with the world; what the world meant and means with him, will then be a more answerable question. Our current hypothesis about Mahomet, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be untenable to any one. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only . . .”

“Very curious: if one sought for ‘discrepancies of national taste’ here surely were the most eminent instance of that! We also can read the Koran; our Translation of it, by Sale, is known to be a very fair one. I must say, it is as toilsome reading as I ever undertook. A wearisome confused jumble, crude, incondite; endless iterations, long-windedness, entanglement; most crude, incondite; — insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran. We read in it, as we might in the State-Paper Office, unreadable masses of lumber, that perhaps we may get some glimpses of a remarkable man. It is true we have it under disadvantages: the Arabs see more method in it than we . . .”

... "Yet I should say, it was not unintelligible how the Arabs might so love it. When once you get this confused coil of a Koran fairly off your head, and have it behind you at a distance, the essential type of it begins to disclose itself; and in this there is merit quite other than the literary one. If a book comes from the heart, it will continue to reach other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Koran is this of its genuineness, of its being a bona-fide book . . ."

We will quote here from the *Outline of History*, (1920) pages 607-8, by H. G. Wells who disliked the Prophet but liked Islam; and from *The Adventures Of The Black Girl In Her Search For God*, pages 73-74, by Bernard Shaw (1932) who liked the Prophet for reasons other than the Muslims have.

"Islam to this day has learned doctors, teachers, and preachers; but it has no priests. It was full of the kindliness, generosity and brotherhood; it was a simple and understandable religion; it was instinct with the chivalrous sentiment of the desert; and it made its appeal straight to the commonest instincts in the composition of ordinary men. Against it were pitted Judaism, which had made a racial hoard of God; Christianity, talking and preaching endlessly now of trinities, doctrines and heresies no ordinary man could make head or tail of; and Mazdaism, the cult of the Zoroastrian Magi, who had inspired the crucifixion of Mani. The bulk of the people to whom the challenge of Islam came did not trouble very much whether Muhammad was lustful or not, or whether he had done some shifty and questionable things; what appealed to them was that this God, Allah, he preached, was by the test of the conscience in their hearts a God of righteousness, and that the honest acceptance of his doctrine and method opened the door wide, in a world of uncertainty, treachery, and intolerable divisions, to a great and increasing brotherhood of trustworthy men on earth, and to a paradise not of perpetual exercises in praise and worship, in which saints, priests, and anointed kings were still to have the upper places, but of equal fellowship and simple and understandable delights such their souls craved for. Without any ambiguous symbolism, without any darkening of altars or chanting of priests, Muhammad had brought home those attractive doctrines to the hearts of mankind."

And Shaw: "Six hundred years after Jesus, Mahomet founded Islam and made a colossal stride ahead from mere stock-and-stone idolatry to a very enlightened Unitarianism; but though he died a conqueror, and therefore escaped being made the chief attraction in an Arabian Chamber of Horrors, he found it impossible to control his Arabs without enticing and intimidating them by promises of a delightful life for the faithful, and threats of an eternity of disgusting torment for the wicked, after their bodily death, and also, after some honest protests, by accepting the supernatural character thrust on him by the childish superstition of his followers; so that he, too, now needs to be rediscovered in his true nature before Islam can come back to earth as a living faith."

*The Meaning of the Glorious Koran*, (1934) is an explanatory translation by Muhammed Marmaduke Pickthall. He has written in his Foreword: "The AIM of this work is to present to English readers what Muslims the world over hold to be the meaning of the words of the Koran, and the nature of that Book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Koran by an Englishman who is a Muslim. Some of the translations include commentation offensive to Muslims, and almost all employ style of language which Muslims at once recognise as unworthy. The Koran cannot be translated. That is the belief of old-fashioned Sheykhs and the view of the present writer. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Koran that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Koran — and peradventure something of the charm — in English. It can never take the place of the Koran in Arabic, nor is it meant to do so.

Prof Arther J. Arberry writes in his book *The Koran Interpreted* (The World Classic, 596, Oxford University Press, (1964).) "The Koran, the Sacred Book of Islam, comprises in its 114 Suras or chapters the total of revelations believed to have been communicated to the Prophet Muhammad, as a final expression of God's will and purpose for man. These revelations were supernaturally received, in circumstances of a trance-like nature, over a considerable number of years intermittently the first Sura (XCVI) dating from about A.D. 610 and the last shortly before Muhammad's death in A.D. 632. It is uncertain whether the whole of the text was committed to writing during the Prophet's lifetime; he himself is said to have been illiterate, and merely to have 'recited' the words he heard out of heaven . . ."

"Apart from certain orthographical modifications of the original somewhat primitive method of writing, intended to render unambiguous and easy the task of reading and recitation, the Koran as printed in the twentieth century is identical with the Koran as authorized by Uthman (the 3rd Caliph) more than 1300 years ago."

"In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which — apart from the message itself — constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind . . ."

"This task was undertaken, not lightly, and carried to its conclusion at a time of great personal distress, through which it comforted and sustained the

writer in a manner for which he will always be grateful. He therefore acknowledges his gratitude to whatever power or Power inspired the man and the Prophet who first recited these scriptures. I pray that this interpretation, poor echo though it is of the glorious original, may instruct, please, and in some degree inspire those who read it."

We read in *What is Sufism?* (page 11) by Martin Lings, (George Allen & Unwin, 1975.) "The great Andalusian Sufi, Muhyi'd-Din 'Arabi, used to pray a prayer which began, 'Enter me, O Lord, into the deep of the Ocean of Thine Infinite Oneness', and in the treatises of the Suftis this 'Ocean' is mentioned again and again, likewise by way of symbolic reference to the End towards which their path is directed. Let us therefore begin by saying, on the basis of this symbol, in answer to the question 'What Is Sufism?': From time to time a Revelation 'flows' like a great tidal wave from the Ocean of Infinitude to the shores of our finite world; and Sufism is the vocation and discipline and the science of plunging into the ebb of one of these waves and being drawn back with it to its Eternal and Infinite Source."

"If it be asked, with reference to our basic symbolism, what for does the tidal wave take, the answer is that it takes above all the form of a book, namely the Quran . . ."

"One of the characteristics of the Quran as the last Revelation is that at times it becomes as it were transparent in order that the first Revelation may shine through its verses; and this first Revelation, namely the Book of Nature, belongs to everyone . . ."

Frithjof Schuon writes in his book *Understanding Islam*: "The Quran is, like the world, at the same time one and multiple. The world is a multiplicity which disperses and divides; the Quran is a multiplicity which draws together and leads to Unity. The multiplicity which draws together and leads to Unity. The multiplicity of the holy Book — the diversity of its words, sentences, pictures and stories — fill the soul and then absorbs it and immutability by a sort of divine 'cunning'!"

Maurice Bucaille, a French scientist writes in his book *La Bible, le Coran et la Science (The Bible, The Quran and Science)*, (pages 8, 9 and 150-51:) "It was in a totally objective spirit, and without any preconceived ideas that I first examined the Quranic Revelation. I was looking for the degree of compatibility between the Quranic text and the data of modern science. I knew from translations that the Quran often made allusion to all sorts of natural phenomena, but I had only a summary knowledge of it. It was only when I examined the text very closely in Arabic that I kept a list of them at the end of which I had to acknowledge the evidence in front of me: the Quran did not contain a single statement that was assailable from modern scientific point of view."

"I repeated the same test for the Old Testament and the Gospels always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping with cast-iron facts of modern science."

"On opening the Gospels, one is immediately confronted with a serious problem. On the first page we find the genealogy of Jesus, but Matthew's text is in evident contradiction to Luke's on the same question. There is a further problem in that the latter's data on the antiquity of man on earth are incompatible with modern knowledge."

"The Quranic Revelation has a history which is fundamentally different from the other two. It spanned a period of some twenty years and, as soon as it was transmitted to Muhammad by Archangel Gabriel the believers learned it by heart. It was also written down during Muhammad's life. The last recension of the Quran was effected under Caliph Uthman starting some twelve years after the Prophet's death and finished twenty-four years after it. They had the advantage of being checked by people who already knew the text by heart, for they had learned it at the time of the Revelation itself and had subsequently recited it constantly. Since then, we know that the text has been scrupulously preserved. It does not give rise to any problem of authenticity."

"The Quran follows on from the two Revelations that preceded it and is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e. its complete agreement with modern scientific data. What is more, statements are to be found in it (as has been shown) that are connected with science: and yet it is unthinkable that a man of Muhammad's time could have been the author of them. Modern scientific knowledge therefore allows us to understand certain verses of the Quran which, until now, it has been impossible to interpret."

"The comparison of several Biblical and Quranic narrations of the same subject shows the existence of fundamental differences between statements in the former, which are scientifically unacceptable and declarations in the latter which are in perfect agreement with modern data: this was the case of the Creation and the Flood, for example. An extremely important complement to the Bible was found in the text of the Quran on the subject of history of the Exodus, where the two texts were very much in agreement with archaeological findings, in the dating of the time of Moses. Besides, there are major differences between the Quran and the Bible on the other subjects: they serve to disprove all that has been maintained — without a scrap of evidence concerning the allegation that Muhammad is supposed to have copied the Bible to product the text of the Quran."

"When a comparative study is made between the statements connected with science to be found in the collection of 'Hadith', which are attributed to Muhammad but are often of dubious authenticity (although they reflect the belief of the period, and the data of a similar kind in the Quran, the disparity becomes so obvious that any notion of a common origin is ruled out."

"In view of the level of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Quran which are connected with science could have been the work of a man. It is moreover, perfectly legitimate, not only to regard the Quran as an expression of a Revelation, but also to award it a very special place, on account of the guarantee of authenticity it provides and the presence in it of scientific statements which, when studied today, appear as the challenge to explanation in human term."

The real snag or hurdle for atheists and rationalists of all sorts is the Revelation of God, that God speaks to His chosen Messengers. We have said it before and we need to repeat it here that the great success of science and therefore its euphoria in the nineteenth century and after made scientists and intelligent intellectuals believe that science could answer everything, cure human problems, save mankind, if given time. This is no longer true. Since the atomic science the measurements of things on which science depends, has become almost impossible, and this curtails the pretence of science. Says Bernard Shaw: "A laboratory may be a fool's paradise or a pessimist's inferno: it is made to order either way. Its door may be shut against metaphysics, including consciousness, purpose, mind, evolution, creation, choice (free will), and anything else that is staring us in the face all over the real world. It may assume that because there is no discovered chemical difference between a living body and dead one, only a difference of behaviour, there is no difference. It may rule out all the facts that are incompatible with physicist determinism as metaphysical delusions. In short, it may reduce itself to absurdity in the name of science with a large S." (*Everybody's Political What's What?*, 1944, page 190).

Professor David F. Horrobin has written: "The difficulties were summed up by Heisenberg in his famous Uncertainty Principle formulated in 1927 . . . There is a barrier to knowledge beyond which it seems impossible to go, not for any practical reason but for a theoretical one which cannot be avoided. Man cannot know all there is to know about the atom and its constituents." (*Science Is God*, page 74).

So if man cannot know all about matter, then there is less likelihood to know about things beyond matter — Revelation of God — for example.

In one of Bernard Shaw's books, discussing human affairs he came to a point and said, "that is as far as our minds can go". H. G. Wells in his last years during the 2nd World War wrote a little book called *The Mind at the End of Its Tether*. Both these statements imply that there is a "region" where

our rational intelligence or mind cannot penetrate. When we are talking about God's Revelation, we are talking about informations of prophecies coming from that unseen "region" to His chosen Messengers or Prophets among us.

We are to narrate concisely of the universe, how it came about, its purpose and its end, with information from the Quran and the "Hadith" or the Tradition of the Prophet Muhammad (peace be on him): "God was a Hidden Treasure and He wished to be known." To know of God or to deny His existence man with his consciousness had to be created, and therefore the universe was the paramount necessity, though only for a "term stated" — tempory — so is man. Man is to know of God, serve Him and return to Him, in the Hereafter, that Unseen Region we mentioned above. Man is on trail here, to earn his passage to Paradise in the next world. This can be done by following the directions of the Creator God. Just as we follow the directions of the maker of any machine, for instance, to get the best result. The directions of God, the Hereafter or the Judgement Day and live righteously in this life. In this way man can earn his ticket to Paradise in the next world and an equitable society or Humanist society will result in this world.

God created man from the "essence of clay" and then his progenies from "spilled sperm-drops". At present (1984) most of Messrs Spilled Sperm-Drops", politely called mankind, instead of following God's directions, follow and live by their own caprices or whims, which have brought about an inequitable, uproarious and murderous world. Many a Mr Spilled Sperm-Drop grows up as God's adversary, then becomes toothless, shrivelled, old duffer, clean forgotten he had once pleaded the case against God, before he is dragged back to God by the Angel of Death. This is the case against mankind.

Now we will quote one or two paragraphs out of many on each subject from the Quran. (*The Koran*, interpreted by A. J. Arberry, published by George Allen & Unwin Ltd, 1955).

#### God On God.

In the Name of God, the Merciful, the Compassionate  
Say: 'He is God, One,  
God, the Everlasting Refuge,  
who has not begotten, and has not been begotten,  
and equal to Him is not any one.'

(Quran 112).

God, there is no god but He, the  
Living, the Everlasting.  
Slumber seizes Him not, neither sleep;  
to Him belongs  
all that is in the heavens and the earth.

Who is there that shall intercede with Him  
 save by His leave?  
 He knows what lies before them  
 and what is after them,  
 and they comprehend not anything of His knowledge  
 save such as He wills.  
 His Throne comprises the heavens and earth;  
 the preserving of them oppresses Him not;  
 He is the All-high, the All-glorious.

(Quran 2:255).

#### God On Creation.

God is He who raised up the heavens  
 without pillars you can see,  
 then He sat Himself upon the Throne.  
 He subjected the sun and the moon,  
 each one running to a term stated.  
 He directs the affair; He  
 distinguishes the signs;  
 haply you will have faith in the encounter  
 with your Lord.  
 It is He who stretched out the earth  
 and set therein  
 firm mountains and rivers,  
 and of every fruit He placed there two kinds,  
 covering the day with the night.  
 Surely in that are signs for a people who reflect.  
 And on the earth are tracts neighbouring  
 each to each,  
 and gardens of vines,  
 and fields sown,  
 and palms in pairs, and palms single,  
 watered with one water;  
 and some of them We prefer in produce  
 above others.  
 Surely in that are signs for a people who understand.

(Quran 13).

#### God On the Creation of Man.

O men,  
 if you are in doubt as to the Uprising,  
 surely We created you of dust  
 then of a sperm-drop,  
 then of a blood clot,



then of a lump of flesh, formed and unformed  
 that We may make clear to you.  
 And We establish in the wombs  
 what We will, till a stated term,  
 then We deliver you as infants,  
 then that you may come of age;  
 and some of you die,  
 and some of you are kept back  
 unto the vilest state of life, that after  
 knowing somewhat, they may know nothing.  
 And thou beholdest the earth blackened,  
 then, when We send down water upon it,  
 it quivers, and swells, and puts forth  
 herbs of every joyous kind.  
 That is because God — He is the Truth,  
 and brings the dead to life, and is powerful  
 over everything,  
 and because the Hour is coming, no doubt of it, and  
 God shall raise up whosoever is within the tombs.

(Quran 22:5).

We created man of an extraction  
 of clay,  
 then We set him, a drop, in a receptacle  
 secure,  
 then We created of the drop a clot;  
 then We created of the clot a tissue;  
 then We created of the tissue bones;  
 then We garmented the bones in flesh;  
 thereafter We produced him as another creature.  
 So blessed be God, the Fairest of creators!  
 Then after that you shall surely die,  
 then on the Day of Resurrection you  
 shall surely be raised up.

(Quran 23:10–15).

God On This Life.

The present life is naught but a sport  
 and a diversion; surely the Last abode is  
 better for those that are godfearing. What,  
 do you not understand?

(Quran 6:32).

O men, God's promise is true; so let not  
 the present life delude you, and let not  
 the Deluder delude you concerning God.

(Quran 35:5).

### God On Death.

Every soul shall taste of death; you shall surely be paid in full your wages on the Day of Ressurrection. Whosoever is removed from the Fire and admitted to Paradise, shall win the triumph. The present life is but the joy of delusion.

(Quran 3:181).

Say: "Death's angel, who has been charged with you, shall gather you, then to your Lord you shall be returned."

(Quran 32:10).

### God On The Quran.

What, do they not ponder the Koran?  
If it had been from other than God  
surely they would have found in it much  
inconsistency.

(Quran 4:84).

This Koran could not have been forged  
apart from God; but it is a confirmation  
of what is before it, and a distinguishing  
of the Book, wherein is no doubt, from  
the Lord of all Being.

(Quran 10:39).

### God On Resurrection Day.

What, does man reckon We shall not gather his bones?  
Yes, indeed; We are able to shape again his fingers.  
Nay, but man desires to continue on as libertine,  
asking, 'When shall be the Day of Resurrection?'  
Upon that day the recourse shall be to thy Lord.  
Upon that day man shall be told his former deeds and his latter;  
nay, man shall be a clear proof against himself,  
even though he offer his excuses.

(Quran 75:5-10)

What, does man reckon he shall be left to  
roam at will?

Was he not a sperm-drop spilled?  
Then he was a blood-clot, and He created and formed,  
and He made of him two kinds, male and female.  
What, is He not able to quicken the dead?

(Quran 75:35-40).

### God On Paradise And Hell.

Surely those who say, 'Our Lord is God'  
 and then go straight,  
 no fear shall be on them, neither shall they sorrow.  
 Those are the inhabitants of Paradise,  
 therein dwelling forever, as a recompense for that  
 they have been doing.

(Quran 46:11).

Upon that day when the unbelievers are exposed to the Fire  
 'You dissipated your good things in your present life,  
 and you took your enjoyment in them; therefore today you  
 shall be recompensed with the chastisement of humiliation  
 for that you waxed proud in the earth without right, and  
 for your ungodliness.'

(Quran 46:19).

As for the evildoers, for them awaits a  
 painful chastisement;  
 but as for those who believe, and do deeds  
 of righteousness, they shall be admitted  
 to gardens underneath which rivers flow,  
 therein dwelling forever,  
 by the leave of their Lord, their greeting  
 therein: 'Peace'.

(Quran 14:27).

### God On the Prophet Muhammad.

Proclaim: 'O mankind, I am the Messenger of God  
 to you all,  
 of Him to whom belongs the kingdom of the heavens  
 and of the earth.  
 There is no god but He.  
 He gives life, and makes to die.  
 Believe then in God, and in His Messenger,  
 the Prophet of the common folk, who believes  
 in God and His words, and follow him; haply  
 so you will be guided.'

(Quran 7:58).

Muhammad is not the father of any one  
 of your men, but the Messenger of God,  
 and the Seal of the Prophets; God has knowledge  
 of everything.

(Quran 33:40).

Those who disbelieve and bar from God's way,  
 God will send their works astray.  
 But those who believe and do righteous deeds  
 and believe in what is sent down to Muhammad —  
 and it is the truth from their Lord —  
 He will acquit them of their evil deeds,  
 and dispose their minds aright.  
 That is because those who disbelieve follow falsehood,  
 and those who believe follow the truth from their Lord.  
 Even so God strikes their similitudes for men.

(Quran 47:2).

God On Religion.

The true religion with God is Islam.

(Quran 3:16).

No compulsion is there in religion.  
 Rectitude has become clear from error.  
 So whoever disbelieves in idols  
 and believes in God, has laid hold of  
 the most firm handle, unbreaking; God is  
 All-hearing, All-knowing.

(Quran 2:58).

Whatever affliction may visit you is for  
 what your own hands have earned; and He  
 pardons much.

(Quran 42:29).

God charges no soul save to its capacity;  
 standing to its account is what it has earned,  
 and against its account what it has merited.

(Quran 2:286).

To Him shall you return, all together  
 God's promise, in truth. He originates  
 creation, then He brings it back again  
 that He may recompense those who believe  
 and do deeds of righteousness, justly. And  
 those who disbelieve — for them awaits a draught  
 of boiling water, and a painful chastisement,  
 for their disbelieving.

(Quran 10:4).

The sending down of the Book is from God,  
 the All-mighty, the All-wise.

(Quran 45:1).

Surely those who believe, and do deeds  
of righteousness, there await them

Gardens of Bliss  
therein to dwell forever — God's promise  
in truth; and He is the All-mighty,  
the All-wise.

(Quran 31:6).

Today I have perfected your religion  
for you, and I have completed My blessing  
upon you, and I have approved Islam for  
your religion.

(Quran 5:5).

Now we shall cite three prophecies made 14 hundred years ago which have been fulfilled in the present age. Two of them are in the Quran (words of God), and one from the Hadith (information from God told by the Prophet in his own words):

The first is concerning Pharaoh who was drowned in the Red Sea while pursuing the Israelites who were lead by Prophet Moses during the Exodus. God says in the Quran: "And We brought the Children of Israel over the sea; and Pharaoh and his host followed them insolently and impetuously till, when the drowning overtook him, he said, 'I believe that there is no god but He in whom the Children of Israel believe; I am of those that surrender.'

"Now? And before thou didst rebel, being of those that did corruption. So today We shall deliver thee with thy body, that thou mayest be a sign to those after thee. Surely many men are heedless of Our signs." (10:90)

Maurice Bucaille says in his book *La Bible, le Quran et la Science* (*The Bible, the Quran and Science*, page 241): "The connection of these lesions with the deterioration whose sources have been mentioned above renders the correct preservation of the mummy of the Pharaoh somewhat problematical, unless precautionary and restorative measures are taken very soon. These measures should ensure that the only concrete evidence which we still possess today concerning the death of the Pharaoh of the Exodus and the rescue of his body, willed by God, does not disappear with the passage of time.

It is always desirable for man to apply himself to the preservation of relics of his history, but here we have something which goes beyond that: it is the material presence of the mummified body of the man who knew Moses, resisted his pleas, pursues him as he took flight, lost his life in the process. His earthly remains were saved by the will of God from destruction to become a sign to man, as it is written in the Quran.

Those who seek among modern data for proof of the veracity of the Holy Scriptures will find a magnificent illustration of the verse of the Quran dealing

with the Pharaoh's body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo!"

Second. God advised all the Prophets of the world to tell their respective people about the coming of the world Prophet Muhammad (peace be on him) in the future and believe him when he appeared. God says in the Quran: "And when God took compact with the Prophets: 'That I have given you of Book and Wisdom; then there shall come to you a Messenger confirming what is with you — you shall believe in him and you shall help him; do you agree?' He said, 'And do you take My load on you on that condition?' They said, 'We do agree.' God said, 'Bear witness so, and I shall be with you among the witnesses.' Then whosoever turns his back after that — they are the ungodly." (3:75).

The Quran is the youngest of the revealed scriptures of the world. The New Testament is six hundred years older, and all other Scriptures are more than a thousand years older. And the peoples formerly lived isolated from one another, and hardly knew of each other's scriptures. It is only during the last two hundred years or so they began to know one another. It is only in recent centuries that they have started to read one another's scriptures. So it is found that the appearance of the Prophet Muhammad (peace be on him) is mentioned in various religious scriptures.

Ahmadi Muslims believe that Hazrat Mirza Ghulam Ahmad (1835–1908) of Qadian, Punjab, India, was the Promised Messiah and Mehdi of the Muslims, who came 14 hundred years after the Prophet Muhammad (peace be on him), just as Jesus, the Promised Messiah of the Jews came after 14 hundred years after Prophet Moses. There are numerous resemblances between the two Messiahs: The first lived in Judaea under Roman rule, the second lived in India under British rule; the first was tried by Roman Procurator Pontius Pilate, the second was tried by Captain M. W. Douglas, the British Magistrate of Gurdaspur District, India, on a false murder charge which boomeranged on the accuser; the first was not accepted by most of his people the Jews, the second at present, has not been accepted by the vast majority of Muslims and mankind at large for whom he appeared.

Darqutni, an eminent and recognised authority on the Hadith had recorded that the Holy Prophet Muhammad (peace be on him) said: "For our Medhi there are appointed two signs which have never been manifested for any other claimant since the creation of the heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of its appointed nights, and an eclipse of the sun on the middle one of its appointed days and both will occur in the same month of Ramadhan."

The eclipse of the moon occurs on the 13th, 14th or the 15th night of a lunar month, and the eclipse of the sun takes place on the 27th, 28th or 29th of the lunar month. The sign mentioned by the Holy Prophet, therefore, was that

the moon would be eclipsed on the 13th night of the lunar month, and the eclipse of the sun would take place on the 28th of the same month, which will be the month of Ramadhan. This sign was to appear after and not before the advent of the Mehdi (Messiah). It so happened that the eclipse of the moon occurred on Thursday night, the 13th of Ramadhan, 1311 Hijra (21st March, 1894), and the eclipse of the sun occurred on the 28th of the same month of Ramadhan (6th April, 1894), in exact accord with the prophecy of the Holy Prophet. The same phenomenon was repeated in the United States of America in 1895.

These events could be easily verified from the records of the Meteorological office in India and also in the U.S.A.

Similar prophecies foretold the first and second world wars long before they happened.

The Prophecies of the Promised Messiah are varied and incredible. About the third world war, he said: "it will be of frightening dimension, death and destruction will rain from the sky. The colossus of the western civilisation will tumble to the ground. Both the opposing camps will clash with such suddenness that everyone will be taken by surprise. The survivors will stand aghast and amazed at the tragedy. Russians will recover sooner from the calamity than the West."

God says in the Quran:

How many a civilisation turned in disdain  
from the commandment of its lord  
and His Messengers; and then We  
made with it a terrible reckoning  
and chastised it with a horrible  
chastisement.

So it tasted the mischief of its  
action, and the end of its affair  
was loss.

God prepared for them a terrible  
chastisement. So fear God O men  
Possessed of minds.

(65:5-10).

## Experiment in Fasting

(Dr. H. S. Tanner)

(Fasting has been prescribed by different religions in one form or another for the spiritual benefit of the faithful. During the month of Ramadhan Muslims fast daily from dawn until sunset as commanded in the Holy Quran. Dr. Tanner did not carry out his fasts on any religious basis but his written experiences are of great interest. — Editor)

“During my Minneapolis fast in 1887, of forty-two days, I was in the habit of walking five miles per day, when the weather would permit, and on the thirty-eighth I walked ten miles without very much fatigue. I did not allow myself to be hungry. I treated my stomach as I would myself in its entirety. I claim that a well rounded out man should have absolute control of every organ of his body. I notified my stomach on the start that I should withhold all food from the gastric domain for forty days, and that as a consequence, it might regard the long rest in the sight of a ‘summer vacation’; that I should require it to behave during the period as a well-behaved stomach should do, no whining for food, no gastric upheavals, no disturbance of the peace of the family organs etc.

I hold water as the most valuable of foods. It is not a tissue builder, but a great strength giver. When I left Clarendon Hall — where my last fast was held — after fourteen days’ abstinence from water, I was very weak, scarcely able to walk downstairs without supporting myself with the hand rail. On that day I made my first visit to Central Park. There I found a spring of very cool and refreshing water, of which I partook freely. Returning to the Hall after an absence of one hour only, I climbed the stairs of Clarendon Hall, two steps at a time, with the nimbleness of a boy. I attributed that wonderful change to the water I drank and the pure air which I breathed on that occasion.

During my Minneapolis fast my mental powers were daily augmented, to the very great surprise of my medical attendants, who were constantly on the watch for mental collapse, which was freely predicted, if I persisted in the experiment until the tenth day.

About the middle of my first experiment I had visions — not of ‘steaming



bowls of chicken broth,' but with visions of the evergreen shores of the 'land over there.' Like Paul of old, I seemed to be intromitted to the 'third heaven,' and there saw things which not even the pen or the voice of a Milton or Shakespeare could portray in all their vivid reality. As a result of my experience, I came to comprehend why the old prophets and seers so often resorted to fasting as a means of mental and spiritual illumination.

When I broke my fast I broke all records. I ate sufficient food in the first twenty-four hours after breaking the fast to gain nine pounds, and thirty-six pounds in eight days, all that I had lost."

### Live a Holy Life

Let all your power be exerted to establish His Unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them. Speak not the word of pride and vanity to anyone though he be your subordinate or servant. Abuse not anyone though he might abuse you. Walk upon the earth in humility and meekness and sympathise with your fellow beings, that you may be accepted by God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look upon the lowly but have mercy on them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly towards the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not the creatures but severing all your earthly connections, be ye who devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is Holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

(The Promised Messiah)

## **Miracles of The Holy Quran**

**(Hazrat Mirza Ghulam Ahmad — the Promised Messiah)**

Some of the miracles and prophesies of the Holy Quran are such that they can be appreciated by us in this age and no one can deny them.

The miracle of the sign of chastisement which was shown to the disbelievers of that time is a sign to which we are also witness, the reason being that it is the necessary consequence of premises that are certain and which cannot be denied by anyone. The first premise is that this sign was demanded when the Holy Prophet and his few companions were being persecuted in diverse ways in Mecca. That was a time of such weakness for Islam that the disbelievers of Mecca mocked at the Muslims and said: If you are right, then how is it that you are suffering so much at our hands and God, upon Whom you rely, does not help you and why are you so small in numbers that you will be soon destroyed? If you are in the right why are we not chastised? What was said to the disbelievers in reply is set out in the Holy Quran at diverse places and that constitutes the second premise for the appreciation of the grandeur of this prophecy. That was a time when the lives of the Holy Prophet and his companions were always in danger and failure stared them in the face in all directions. At such a time, in answer to the demand of the disbelievers for a sign of chastisement, it was stated plainly that they would soon be shown the sign of the victory of Islam and their own punishment. It was said the Islam which appeared as a seed at the time would one day manifest itself as a large tree and that those who demand a sign of chastisement will one day be put to the sword and the whole of Arabia would be cleared of disbelievers. The sovereignty over Arabia would pass to the Muslims and God Almighty would so firmly establish Islam in Arabia that idol worship would be abolished forever and the state of fear of the Muslims would be replaced by security. Islam would grow strong and would become supreme till other countries would fall under the shadow of its victory which would extend to far regions and a great kingdom would be established which would endure till the end of the world. If a person considers both these premises and finds out that the time when this prophecy was made was a time of great distress for Islam, and the prophecy that was made was altogether opposed to the prevailing circumstances and appeared wholly impossible, and then looks at the history

of Islam, which is well known to enemies and friends, and sees how clearly it was fulfilled and how its fulfilment awed the hearts and how it was manifested with full power and strength in the east and the west, he would appreciate it as a miracle witnessed by himself regarding which he would have no doubt whatever left.

The second miracle of the Holy Quran which we can appreciate as eye witnesses, is the wonderful changes that were manifested in the companions of the Holy Prophet, peace be on him through the blessing of the following of the Holy Quran and the effect of the company of the Holy Prophet. When we see what kind of people they were before they embraced Islam and what were their ways and habits, and then in consequence of keeping company with the Holy Prophet and following the Holy Quran, how they changed from their low conditions into a clean and pure condition in their beliefs, their morals, their conduct, their conversation, their behaviour and all their behaviour and all their ways, we would have to confess that this change, which invested their rusted personalities with a wonderful freshness and bestowed upon them light and brightness, was an extraordinary transformation brought about by the hand of God Almighty. . . . This transformation was so extraordinary as to deserve being called a miracle.

A third miracle of the Holy Quran which is present before our eyes is its verities and insights and fine points with which its eloquent composition is replete. This miracle has been set forth very forcefully in the Holy Quran. It is said that if all men, high and low, were to combine together to produce its like, it would not be possible for them to do so (17:89). This miracle is proved by the fact that during the last 1300 years, although the Holy Quran has been published in all directions and forcefully challenges equality, yet no one has come forth to take up the challenge. This proves clearly that all human faculties are unable to compete with the Holy Quran. Even if out of the hundreds of excellences of the Holy Quran, one is put forward and its match is demanded, it is impossible for any human being to put forward the like of it. For instance, one of the excellences of the Holy Quran is that it comprises all religious insights and there is no religious verity related to truth and wisdom which is not found in the Holy Quran. Is there anyone who can put forward any other book which has this quality? If any one doubts the fact that the Holy Quran is comprehensive of all religious verities, then such a doubter, whether Christian or Arya or Brahmo, or atheist, can satisfy himself by examining the matter in his own way and we take the responsibility of satisfying him, provided he turns to us as a seeker after truth. All the holy verities that are contained in the Bible or the words of truth and wisdom which we have seen in the books of philosophers, or the verities that have found place by chance in the Vedas, or are still to be found in them which we have seen, or the wisdom and understanding which are set out in the hundreds of books of the Sufies, which we have come to know, are all found in the Holy Quran. This perfect

research which we have carried out in depth during thirty years has disclosed to us conclusively and certainly, that there is no spiritual verity which is helpful for the perfection of the soul and for the training of intellect and the heart which is not mentioned in the Holy Quran. This is not only our experience, but is the claim of the Holy Quran, which has been tested not only by me, but by thousands of divines from the very beginning who have borne witness to its truth.

A fourth miracle of the Holy Quran is its spiritual effects which have been inherent in it from the beginning. This means that its followers are accepted of the Divine and are honoured with the converse of God. Their supplications are accepted by God Almighty, and He responds to them with love and mercy, and He informs them of some hidden mysteries as He informs the Prophets and distinguishes them from other people by bestowing upon them signs of His support and help. This is also a sign which will continue till the Day of Judgement among the Muslims. It has been manifested throughout and is present even today. There are today among the Muslims people whom God, the Glorious, through His special support honours with true revelation and visions relating to hidden matters.

O ye who are seekers after truth and are hungry and thirsty for true signs, consider justly and with a pure vision of what high degree are the signs which God Almighty has set forth in the Holy Quran and how they are present and perceptible in every age. The miracles of previous Prophets are now mere stories and we do not even know to what degree they are true (*Tasdeequn Nabi*, pages 20–23).

### Importance of Friday Prayer

Of all the obligations of a Muslim, the most important is prayer, and of all the prayers, none is so essential to be recited in congregation as the Juma (Friday) service prayer. The Juma is in fact the greatest Muslim festival. The Holy Quran regards it as a holiday. A whole chapter of the holy book entitled the Juma has been devoted to it. In that chapter Almighty God commands Muslims to quit all their worldly affairs when they are summoned to prayer of Friday, to assemble in mosques and to say the Juma prayers with due observance of all the requirements of the Law. The person who does not act in obedience to these injunctions is regarded by the Holy Quran as guilty of a deadly sin and almost outside the circle of Islam. Far more stress has been laid upon attendance at the Juma sermon and prayers than upon Id. It is on account of this importance of the Juma in the Muslim faith that Friday has universally been observed as a holiday among the Muslims from the very earliest time that Islam took its rise.

(The Promised Messiah)

## **Ahmadiyya Movement and Justice**

We Muslims, who are members of the Ahmadiyya Movement in Islam (known as Ahmadis) have been tagged as 'British Tools', 'Imperialist Tools', 'Zionists', 'Collaborators', etc., for many decades. These false accusations were refuted and proven as untruths to truthful, just and unbigoted persons.

The Ahmadiyya Movement in Islam is a world wide movement. Ever since its inception in 1889, the Holy Founder of the Ahmadiyya Movement, Hazrat Ghulam Ahmad (AS) and innumerable members have refuted the above mentioned false allegations.

One of the renowned scholars of the Ahmadiyya Movement in Islam, Sir Muhammad Zafrullah Khan, was the author of many books and articles dealing with Islam and Islamic Politics. He wrote on Islam and Human Rights, Islam and Social Justice, Islam and the Orphan, Islam and the State, etc.

Since the inception of Ahmadiyyat in the Republic of South Africa (1959), we the members of the Ahmadiyya Movement in South Africa have published many articles on Islam and oppression; Islam and apartheid; Islam and Social Justice; Islam and Democracy; Islam and the State; Islam and the Orphan; Islam and Slavery; etc.

A serious study of the literature of the Ahmadiyya Movement will reveal that the false accusations against the movement are based on ignorance.

It must be borne in mind that the Ahmadiyya Movement stands for the preaching and practising of the True Islam in its pristine purity. We are therefore, a purely Islamic Movement embracing all facets in every walk of life. Our Movement's call is back to Allah, back to the Holy Prophet Muhammad (SAW) and back to the Holy Quran. Therefore, as Callers unto Allah, we point out by way of preaching and teaching any statement or act contrary to the Word of Allah and the practice (Sunnah) of the Holy Prophet Muhammad (SAW). We, therefore, do not politicize religion nor do we spiritualize politics. Islamic politics constitute noble and pure teachings, hence, we do not participate in party politics.

We nevertheless wish to reiterate the following according to the Holy Quran and Al-Hadith (Sayings) and Sunnah (Practice) of the Holy Prophet Muhammad (SAW).

## 1. OPPRESSION AND APARTHEID

We declare emphatically that our Movement is opposed to Apartheid and all forms of Oppression.

We believe that all values affecting man are based upon the concept that every human being is capable of achieving the highest stage of moral and spiritual development and that humanity must be respected. The Quran takes note of the diversities of race, colour, language, wealth, etc., which serve their own useful purpose in the social scheme, and describes them as Signs of Allah for those who hear and possess knowledge. But none of these confers any privilege or imposes any disability. The Quran says that Allah has divided mankind into tribes and nations for greater facility of intercourse. Neither membership of a tribe nor citizenship of a State confers any privilege, nor are they sources of honour. The true source of honour in the sight of Allah is a righteous life.

In his Farewell Address, the Holy Prophet Muhammad said:

"You are all brothers and are all equal. None of you can claim any privilege or any superiority over any other. An Arab is not to be preferred to a non-Arab, nor is a non-Arab to be preferred to an Arab; nor is a 'white' man to be preferred to a 'coloured' one, or a 'coloured' one to a 'white', except on the basis of righteousness"

## 2. JUSTICE AND DEMOCRACY

Allah says in the Holy Quran;

"Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed." (Chapter 16 verse 91.)

And Allah also says in the Holy Quran;

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

All that is basic for promotion of human welfare in all spheres, whether pertaining to principles or conduct is set forth and explained in the above verses. Islam is opposed to all privilege: monarchical, ecclesiastical, feudal, racial, plutocratic, oligarchic or official. The only badge of honour is the righteousness of a persons' conduct.

Allah says in the Holy Quran;

“And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them.” (Chapter 42 verse 39.)

In accordance with the prescribed standards and values and in agreement within the framework, the affairs are decided upon through mutual consultation to meet the need when it should arise, but it must always be born in mind that the overall standard is that equity, is to be fostered and inequity is to be shunned and outlawed.

### 3. EXPLOITATION

We declare emphatically that our Movement is opposed to all forms of exploitation.

Allah says in the Holy Quran;

“Allah covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.” (Chapter 4 verse 33.)

Allah also says in the Holy Quran;

“Whatever Allah has given to His Messenger as spoils from the people of the towns, it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, in order that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it. And fear Allah; surely, Allah is Severe in retribution.” (Chapter 59 verse 8.)

The object of the Islamic Economic System is to secure the widest and most beneficent distribution of wealth through institution set up by it and through moral exhortation. The wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich.

All original sources of wealth — the sun, the moon, the stars, the clouds that rain, the winds that drive the clouds and carry the pollen, all phenomena of nature — are the gifts of Allah to the whole of mankind. Wealth is produced by the application of man's skill and labour to the resources which Allah has provided for man's subsistence and comfort and over part of which man enjoys ownership rights, to the extent recognised by Islam.

We deem it sufficient what we have reiterated in order to make it known that we are an Islamic Movement and that we uphold noble Islamic ideals.

We also wish to make it known, emphatically and categorically that we are not the tools of anyone, but we are the instruments of Allah — as callers unto

Allah to uplift the physically, economically, mentally, morally and spiritually oppressed peoples either individually, institutionally or otherwise.

Last, but not least, the Holy Founder of the Ahmadiyya Movement, Hazrat Ghulam Ahmad (AS), came as Hakaman Adalan (Just Judge), therefore the Ahmadiyya Movement in Islam stands for justice. Hence, the Ahmadiyya Movement declares its constant moral support for the world wide struggle against all forms of oppression and exploitation.

#### **Cherish Your Wives**

Cherish her as a gift sent from heaven; and let the kindness of your behaviour endear her to your heart.

Make her the mistress of your home; and treat her with respect, that all who know her may respect her also.

Do not oppose her wishes without just cause: she is the partner of your cares, so make her the companion of your pleasures.

Reprove her faults with gentleness; and encourage her to point out your own, that you may also profit. Do not exact obedience from her with rigour: her nature is gentle, so be gentle also.

Trust her with your secrets and you will not be deceived, for her counsels will be sincere.

Be faithful to her: She is your temple, and the mother of your children.

When pain and sickness assail her, let your tenderness soothe her; for one look of pity from you will alleviate her grief, will mitigate her pain, and will be more helpful than ten doctors.

Remember the delicacy of her sex, and the tenderness of her frame.

Be not severe to her weaknesses; but remember your own imperfections.

Honour her; and she will lead you to the gates of Heaven.

Dandemis



# **The Islamic way of Slaughter**

## **From a Neurologist's Point of View**

**(H. M. Sajid, M.D.)**

The article by the late A. R. Dard on "The Islamic Method of Slaughter" (*Review of Religions*, May, 1985) is a timely one. The question as to why Islam commands the slaughter of an animal by severing the neck from an anterior aspect rather than the severance beginning at the nape is an oft-repeated question in many discussions. The article sheds a great deal of light upon the philosophy underlying the teaching and custom of slaughtering the animal for human consumption. It elucidates adequately the humane and hygienic principles behind the teaching of the Holy Quran.

The points raised by the author in favour of the merits of slaughtering the animal from the ventral side of the neck versus the dorsal one are thought-provoking as well as praise-worthy. From a physician's point of view I would like to comment upon those scholarly remarks and add some thoughts on this subject.

In order to understand fully the mechanism at work and to appreciate the wisdom of Islamic command adequately, a basic knowledge of the anatomy and physiology of the structures involved in death by slaughtering is of paramount importance.

The brain receives its blood supply from paired vertebral and internal carotid arteries. The internal jugular vein lies adjacent to common carotid artery in the neck. The internal carotid artery enters the base of the skull through an opening and divides up into two major branches; the anterior cerebral and the middle cerebral arteries. The anterior cerebral artery supplies the blood to the frontal lobes of the brain mainly. The middle cerebral artery furnishes the blood to the major parts of the cerebral hemisphere, i.e. part of the frontal lobe, parietal lobe, temporal lobe and most of the occipital lobe. The area of blood supply includes the post-central sulcus and the primary sensory cortex, the seat of sensory perception and discrimination. Pain perception requires the participation of the cerebral cortex; not only the primary sensory but also the frontal and temporal lobes of the brain which add emotional interpretation of

the sensation of the pain. Acute diffuse anoxia due to sudden loss of blood and oxygen supply to the cerebral hemispheres will lead to loss of consciousness and generalized and/or focal convulsion in less than ten seconds. The two vertebral arteries reach the base of the brain through the bony tunnel formed by the adjacent transverse processes of the cervical vertebrae. Vertebral arteries unite to form the basilar artery. The branches of the vertebral and basilar arteries supply the blood to the brain stem and the cerebellum. There are frequent variations in the size of the vertebral arteries, the right one is frequently hypoplastic. The respiratory and the cardiovascular centres are located in the floor of the fourth ventricle of the medulla oblongata and derives its blood supply from the branches of the vertebral and basilar arteries.

Let us now apply these known anatomical and physiological facts of the brain towards understanding the Islamic way of slaughtering the animals. It is noteworthy that these commandments apply only to the slaughter of warm-blooded animals and not towards cold-blooded ones such as fish, shrimp, shellfish, etc. which clearly signifies that the main purpose is to get rid of as much of the animal's blood as possible and to bleed the animal without committing cruelty as outlined by A. R. Dard "All that is required is that the method be humane, convenient and effective. It should not involve unnecessary hardship, suffering and pain neither to the animal nor to man." (*Review of Religions*, May 1985, page 31)

I shall now discuss the merits and demerits of each method of slaughter in the light of the above quoted basic anatomy and physiology. In addition, I will answer the obvious question, i.e. does the severing cut applied to the ventral side of the neck subserve the objectives best or is it the severance of the neck with the cut applied to the dorsal surface that best achieves the purpose?

If the cut is applied to the back of the neck it has to be oblique and on both sides of the neck as the vertebral arteries run in the openings in the lateral processes of the neck vertebrae. The cut also has to be deep and to be repeated vigorously in order to cut through the thick muscles at the back of the neck. It will be not only more time consuming but will lead to greater suffering and pain to the animal. Granted that the vertebral arteries are cut and a small amount of blood is shed, it should be borne in mind that these arteries only carry a small part of blood to the brain as compared to the much larger carotid arteries. Furthermore vertebral arteries supply the brainstem which harbours centres for heart and respiratory activities. With the stoppage of the blood to these vital centres in the brainstem the vital function, i.e. beating of the heart and respiration, will stop immediately. The cessation of the pumping of the heart will eventually lead to the pooling of the blood in the viscera and in the flesh of the animal. During this procedure the animal would be conscious of the great pain involved. Many pain fibres are scattered diffusely throughout the anterior and lateral white columns of the spinal cord, called extralemniscal fibres and it is necessary to destroy the greater part of

this area before pain perception is abolished. Pain perception requires the participation of the cortex, not only the primary sensory cortex but also the frontal and temporal lobes of the brain which add emotional interpretation of the sensation of pain. If the cut is powerful enough to sever the spinal cord, the animal body will immediately go in to a state of spinal shock during which the whole body is flaccid and paralyzed. Since no blood is being received by the vital centres, the animal will die in this paralyzed state. This method fails utterly to achieve the goal of shedding the blood of the animal effectively. It is inhumane, inconvenient and inefficient method. It requires unnecessary force and causes suffering and pain to the animal.

By slaughtering the animal with a cut applied to the ventral side of the neck, only the skin, the loose connective tissue and the anterior edges of the sternomastoid muscles need to be cut before the carotid arteries and the jugular veins are reached by the edge of the knife. As mentioned earlier, jugular veins lie alongside the carotids and a swift horizontal cut severs both these vessels in minimum time and effort. The arterial as well as venous blood gushes forth with each beating of the heart. The flow of the blood is thus impeded to the cerebral hemispheres including the primary sensory cortex, frontal and temporal lobes. The animal is quickly rendered unconscious and becomes insensitive to the pain. The functions of the heart and respiratory systems persist for a considerable length of time and it helps to suck the blood from the visceral organs and the muscles of the body and to propel it out of the system through the cut ends of the blood vessels. As the ischemia of the cerebral hemispheres sets in, the animal develops spontaneous myoclonic and generalized tonic-clonic movements. This rigorous muscular activity further enhances the return of the blood towards the heart and thus leads to a maximum blood letting.

It is apparent from these briefly described physiological facts that the Islamic method of slaughter (viz. cutting the neck of the animal from the anterior side) is the best, most convenient, most efficient and the humane way to prepare the meat of the animal for human consumption.

## Book Review

*The World of Allah*, David Douglas Duncan. Boston: Houghton. 1982.

David Douglas Duncan describes Islam as the "World of Allah" which today "confronts the West and Japan as one of history's great geographic and ethnic paradoxes. Its oil dominates our industry. Its people are, for the most part, television images: remote yet hospitable; barefoot-poor and Midas-rich; an aloof and fanatical Khomeini and a gregarious Sadat. Moslems, among the most photogenic people, represent the oldest of civilisations. The world of their religion spreads across deserts and mountains and jungles from the Atlantic to China and southward through Indonesia to the Philippines. Ironically, although it profoundly influences our lives, it is almost unknown."

This engrossing volume introduces the non-Muslim to the stunning panorama of Islamic daily living through photographic essays and text, an interpretation of Duncan's view of the people in their world. An ex-Marine, he is the world famous and highly respected former photographer for *Life* magazine. This handsome and expensive offering is based on the many years which he spent living among Muslims, both professionally and personally. For this issue, he has culled the best of all of his photographs made during many journeys in the lands of Allah: from Spain, Morocco, Jerusalem, Cairo and Palestine to Istanbul and Indonesia.

His subtly searching lens, lyric pen and sympathetic tone blend easily with the warmth of his special memories of life among the Faithful, forming a harmonious whole. The one regrettable omission is the lack of specific reference to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Madhi (peace be upon him) the Founder of the Ahmadiyya Movement in Islam at Qadian, India in 1889.

The centrepiece and major theme of *The World of Allah* lies deeply hidden among its three-hundred or so pages, juxtaposed between extraordinary glimpses of the serenity of the Alhambra and other compositions of Moorish Spain . . . the fabled Mosque of Isfahan . . . bargaining in bustling market towns . . . abandoned street waifs . . . the opulent splendor of royal palaces . . . solitary shepherd boys on desolate desert terrain . . . stark, rock-strewn cemeteries . . . veiled beauties sequestered in cool mosque courtyards . . . military maneuvers on snowy Turkish plains . . . breath-taking views of Middle and Far Eastern fabled landscapes . . . and a multitude of methods of eking out a living from a difficult environment. As Duncan has it, "The roots and hallowed traditions of more than a thousand years strengthen and enfold all

Believers whose Faith supports a world apart" and "For the nomad, every morning of all seasons fills life with a promise of future dreams."

This central theme is explored with sensitivity in Nigeria, Kenya and Uganda; the resolute heroes are those dedicated, self-sacrificing Ahmadi Muslim missionaries who are teaching and preaching the Message of the Holy Prophet (may the peace and blessings of God be upon him) in some of the most isolated places on earth. At Lagos, Duncan's lens catches the Muezzin's call, the mission news boy selling *Truth*, and teacher Hamzat Okunun and his students in class. His camera then focuses on an Ahmadi Muslim, Hakeem Mohammad Ibrahim, who travels "three thousand miles a year on his bicycle across mountains and jungles", armed only with his briefcase filled with pamphlets and books. The photographs from pages 178 to 185 are carefully explained in the text in the back of the book, on pages 273 through 276. As one studies the faces of these devout teachers and their follower-converts, one is struck by the modesty of these people in the face of their tremendous service to the cause of Islam. Nowhere else in this book does one sense the true meaning of Islam as in these few pages.

Maulana Hakeem Mohammed Ibrahim has the wonderful role of physician, teacher and Ahmadiyya missionary for all of the entire length and breadth of Uganda, which leaves him little time to practice medicine. He works alone, without benefit of printing press or a central office and a supporting missionary partner. His actual possessions are "his bicycle, books and literature and his Faith." May Allah strengthen his hands.

His wife and several children live on the outskirts of Kampala, the capital city, in a simple earthen floor house and rarely have opportunity to see him because he is "constantly in the back country trying to spread the word of the religion in which he believes." Like most Ahmadi missionaries, he does not claim to have converted masses of people to Islam in Africa. "In a 'good' year, between April and October, he made thirty-five conversions which are authenticated at Ahmadiyya headquarters in Rabwah, Pakistan." His noteworthy achievement is that he carries the True Islam to isolated places where it was relatively unknown or misunderstood.

He is deeply convinced that in the near future millions of Africans will seek spiritual and social solace in Islam and his present efforts will help them and the missionary who will someday take over his duties. He observes that there are several reasons why Islam appeals to Africans, rather than Christianity or paganism. First of all, Islam "welcomes and recognizes" the equality of each human being. Secondly, Islam is the one agency which promises peace and stability to Africa after its turbulent history of vigorous nationalistic movements; the violence and moral insensibility of apartheid; the long and brutal years of humiliating colonialism; and the effects of the ideological conflicts between the two superpowers.

Maulana Hakeem recalls that his earliest efforts in Uganda resulted in his being physically and verbally abused by pagans and Christians. In trying to protect himself by reasoning with them, he told them it was their duty to oppose him, based upon their religious beliefs, just as it was his duty to bring his message to them in a peaceful manner; depending only upon the protection of Almighty Allah. Now he goes about without hindrance to even the most isolated parts of Uganda.

Many non-Muslims are familiar with the caricatured face and name of the Ayatollah Ruhollah Khomeini but "... there are two other voices in the world of Allah." In his passage through the Islamic community of East Africa, Duncan had the good fortune to encounter and become a friend of Maulana Sheikh Mubarak Ahmad, the director of all Ahmadiyya missions in East Africa for over twenty-seven years. They spent many hours engaged in wide-ranging and probing dialogue on the theme of universal Islam in the twentieth century. They maintain a cordial relationship today.

Maulana Ahmad was subsequently appointed as Ameer and Missionary in charge of the Ahmadiyya Communities in the United Kingdom and, later, in the United States, where he presently resides with his family. His modest office in Nairobi housed only a desk and books and pamphlets, in its location behind the Ahmadi mosque. He accomplished the prodigious feat of translating the Holy Quran into Swahili (said to be the 10th language in usage in the world) while he was in charge of East African headquarters of the Movement. He began this exemplary task in 1936 and completed it in 1953 — over 1100 pages, "the greatest job of translation ever attempted in East Africa, perhaps in all of Africa, regarding a single volume work." The original Arabic is preserved in this translation, in all of its pristine purity.

The first Ahmadi missionary entered East Africa in 1934. Ten years later he was joined by a partner; today they number thirteen Pakistani and twelve African missionaries. They are scattered all over that part of Africa and earn small salaries, being supported by subscription funds donated by local members. These funds also provide for the publication of Ahmadi literature in English, Arabic, Swahili, Luo and Luganga.

As Maulana Ahmad says, "We are a very poor community . . . but we have zeal . . . we devote our lives to our assigned tasks . . . we go willingly."

How do the missionaries go about accomplishing conversions to Islam in East Africa? Much instruction is given in the religion of Islam and the applicant must meet the requirements: circumcision; proper cleansing of hands and feet; successful completion of lessons and question-answer sessions based on the Holy Quran and the Traditions of the Holy Prophet (s.a.w.); understanding of the conditions of the Bai'at as taught by Ahmadies; signing of the conversion papers which are sent to be recorded at international headquarters at Rabwah, Pakistan; changing to a Muslim name; learning Prayers; and passing through the final ceremony of initiation which consists of proper cleansing (wudhu), and followed by more instructions.

Only the Ahmadiyya Movement is actively spreading Islam in East Africa. Sunni and Shi'ite sects resent and oppose Ahmadi teachings as not based on the Holy Quran and are thus un-Islamic. Maulana Ahmad responds that it is the Ahmadi understanding of Islam which keeps Islam alive in these times of chaotic change in social, political and economic institutions.

Duncan describes Maulana Ahmad as "a quiet, intelligent, soft-spoken man who has thought about what he wants to say . . . a far cry from those wild-eyed Muslim fanatics who are out to convert or confront the world." Maulana Ahmad carefully explained that it is his responsibility to "lay the foundation of understanding of Islam so that others, non-Muslims, will turn to the only universal faith for all men, regardless of colour, country, place in life or community" of origin.

He answers criticisms of orthodox Muslims by forthrightly stating that "It is no sin to translate the Quran into other languages since Arabic is not universally understood; while they do not have the material wealth of Christians, organized Muslims can bring greater balance to the people of the world. It is the duty of Ahmadies to present to interested people an understanding of Islam, nothing more. "This can be accomplished by printing long term literature like the Holy Quran and short term magazines, newspapers and pamphlets."

His concluding words in the interview with David Douglas Duncan were, "Islam is the future religion in Africa. The ground is being prepared now for carrying on organized Muslim missionary work. Yes, the people will come!"

Duncan has provided the evidence that Ahmadies are the antithesis of the commonly held Western stereotype of Muslims as anarchic, irrational, sensual, and uneducated. Therefore, appreciation must be extended to him for setting forth, so clearly and sympathetically, the incessant toil, poverty, and the willing sacrifice of self and family which Ahmadi missionaries undergo to provide spiritual nurturing, medical and educational services to mankind, not only in Africa but in all areas of this world.

### Who is a True Martyr

Bear in mind that a true martyr (shaheed) is not only the man who is killed in religious cause but also the man who in all trials and difficulties remains firm and faithful to God, and who is ready to suffer any hardship in the path of God. Shaheed literally means a witness and, therefore, everyone who has such a living and certain faith in the existence of God that he may be said to have witnessed Him and the glorious manifestation of His power is a shaheed or martyr. He believes in the existence of God and in His mighty power and control over all with such certainty as if he had witnessed them. When the spiritual wayfarer has reached this stage, he finds no difficulty in laying down his life in the path of God: rather he feels supreme pleasure and bliss in it. By laying down life in the path of God is not meant that a person should seek an occasion to be actually murdered. What is meant is that a person should prefer the pleasure of God to his own desires and interests, that is to say, whenever his own interests and desires clash with his duty to God, he should willingly forsake the former. Everyone should reflect whether it is in this life that he loves most or the next; whether if he meets with any difficulty or is subjected to any hardship in the path of God (i.e. for the sake of righteousness) he would bear it with heart's joy, and whether if he is required to lay down his life, he is prepared for it. This is a spiritual stage to which it is my object to lead my disciples.

(The Promised Messiah)

## **Duty and Steadfastness**

Allah says in the Holy Quran:

O ye who believe, be mindful of your duty to Allah and keep company with the righteous (9:119).

The men who are truthful and the women who are truthful (33:36).

Had they been true to their duty to Allah, it would have been better for them (47:22).

O ye who believe, be mindful of your duty to Allah in all respects (3:103).

Be mindful of your duty to Allah as best you can (64:17).

O ye who believe, be mindful of your duty to Allah and say the straightforward thing (33:71).

Allah will prepare a way out of his difficulties for him who is mindful of his duty to Him and will provide for him whence he expects not (65:3,4).

If you are mindful of your duty to Allah, he will bestow upon you a mark of distinction, and will remove from you your ills, and will forgive you. Allah is Lord of great bounty (8:30).

O ye who believe, be steadfast and try to excel in steadfastness (3:201).

We will surely try you with somewhat of fear and hunger, and loss of wealth and lives and fruits, then give glad tidings to the steadfast (2:156).

Verily the steadfast shall have their reward without measure (39:11).

O ye who believe, seek the help of Allah through steadfastness and Prayer: surely Allah is with the steadfast (47:32).

We will surely try you until We make known those from among you who strive in the cause of Allah, and those who are steadfast (47:32).

One who endures with fortitude and forgives achieves a matter of high resolve (42:44).

Those who say: Allah is our Lord, and then remain steadfast, will be subject to no fear, nor will they grieve. These are the dwellers of the Garden; they shall abide therein; a recompense for that which they did (46:14,15).

Do thou continue to stand upright as thou has been commanded (11:113).



## **The Muslim feud Pakistan has exported to SW18**

**(*The Times*, September 5, 1985)**

Few of the citizens of Wandsworth can be aware that living in their midst, in the humdrum surroundings of Gressenhall Road, SW18, is the Fourth Successor of the Promised Messiah. But that is what more than 10 million Ahmadi Muslims scattered around the world believe, recognizing Hazrat Mirza Tahir Ahmed as the supreme head of their movement.

Of those 10 million, not more than about 10,000 live in Britain. The largest number — three or four million — live in Pakistan and so, until last year, did Mirza Tahir. He would much rather be there still enjoying the mangoes from his gardens at Rabwah, in Punjab, which he boasts are the best in Pakistan. But circumstances have for the moment made that impossible.

The Ahmadis were enthusiastic supporters of the creation of Pakistan and provided its first foreign minister, Sir Muhammad Zafrullah Khan, who died last Sunday at the age of 92. But from the early days of the state they came under attack from the mullahs (orthodox religious leaders) as being non-Muslims because they regarded their 19th-century founder, Mirza Tahir's grandfather, as a Prophet, whereas Muslim orthodoxy insists that Muhammad is the last of the prophets.

In 1953 a campaign to have them declared a non-Muslim minority led to serious rioting in Punjab. In 1974 the Prime Minister, Zulfikar Ali Bhutto, gave in to a second wave of agitation. The Ahmadis were officially declared non-Muslims and an affirmation of belief in the finality of Muhammad's prophethood was written into the oath of office of both president and prime minister.

Although thus excluded from high political office, and from marrying other Muslims, the Ahmadis were left largely undisturbed as a community until April 26 1984, when, after a further intensive campaign by mullahs, carried on with some official encouragement, President Zia promulgated an ordinance forbidding them to call themselves Muslims or use any Islamic terminology to describe their buildings and activities. They were also forbidden to use the *azan*, or public call to prayer.

It was immediately after this that Mirza Tahir left Pakistan and came to London. The anti-Ahmadi campaign had included accusations that the movement had kidnapped a well-known mullah, and demanded that Mirza Tahir should be interrogated in connection with this crime. But, he insists, he is not in any sense a fugitive from justice.

“As far as the government of Pakistan is concerned, it has not levelled any accusation against me or initiated any inquiries against me, in spite of pressure from the mullahs.” The government, he says, had held a series of inquiries into the alleged kidnapping, each of which “reached a stage where it exonerated me and the community”, but each time the findings were kept secret and a new inquiry was set up.

This had been going on for 18 months before Mirza Tahir left Pakistan on April 26 last year. What made him decide to leave he says, was “not any allegation but the ordinance of April 26” which “did not leave any room for any head of the Ahmadi community to remain in Pakistan”.

The Ahmadis firmly believe themselves to be Muslims — indeed the only true Muslims, recalled to the essence of Islam by the message of their founder, Hazrat Mirza Ghulam Ahmad. This does not, they say, involve any denial of the Prophet Muhammad’s status as “Seal of the Prophets” (*Khatm al-Nabi’in*), because Mirza Ghulam did not claim to bring a new revelation of divine law which would replace or supersede the Koran, as the Koran itself is deemed to have superseded the law of Moses and the gospel of Jesus Christ.

That being so, it is clearly impossible for the head of the Ahmadi community to discharge his duties without making any public reference to Islam. Yet, under the terms of the ordinance, anyone claiming publicly to be a Muslim is required to declare that he regards Mirza Ghulam as an impostor — something equally impossible for a conscientious Ahmadi to do. Mirza Tahir was thus obliged to leave Pakistan to continue discharging his duties as head of the community.

Not that he is a stranger to this country. He studied here in the 1950s at the School of Oriental and African Studies. In this respect there is some similarity to the Ismaili community whose leader, the Aga Khan, studied at Harvard under the great British orientalist Sir Hamilton Gibb.

But Ahmadis stress that whereas Ismailis are a very wealthy community whose prosperity derives from commerce, and which does not actively seek converts, the Ahmadi community has relatively small economic resources — its most distinguished members being public servants such as diplomats or army officers — but does seek actively to propagate its version of Islam throughout the five continents.

Certainly the “London Mosque” in Gressenhall Street is a modest affair, without pretension to rival the glamour of the new Ismaili Centre in South

Kensington. A larger centre for the Ahmadi community in Britain is now being built at Tilford, Surrey, under the name of "Islamabad" — which may seem provocative, but the Ahmadis were using it as a telegraphic address in 1924, long before the present capital of Pakistan or indeed Pakistan itself, was even on the drawing board.

The irony is that in present-day Pakistan it is a crime even to describe any Ahmadi building as a "mosque". Worse than that, a climate has been created in which mullahs can with impunity describe Ahmadis as enemies of Islam deserving death, and anyone who has a grudge against an individual Ahmadi can take action against him with little fear of legal sanction. Ten prominent Ahmadis have been murdered in Pakistan since April 1983, mostly in the province of Sind, and attempts have been made on the lives of three others. In no case has the assailant been arrested.

Last month an anti-Ahmadi conference was held in London. Participants, speaking in Urdu, are said to have described assassination of Ahmadi leaders as a sure way to enter paradise. In a message, President Zia promised to "persevere in our effort to ensure that this cancer is exterminated".

Mirza Tahir has not asked for asylum in Britain. He remains here temporarily — resisting appeals from the growing Ahmadi community in America (particularly among American blacks) for him to make his home there — because London provides not only religious freedom but also an ideal situation for contact with Pakistan and other countries. He firmly expects to return to Pakistan, hoping that "the ordinance will go overboard with the dictator himself".

### Keeping Good Company

He (The Holy Prophet) always preferred to keep company with the virtuous and if he observed any weakness in any of his Companions he admonished him gently and in private. Abu Musa Ash'ari relates: "The Holy Prophet illustrated the benefit to be deprived from good friends and virtuous companions and the injury to be apprehended from evil friends and vicious companions by saying: 'A man who keeps company with virtuous people is like a person who carries about musk with him. If he partakes of it he derives benefit from it; if he sells it he makes a profit out of it and if he merely keeps it he enjoys its perfume. A man who keeps company with evil persons is like one who blows into a charcoal furnace; all that he can expect is that a spark may alight upon his clothes and set them on fire or that the gas emitted by the charcoal may upset his brain.'" He used to say that man's character takes on the colour of the company he keeps and that therefore one should be careful to spend one's time in the company of the good.

(Hazrat Mirza Bashir-ud-Din Mahmud Ahmad)

## Did Jesus die in Kashmir?

(D. K. Dixit)

Jesus Christ did not die on the cross, nor did he rise from the dead. Instead, he survived the crucifixion, escaped to Kashmir, lived a full life there, died a natural death and was buried in Rauzabal, Khanyar, a thickly populated locality in the interior of the city of Srinagar. Sounds sacrilegious, sensational and intriguing doesn't it, this theory that strikes at the very root of the universally nurtured beliefs of about 100 crore Christians of the world?

And yet a mass of plausible and apparently incontrovertible evidence has been collected by innovative scholars to buttress and bolster this unusual and incredible thesis in recent years. A German scholar, Andress Faber-Kaiser, in a recent published work, has investigated various facts that shed light on the mysterious aspects of Jesus's life. The author's book *Jesus Died in Kashmir* is meticulously researched, with a barrage of photo-copied manuscripts, translations and detailed notations to substantiate his hypothesis. His dissertation would have been easy to denigrate and dismiss, but for the overwhelming and forbidding documentation he marshalls. Recently an international symposium on this crucial and controversial subject was held in London. In the United States, the new view has triggered off an excited debate with many devout Christians.

The theory was first propounded by Mirza Ghulam Ahmed Qadiyani (1835–1908), the founder of the Ahmediya sect in India, in his book *Maseeh Hindustan Main* (Jesus in India) published in 1899. The off-beat opinion was further elaborated by Mirza Qadiyani's followers like Mufti Sadiq (*The Grave of Jesus*, 1936), Khwaja Nazir Ahmed (*Jesus in the Heaven of Earth*, 1951) and Maulana Jalauddin Shams (*Where Did Jesus Die?* 1959). The Ahmedias Mirza Qadiyani was the Maseeh-e-Mauood (the reincarnated Jesus). They do not agree with the Islamic concept of Mohammed being the last prophet, and are declared as non-Muslims in Pakistan. Sir Mohd. Zaferullah Khan, a Pakistani judge of International Court of Justice, also asserted in 1967 that Jesus lived and died in Kashmir and was interred in the shrine at Rauzabal. It is worth noting that Abadul Fazal also addressed Jesus as Yuz and Christ. The Rauzabal mausoleum, the Kashmir Muslims say, enshrines the mortal remains of Yuz Asaf.

The iconclastic account of Jesus's life, if Faber-Kaiser is to be believed, is as follows: After his crucifixion, his wounds healed, Jesus migrated towards the east with his mother Mary and his beloved disciple Thomas. Mary could not survive the rigours of the journey and died at Muree, near Islamabad, on the Rawalpindi—Srinagar route. The town, it is pointed out derives its name from Mary and, till the turn of the last century, was also spelt as such. Thomas travelled to South India where he passed away, spreading the gospel.

Sahibzada Basharat Saleem, a resident of Srinagar, even today has in his possession a complete geneological table which traces his direct descent from Jesus Christ. Jesus it is said, died at a ripe old age from natural causes and was buried in the crypt of Rauzabal.

The Biblical version of Jesus' life leaves some questions unanswered. For instance, where was Jesus between the ages of 13 (after he was lost and found in the temple) and 29 when he came out to be baptised by St John? Nicolai Notovich, a Russian traveller who came to India in 1887, has recorded Jesus's visit to Ladakh and other eastern places in his book *Life of Saint Jesus*. Exploring the Ladakhi region, he stumbled upon 84,000 scrolls in the Hemis lamasery (monastery) at Leh. These manuscripts contain the biographies of various prophets "of which Isa was but one". Isa, Yuz, Yuzu, Issa and Yuza are variations of Jesus's name. "Isa", Notovich writes, "was born in the country of Israel . . . his parents were poor . . . in order to reward his family for having remained firm in the path of truth, God blessed their first-born and choose him to heal those who were suffering . . . when Isa reached the age of 13, the time at which an Israelite takes a wife . . . he disappeared secretly from his parent's house. He abandoned Jerusalem and set out towards Sind."

According to the scrolls, Jesus established himself as a prophet in the land of the five rivers. He then travelled through India, living for six years at Banaras, Jagannathpuri and Rajagriha. People flocked to his sermons, but his preaching of the equality of man enraged the high caste Hindus.

Forced to flee to Himalayan regions, and then on to Persia, Jesus returned to Israel at the age of 29. This compelling fascination for India, encouraged Jesus to come back after his crucifixion.

It is noteworthy that, contrary to the then prevalent custom, Jesus was not laid in a shallow grave and buried, but was placed in a sepulchre as large as a room, to enable the air to circulate freely and doctors to tend his wounds. The German scholar contends that the first part of Jesus's mission on earth was to bring truth and the Christian faith to the Israeli people, while the second part was essentially to find the lost tribes of Israel and spread the gospel among them. Faber-Kaiser also attempts to prove that the origins of many people in Afghanistan and Kashmir are really Israelite. He claims to have found a group of people at Yusmarg in Kashmir who call themselves the children of Israel and who venerate Christ's tomb. They also worship at

Musa's tomb north of Srinagar which, they hold, enshrines the mortal remains of Prophet Moses.

The one-room crypt is unique in structure and design. Built in the Jewish style, the windows and doors have elements of Israeli design. The plain grey grave is unusually large in dimension. The foot of the tomb is, significantly, directed towards Mecca, hardly suggesting a Muslim tomb. Little wonder then, that the non-descript monument attracts a large number of foreign visitors fascinated by the ancient grave of Hazrat Yuz 'Asaf (the name inscribed on the crypt). Yuz is the short form of Yuzu, the Arabic name for Jesus and Asaf in Hebrew means "the gatherer". Christ went out to gather the ten lost Israeli tribes. Hence the epithet, "Jesus, the Gatherer."

The first Muslim historian of Kashmir, Mulla Nadiri, states in his *Tareekh-e-Kashmir* In Raja Gopaladatta's days (A.D. 49-109), Hazrat Yuz Asaf, having come from Bait-Muqddas (Palestine) to this holy valley, proclaimed his prophethood. He devoted himself, day and night, to prayers to God, and, having attained the heights of piety and virtue, declared himself to be a Messenger of God for the people of Kashmir . . . I have seen in a book of Hindus that this prophet was really Hazrat Isa (Jesus) Rooh-u-Uah (Spirit of God) on whom be peace and salutations and who had also assumed the name of Yuz Asaf." According to the Holy Quran, Jesus was "a Messenger to the children of God".

It is possible that Jesus when he migrated from his native land might have assumed the name of Yuz Asaf to conceal his identity from his enemies who could pursue and persecute him. The Bible also reinforces this conjecture by ascertaining that "when afraid for his life, Jesus used to take shelter in mountains in unknown places". The Holy Quran says: "And we made the son of Mary and his mother a sign, and we gave them shelter on lofty meadows and springs." Incidentally, the word "Messiah" in Persian means "great traveller." Max Mueller, in his *Sacred Books of the East* (Vol. XI) says that the sound 't' in English is equivalent to the sound 's' in Arabic. It is plausible that the name Mettaya in Buddhist literature refers to Messiah and stands for the same person.

Of the five places mentioned in the Old Testament, the "Land of Promise" — Bethpeor, literally means the "place of opening." As the Jhelum river is also called "Beth" in Persian and "Veth" in Kashmir, Bethpeor could be the name of a place situated on the banks of the Jhelum. According to Kalhan's *Rajatarangini*, Bandipur, also known as Bethpur, which is the place of opening as the valley of Kashmir, opens out from this place and the Jhelum passes through a gap into the Wular lake. Thus it could be inferred that Bethpur of Kashmir was the promised land where Jesus preached to his 'Children of Israel.'

In the Sanskrit epic *Bhavishya Mahapurana* written in 115 A.D. by Maharshi Vedvyas, it is mentioned that Raja Shalewahin (in the year 78 A.D.) visited the Himalayas where the king came across a dignified saintly looking person of fair complexion wearing white robes. Shalewahin asked him who he was. He replied: "Know me as the son of God (Ishputram) and born of a virgin. I am the preacher of the Mlechchh religion and a follower of the true principles." On being asked what was his religion was, he said: "Rajan, on the disappearance of truth and the destruction of traditions, I appeared there and through my work the wicked and the guilty suffered, and in turn, I also suffered at their hands." When again asked to further explain his religion, he said: "It is love, truth and purity of heart and for this I am called 'Isa-Maseeh' (Jesus Christ)." The king returned after making his obeisance to him.

Pandit Jawaharlal Nehru in his *Glimpses of World History*: says "All over Central Asia, in Kashmir and Ladakh and Tibet and even further north, there is still a strong belief that Jesus or Issa travelled about there . . . there is nothing inherently improbable in his doing so." Be that as it may, the raging controversy as to whether Christ was ever in Kashmir is bound to continue unless further research is conducted on the subject. And what is more, to establish the veracity and authenticity of the radical theory, the mortal remains of Yuz Asaf in the Rauzabal tomb will have to be exhumed and examined in a scientific way. The deductions from scholarly probes, however disturbing to the orthodox Christians, cannot be dismissed as an unfounded canard about their saviour. The matter must be investigated meticulously and scrupulously, for is not the essence of Christianity truth and godliness? But, the primary question now is: Will the so-called grave of Jesus Christ in Kashmir be permitted to be excavated for scientific examination?

# **The Legal Situation of Tartarian Population in the Grand Duchy of Lithuania**

**(By Jacek Sobczak)**

## **Summary**

The settlement of Tartarian population in the Grand Duchy of Lithuania was the result of the action of the Lithuanian rulers who settled on their land the prisoners of war taken in the fights with the Golden Horde and the khanates. This type of settlement, as it seems dominated in the times before the rule was taken over by Witold, and in the 17th and 18th centuries. By far more important was the voluntary emigration characteristic for the Jagiellonian times. It was the consequence of the disintegration of the Golden Horde and the wars connected with it, as well as fights within the Tartar khanates. They caused emigrations to Lithuania of the pretenders to the rule and their supporters after their defeats, and the settlement in those areas of the Tartarian population, who were tired of the wars and looking for peace. The process of Tartarian colonization in the Grand Duchy of Lithuania lasted till the partition of Poland; the greatest wave occurring in the 15th and 16th centuries.

The number of Tartars was not great and certainly it did not exceed eleven thousand people; it was concentrated mainly in areas which, after the division into provinces and districts, were found in the province of Trock, Vilno and Nowogrodek. Within the course of centuries the geography of Tartarian colonization underwent a change. The causes cannot be determined with certainty. It was the consequence of the Tartars getting rid of the land burdened with the obligation of military service, and buying land in other areas. As it seems, the same reason caused the movement of Tartars to the Kingdom of Poland.

The Tartarian population in the Grand Duchy of Lithuania from the beginning of the colonization, was differentiated in the class, social and economical status, and the consequence, in the field of legal situation. Considering the criterion of the relation to the land, four groups of Tartar population can be distinguished: The hospodar Tartars, the Cossack Tartars, the Tartars living in towns and Tartars submitted to the Lithuanian magnates.



The organizational units of the Tartarian settlements were the companies and squads. The differentiation in the ranges of their activity is very difficult and permits many interpretations. Incontestable is the tribal origin of the companies. Soon, however, they lost this character and they were attached to the administrative division of the country. Whereas the name of a 'squad' served to indicate a Tartar tribal group. The companies compromised the Tartarian population obliged to serve in military war service: the hospodar and Cossack Tartars. Due to the developed categorization of the Tartar population, the company constituted a unit of territorial organization, and administrative and taxation district.

The superiors of Tartars living in Lithuania were nominated and dismissed by the king. Practically they were life-long officials: the cornets and marshals. A division of competences between those two groups is rather difficult. Both officials were responsible for warfare and taxation duties, as well as representational functions. The cornets had additionally the competence of judicial power in cases of any violations, robberies or damaged caused by the Tartars from their subordinated companies. They also judged some civil issues, particularly referring to legacies. Both the cornets and the marshals enjoyed a great confidence and that was why they were able to issue certificates about the noble origin of the subordinated Tartars, they warranted for their tribesman taken prisoner, they certified documents. The commanders or the Tartar forces were Cossack hetmans. It seems that: the offices of cornets and marshals were according to patterns of the corresponding land officials.

The religious organization of the settlement played an essential role in the life of Tartarian population. The religious functions were held by mullahs, Islamic priests who also performed some functions of administration and representational nature. The endowment of mosques consisted of estates bequested by the worshippers. About the religious activity of Islamic communities which were called 'djamr' little is known. Meetings of the worshippers were held sporadically. Most frequently they were presided by the cornets.

Next to the courts of cornets and courts judging in civil cases, about which only scarce information has been preserved, in the second half of the 16th century, a religious court existed in which the Cadi of all Tartars of the Grand Duchy of Lithuania was the judge. In the later times, in spite of the prohibition of the king, the Tartars turned with their religious and often civil affairs to the Turkish mufties.

Among the Tartars settled in Lithuania there was a closely observed hierarchy in the importance of particulars families (the hierarchy of positions) which reflected the relations prevailing in the Mongolian state. Any trials to violate it, created severe contests and conflicts. None of the Tartar population

groups can be counted to the nobility, although in the historiography of many authors such name was attributed to hospodar Tartars. However, such a point of view is the result of a misunderstanding of the specificity of the system of the Grand Duchy of Lithuania. The hospodar Tartars did not have full political rights, they did not participate in the regional councils, they did not hold and could not hold any offices. These prohibitions were not the expension of national or religious discrimination but they followed from the position of Tartars among other population classes. This position was determined by the relation to the land which the hospodar Tartars possessed as their own, but it was burdened with the obligation of military war service. Hence the trials to sell the land and to buy another land, and the movements of Tartars to the area of the Kingdom of Poland aiming at the improvement of their legal situation. On the other hand, numerous resolutions of the regional councils, sometimes interpreted as anti-Tartarian did not have such a character at all, since they only expressed the justified concern of not decreasing the warfare service obligation of the Tartars. On the other hand, some Statute resolutions had discriminative character. However they soon were cancelled by the king's privileges and by Seym constitutions. In spite of the small number, the Tartar population must have presented some kind of rivalry which can be concluded from the resolutions preventing acceptance of Tartars to the guilds. That the fears of rivalry were not without reason was the fact of a complete monopolization of the transportation services by the Tartars proving the vitality and economic ability of this population.

On account of their religious belief, the Tartars were subject to some insignificant limitations and restrictions reduced in practice to the prohibition of marriages with Christians and the employment of Christian servants. In practice these restrictions were evaded. Aside of an incident of the destruction of a mosque in Treks, and the pronouncement of Piotr Czyzowski, the Tartars were not persecuted because of professing the Islamic religion.

# What is Islam?

Islam literally means *Peace, surrender of one's Will*; and to be in amity and concord. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God. The Quran — the Holy Book of the Muslims — interprets it to be the religion whose teachings are in consonance with human nature. Islam, as the Quran has stated (5:4), is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Quran through the Holy Prophet Muhammad (peace and blessings of God be on him). As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and complete Book through the Holy Prophet Muhammad (peace and blessings of God be on him). This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of its development. At the same time it gathers together in itself the truths which were contained in any Divine revelation granted to any people for the guidance of men (The Quran 98:4). Lastly, it meets all the spiritual and moral requirements of an ever advancing humanity.

This is Islam which is wrongly called Muhammadanism.

According to Islam, the object of man's life is its complete unfoldment. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development and its rests solely with a person himself to make or mar his fortune. *We created man in the best make* says the Holy Quran (95:5).

The cardinal doctrine of Islam is the Unity of Godhead. *There is none worthy of worship but the one and only God, and Muhammad is His Prophet.* He is free from all defects, Holy and Transcendent. He is All Good, All Mercy and All Power. He has no partner. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. Furthermore, Islam helps us to establish a permanent relationship with God and to realise Him during our earthly life as our Helper in all our affairs and undertakings. This Unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Islam requires belief in all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha, Confucious and Zoroaster. We regard them all (and many more not mentioned here) as heavenly teachers born to reform and regenerate man and lead him to God. Adherents of some other religions may consider it an act of piety to use disrespectful words and heap abuse on the prophets of other religions, but if a Muslim were to show the slightest disrespect towards the founder of any other faith, he does so at the cost of his own faith. He has to utter the respectful benediction *Alaihis-Salam* (peace be on him) after mentioning the name of every prophet. Thus Islam establishes peace between all religions.

## 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-one 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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