



# THE REVIEW of RELIGIONS

VOL LXXXI

NO. 7

JULY 1986

## IN THIS ISSUE

- GUIDE POSTS
- ISLAM—THE MISUNDERSTOOD RELIGION
- PRINCIPLES OF GOOD HEALTH AND LONGEVITY
- BELIEFS AND PRACTICES OF THE ESSENES
- THE SITUATION IN PAKISTAN

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.



### EDITOR

Bashir Ahmad Orchard

### EDITORIAL BOARD

Dr. Qazi M. Barkatullah

Dr. M. Hussain Sajid

Mr. Abid Haneef

Syed Hasanat Ahmad

### MANAGING EDITOR

Amatul Majeed Chaudhary

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

*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.*

*All correspondence should be forwarded directly to:*

*The Editor,  
The London Mosque,  
16 Gressenhall Road,  
London, SW18 5QL, U.K.*

*Annual subscriptions:*

*U.K. & Europe £10*

*U.S.A. & Canada \$15*



### CONTENTS

### Page

- |   |    |
|---|----|
| 1. Guide Posts<br>(Bashir Ahmad Orchard)                              | 2  |
| 2. Islam — The Misunderstood Religion<br>(James A. Michener)          | 8  |
| 3. Principles of Good Health and<br>Longevity<br>(Capt. M. H. Cheema) | 16 |
| 4. Beliefs and Practices of the Essenes<br>(Nasir Ward)               | 27 |
| 5. The Situation in Pakistan<br>(Sheikh Nasir Ahmad)                  | 39 |

# Guide Posts

## TRANQUILLITY

(Bashir Ahmad Orchard)

“O you who believe be patient  
and enjoin patience . . .”

(Quran 3:199).

Peace of mind is an inner condition for which many yearn but few attain. Most people who are subjected to provocation manifest unrest and frustration to a lesser or greater extent. True peace of mind ingrains itself upon the character of an individual and is constantly reflected in his voice, carriage and movements of the body. It is a blissful and heavenly blessing which dwells within and colours the personality twenty four hours of the day.

The tranquil spirit is an attribute which can be developed and acquired by anyone who earnestly desires to possess it. The essential ingredients for success are prayer, mental attention, self-discipline, resolve and perseverance. They will propel the individual upwards on his flight towards his blessed goal; and soon he will experience a remarkable change within himself; but still he will not rest satisfied with these first fruits of progress. He will desire and strive for further advancement and will be on guard against the slightest deviations liable to unbalance his spiritual poise; and as he continues to progress, peace and serenity will take firmer control of his thoughts and actions until conscious attention is no longer required being replaced by second nature.

The person possessing peace of mind is not indifferent to sorrows and distresses of life. He is acutely aware of them but he accepts them in a calm and philosophical manner and often an observer may fail to detect any sign of physical emotion.

Hazrat Mirza Ghulam Ahmad — the Promised Messiah — was very devoted to his first born daughter — Ismat. She fell ill and he watched over her with great care and love; but when she died he seemed to forget her completely. He had resigned himself to the decree of Allah. On another occasion a false and malicious charge of murder was brought against him by some Christian missionaries. Their malevolence knew no bounds. Normally most men finding themselves under such circumstances would show clear

symptoms of strain, fatigue and worry, yet all the while the Promised Messiah remained so cheerful, friendly and composed that no one could imagine that such a heavy charge hung over his head.

The person who possesses peace of mind never frets and fumes. Loss of life, loss of wealth, loss of health, persecution, hardships, annoyances, disturbances and difficulties do not unduly upset him. Although he is fully conscious of their impact, his demeanour remains calm and under personal control.

God tells us in the Holy Quran that He will cause man to undergo various afflictions in order that he may develop in patience and steadfastness:

“And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits. But give glad tidings to the patient, who when in misfortune overtakes them, say ‘Surely to Allah we belong and to Him shall we return.’”

(2:156, 157).

It is in times of affliction and inconvenience that a person is tested and given the opportunity of exercising and demonstrating the crown of virtues — patience. The conquest of undesirable emotions is not an easy task. Blessed are they who succeed. There are people who are deemed by others to rank among the spiritual elite yet when provoked are quick to display impatience and anger much to the bewilderment of their admirers.

My purpose is to focus attention on the immense charm and value of the tranquil mind and to arouse the enthusiasm and aspiration of the reader to develop such a state of mind within himself; then to present some practical guide lines to help him on this enthralling journey to unclimbed heights of mental and spiritual development.

In order to avoid harm and succumbing to temptation it is a great asset to be able to recognise early danger signals and then take the required precautions and safeguards. The gathering of dark clouds in the sky signals the approach of a storm. The traveller will look for shelter, the housewife will gather in her washing from the line and the shepherd will round up his flock. They all recognise the signs of an impending storm and prepare for the coming deluge.

It is extremely important that the person who is striving to develop the tranquil spirit be alert to every condition and occasion which is liable to cause him to act in a manner contrary and destructive to that spirit. He should be thoroughly acquainted with those daily events of life which may cause him to stumble; and taking heed of their warning signal prepare himself from falling. If this procedure is given earnest attention and adopted with enthusiasm it will prove of immense value in meeting the multifarious circumstances of life in a calm and serene manner which is the essence of the tranquil spirit.

Absence of self-control opens the flood gates for the onrush of impatience, irritability, unrest, abuse, resentment, sarcasm, bitterness and a host of other negative traits all of which are the destroyers of tranquillity. They must be conquered.

A list of some everyday occurrences which are liable to cause a person to express irritation now follows. Each one is a warning signal. They should be impressed upon the mind so that they may be recognised immediately they appear whereupon immediate mental defensive action should be taken. Each one should be welcomed as a challenge and as an opportunity for developing self-control. Gradually all kinds of disturbing influences will be mastered and composure will reign supreme.

### **Noise**

Noise is only too often the cause of frayed nerves, bad temper and harsh words. Even in the home and family circle screeching children and howling babies arouse temper among members of the household. It was amidst such scenes of tumult that the Promised Messiah wrote some of his masterpieces of religious literature without as much as uttering a word of complaint about the noise going on around him.

The Promised Messiah was once suffering from severe headache and he was asked by one of his disciples — Maulvi Abdul Karim — whether he was not disturbed by the noise of the children and servants in the house. He replied that he himself did not like asking them to keep quiet but Maulvi Abdul Karim may do so in a polite manner. On another occasion he was asked how he was able to work so coolly and calmly amidst the household noise whereupon he replied that he did not give heed to it and therefore he was not disturbed.

### **Interruption**

Annoyance is generally felt and expressed by the person who is interrupted while absorbed in some important and interesting work. Even the chirping bird, the hovering fly or the buzzing mosquito will disturb some people to such an extent that they fly into a fit of anger; and they will exhibit a similar reaction if awakened from sleep.

It has been related that the Promised Messiah used to be frequently interrupted by young children when deeply engrossed in writing his literary gems. Time and time again they would knock on the door of his room demanding that he open the door to let them in. The Promised Messiah would quietly rise from his seat and without a word or expression of annoyance open the door. On one occasion while he was engaged in writing a book his young

son Mahmud (Khalifatul Masih II) set fire to the completed manuscripts which the Promised Messiah had placed to one side. On turning to them for reference he found them burnt to ashes. A smile spread across his face as he mused that perhaps God desired that he should write something better in its place.

### **The Tiresome Talker**

Some people are wearying conversationalists. They will talk on and on without a break and often their conversation is dull, self-centred and unconstructive. Giving time and attention to such people is often difficult and calls for patience and tact on behalf of the listener who may otherwise fidget or explode with impatience thereby giving offence.

The Promised Messiah was sometimes confronted by tiresome talkers but he would never show any sign of annoyance or impatience. He would listen to all they had to say with the attention of one listening to the sweet song of a nightingale.

### **Food**

Food is often the cause of irritability. Hungry children show it one and all. Many husbands chide their wives if their meal is not prepared on time or in the manner according to their liking. Hunger irritates the nerves which almost inevitably gives rise to vexation especially in those unaccustomed to fasting.

All should be on guard when the hunger signal buzzes.

### **Financial Difficulties**

Money problems often cause great mental strain which in turn is inclined to engender irritability, general loss of vitality and sense of well-being. Tranquillity of mind is our goal so it is essential not to allow financial problems to undermine our spiritual equilibrium.

We should place our faith and trust in Allah and be thankful that through Ahmadiyyat we possess immortal wealth which is more valuable than all the gold in the world.

There were but a few dates in the home of the Holy Prophet Muhammad (peace be on him) at the time of his death and the Promised Messiah possessed only one rupee shortly before his demise.

The tranquil spirit will enable a person to maintain a cheerful and bright countenance despite his financial difficulties.

### Tiredness

A tired person is not usually in the best of humour and his nerves are inclined to become on edge and he may easily give way to petty annoyances. Tiredness is a signal for the spiritual wayfarer to be on the alert and to give special attention to his words and actions.

### Abuse — Slander — Sarcasm

These are verbal weapons used by malevolent persons who want to derogate, traduce and deride other people.

The person anxious to cultivate the tranquil spirit must learn to remain calm and poised in the presence of his detractors. It demands a high degree of self control but he who is determined to master himself will ultimately succeed in the attainment of his aspiration.

Whenever any of the preceding circumstances confront a person he should immediately guard himself against being adversely influenced and thereby lose to some extent his spiritual poise. These are the times when he must remain calm and relaxed; and each time he succeeds he will add a brick to his spiritual fortress until eventually his general demeanour will become extraordinarily magnetic.

There are hundreds of little things in life over which people are liable to become upset. Disapproval of something is quite in order; but its uncontrolled expression is out of order. What upsets A may not upset B; and what upsets B may not upset A. A list of some common daily occurrences likely to test the patience of a person now follows. They should not be glanced over lightheartedly. Those who treat them lightly will be the first to fall when the challenge comes; but those who are in earnest will appreciate their significance and learn to maintain patience when they come face to face with them and other similar events.

When people have no respect for punctuality.

When you lose something of value.

When called upon to do something you do not agree with or do not want to do.

When people pick a quarrel with you.

When you just miss a train or bus.

When somebody fails to keep his promise.

When you knock over a tin of paint, bottle of milk or ink.

When you are feeling unwell or suffering from pain.

When you feel you are being treated unjustly.

When people fail to give you the respect you feel you deserve.

When people do not act in accordance with your wishes.



A host of other illustrations could be listed. As muscular exercises develop the muscles of the body so do mental and spiritual exercises develop the mind and soul. The achievement of an objective whether it 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.”

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 focuses his mind upon its realisation, constantly watches over his conduct with careful attention and prays to Allah to help him succeed in this his blessed aspiration, for real tranquillity of mind stems from union with God Almighty.

## Serenity

Calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good.

The strong, calm man is always loved and revered. He is like a shade giving tree in a thirsty land, or a sheltering rock in a storm. Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what changes come to those possessing these blessings, for they are always sweet, serene and calm. That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul.

(James Allen)

## Islam — The Misunderstood Religion

(James A. Michener)

Muhammad, the inspired man who founded Islam, was born about 570 A.D. into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and the needy, the widow and the orphan, the slave and the down-trodden. At 20 he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached 25 his employer, recognising his merit, proposed marriage. Even though she was 15 years the elder, he married her, and as long as she lived he remained a devoted husband.

By 40 this man of the desert had secured for himself a most satisfying life: a loving wife, fine children and wealth. Then, in a series of dramatic and terrifying events, he began to receive through the Archangel Gabriel a revelation of God's word.

Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded, "Read." So far as we know, Muhammad was hardly able to read or write, but he began to dictate those inspired words which would soon revolutionise a large segment of the earth: "There is but one God."

Muhammad's message infuriated those rich Arabs whose faith required many idols, and he and his few followers were driven from Mecca, his home. Forced now to fight in defense of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle outmanned and outspared as much as five to one, he won some spectacular victories.

Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world.

By the force of his extraordinary personality, Muhammad revolutionised life in Arabia and throughout the East. With his own hands he smashed ancient idols and established a religion dedicated to one God. He lifted women from the bondage in which desert custom held them and preached general social justice.

Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol, so that even today all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayers five times each day. In a nation that revelled in feasting he instituted a most rigorous daytime fast lasting a full month each year.

Western critics have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Quran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one.

A widespread misunderstanding arises from Muhammad's promise of paradise. In a land of blistering drought and sandstorms he predicted that evil men would suffer the tormenting fires of hell, whereas good men would be transported to a perpetual paradise of cool breezes, comforting streams and beautiful hours.

Western imaginations, unfamiliar with this last word, defined it by analogy to one of the ugliest words in English and jumped to the conclusion that Muhammad's paradise was to be a sexual debauch. They were wrong. A *hour* is a fair-skinned, black-eyed woman created from musk and spices, incredibly beautiful, *and perpetually virgin*.

In all things, Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the birth or death of a human being."

Muhammad, the man, was wrapped in a shroud and buried in an ordinary tomb whose location has always been known. The story of the floating lead coffin arose in Europe in later centuries.

These things explain why people who follow the religion of Muhammad do not like to be called "Mohammedans." Said the desert philosopher last summer, "A Christian is a man who believes that Christ was a part of God, and the central fact of his religion. A 'Mohammedan,' by analogy, would have to be a man who believed that Muhammad was likewise a part of God, and the central fact of his religion. But Muhammad was a man. He married, had children, earned a living, died and was buried in a grave like the rest of us. No

learned man would worship Muhammad. It is *God* we worship. Therefore, call us Muslims — those who submit to the will of God.”

### The Book

The Quran is probably the most often read book in the world, surely the most often memorised, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith. Its rhythms have been compared to the beat of drums, to the echoes of nature and to the chants which are common in all early societies.

The Quran was revealed to Muhammad between the years 610 and 632 in the cities of Mecca and Medina. Devoted scribes wrote it down on “scraps of paper, bark and the white shoulder blades of animals.” The early revelations were dazzling assurances that there was only one God, Merciful and Compassionate: “He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.”

It was this message that swept away idols and inspired men to revolutionise their lives and their nations. In later years, when Islam began to penetrate large areas of Arabia and had acquired much power, the revelations dealt with the organisation of society, its laws, procedures and problems.

The Christian or Jew who reads the Quran finds himself on familiar ground a good deal of the time. If the following random verses, chosen from hundreds like them, were suddenly read in a church or synagogue, the congregation might have trouble guessing where they came from.

“Cried one of the brothers, ‘Slay not Joseph, but if ye must do something, throw him down to the bottom of the well; he will be picked up by a caravan of travellers.’”

“So also was Jonah among those sent by Us. When he ran away to the ship fully laden, he agreed to cast lots and was condemned. Then the big Fish did swallow him.”

“Mary asked: ‘How shall I have a son, seeing that no man has touched me and I am not unchaste?’ The angel replied: ‘So it will be. Thy Lord saith, “This is easy for Me.”’ So she conceived him, and she retired with him to a remote place.”

Many revered names from Christianity and Judaism appear in the Quran. For example, five of the important chapters are titled Noah, Jonah, Joseph, Abraham, Mary. Lacking specific chapters of their own, but playing quite

important roles are Jesus, Adam, David, Goliath, Job, Moses, Lot and Solomon.

Islam is partly founded on the words of four prophets who lived before Muhammad: Jesus, Noah, Abraham, Moses. The Quran does not acknowledge that Jesus was the Son of God and that He suffered death upon the Cross; if Jesus were acknowledged the child of God, Muslims believe it would compromise God's oneness, the belief which is the cornerstone of Islam. It would, moreover, be difficult thereafter to contend that Muhammad was the bearer of the final perfect revelation, as Muslims do.

The Quran is remarkably down-to-earth in its discussion of the good life. In one memorable passage it directs: "When ye deal with each other in transactions involving future obligations, reduce them to writing . . . and get two witnesses, so that if one of them errs the other can remind him. This is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves."

It is this combination of dedication to one God plus practical instruction that makes the Quran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Quran.

### **The Traditions**

In addition to the Quran, Islam relies upon "traditions" — what Muhammad said and did. These are largely affectionate campfire gossip, the odds and ends that would be remembered after a great man died.

Much of Islam's common sense comes from them. For example: "One dark night Muhammad had to escort his wife home from the mosque. On the way he saw two men giggling in the shadows, so he called them to him, lifted his wife's veil and said, 'See, it is my wife with whom I walk.' When the strangers protested that they trusted him, he said, 'I was not worried about your trust of me. I did not want your faith to be affected by your suspicions.'"

Once a Jew came to the prophet and protested that Muhammad's chief assistant had outraged Jews by claiming that Muhammad was more exalted than Moses. The prophet said to his assistant, "You should not have said this. The feelings of other people must be respected."

Also, some of the profoundest elements of Muslim faith and culture derive from these traditions. Every Muslim, in beginning a meal or entering upon any other task, repeats "In the name of God, Most Beneficent, Most Merciful." This is the opening verse of the Quran. Muslims greet each other with the traditional salutation, "Peace be on you." The whole ritual of congregational prayer is taken from the traditions, including the well-known call to worship.

Some traditions influenced Western behaviour: "On one occasion Muhammad saw a donkey being branded on the face. When asked why this was being done, the herdsmen said, 'The Romans taught us this to prevent theft.' Muhammad reflected a moment and said, 'An animal's face is the most sensitive part of its body. If you must brand, then do it on the flanks, where the flesh is thicker.' And the custom spread."

As a successful general, Muhammad left many traditions regarding decent conduct in war: "Faithfully carry out all covenants and agreements. Avoid treachery and do not disfigure the enemy dead. Do not slay children, women, old men or persons dedicated to the service of religion. Do not destroy sacred objects, orchards or crops."

Muhammad took a dim view of miracles, and rebuked those who sought them. Nevertheless several have been ascribed to him. The famous story of Muhammad and the mountain, however, relates to a clownish fakir of that name who lived in Turkey centuries after the prophet. In a bit of horseplay he announced that, on the morrow, he would make the nearby mountain come to him. When the mountain declined, he shrugged his shoulders and said, "Well, I'll go to the mountain."

Throughout the traditions Muhammad appears as a saintly man, one whom his Jewish or Christian cousins would have recognised immediately as deeply concerned about the nature of God. He preached that slaves should be set free, that fathers should not kill unwanted baby girls, that those oppressed by society inherit the earth, that peace is better than war, that justice prevails. There is much proof that Muhammad hoped for the day when all who shared a common belief in God would exist together in peace. It is well documented that, on one occasion, when a deputation of Christians visited him, he said, when time for prayers arrived, "Conduct your service here in the mosque. It is a place consecrated to God."

### The Religion

To be a Muslim, one must submit to five disciplines.

1. The Muslim must confess that "there is no god but God, and Muhammad is His prophet." This confession does not mean that Muhammad was God's *only* prophet. The Jewish prophets are included and the Christian prophet, Jesus, is given special reverence. What Muslims do contend is that Muhammad was "the seal of the prophets," who brought God's final message. His dispensation sums up and supersedes all others.

2. The Muslim must observe ritual prayers five times daily — at dawn, at noon, in the afternoon, after sunset and at night. All visitors to Islam testify that one of the most extraordinary sights in world religion occurs when, in a dimly lighted mosque, hundreds of men stand shoulder to shoulder, then bow

and prostrate themselves as they face Mecca. It is in such prayer that the brotherhood of Islam is born.

3. The Muslim must contribute two and one half percent of his gross wealth (not income) to charity every year. Like the Christian tithe, this has become a matter of individual conscience. The principle, however, is of great importance to Muslim nations, for it justifies modern taxes for social welfare.

4. The Muslim must fast during daylight hours for one lunar month each year, and it is amazing how many devout people do so. Just before dawn a man takes his last food, drinks his last cup of water. Throughout that entire day, no matter how exhausting the heat, the true Muslim refuses food or water. Then, at dusk, he breaks fast.

5. The Muslim, if physically and financially able, should during his lifetime make at least one pilgrimage to Mecca, after which he is entitled to call himself *hajj*. This custom arose when most Muslims lived within a few miles of the holy city. It is preserved today when men must travel across continents.

No other religion in history spread so rapidly as Islam. By the time of Muhammad's death (632 A.D.) Islam controlled a great part of Arabia. Soon it triumphed in Syria, Persia, Egypt, the lower borders of present Russia and across North Africa to the gates of Spain. In the next century its progress was even more spectacular.

The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Quran is explicit in support of freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Muhammad constantly taught that Muslims should cooperate with the "people of the Book" (Jews and Christians).

True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle), and the Quran contains passages of primitive violence relating to these wars. But testimony is overwhelming that "followers of the Book" were usually given decent treatment, sanctuary and freedom to worship as they wished.

### Important Facts

Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the fields of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new ideas of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Muslim

scholars, who perfected the writing of history and who brought to Europe much Greek learning.

Although Islam originated in Arabia, today only a small percentage (seven percent) of the world's Muslims are Arabians, and less than a quarter (20 percent) speak Arabic as their native language.

More than most religions, Islam preaches the brotherhood of all races, colours and nations within its fold. Muhammad himself probably had exactly the same skin colouring as Jesus — a very sun-tanned white — but today his followers embrace all colours: black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey.

Islam permits no priesthood, and because Muhammad had to fight so bitterly against idols, his religion discourages portraiture. Mosques are decorated with geometrical patterns only. If this article were to be illustrated by a drawing intended to represent Muhammad, all copies of the magazine would be immediately confiscated in Muslim countries.

For long periods in history Muslim nations strayed far from the spirit of Muhammad, and gloomy darkness settled upon much of Islam. If one focuses only upon the worst Persian and Turkish caliphs, one can easily condemn Islam as a religion that failed. But one can find similar dark spots in the history of Christianity. If one looks at the enormous good that Islam has achieved, however, and particularly if one considers the promise of this religion in new nations like republican Egypt, Pakistan and Indonesia, one sees the permanent greatness of Islam.

I have been studying Islam for many years, and I cannot see any valid reason why this religion and Christianity cannot cooperate. I know that some fanatic men in Islam preach *jihad* (holy war) against unbelievers and that they try to assassinate their own leaders to foment such war. But no sensible Muslim listens to them. They are today's equivalent of the hotheaded Christian knights who, in the Middle Ages, vowed to exterminate all Muslims. Age cures such rashness.

Nor can I find any permanent reason why Arabs and Zionists should continue their temporary enmity. In the long sweep of history Muslims and Jews have cooperated in areas of mutual interest. True, there have been repeated troubles. But even under the worst caliphs, Jews held positions of influence and, in general, retained religious freedom with Muslim society. Today the State of Israel is an exasperation to Muslims, especially to Arabs, and a temptation to rash action; but once the immediate and pressing problems have been settled, Muslims and Jews should be expected again to exist in harmony — as they did for more than 1300 years.

Of great importance to the world is the fact that Islam, as a religion, is unalterably opposed to Communism. Sometimes when living among Muslims



I feel that God is a much greater reality to them than He is to Christians. It is difficult to believe that Muslims would willingly surrender their faith for a Communism which denies His existence.

On the other hand Islam, as a society, is in certain respects closer to communal life than it is to capitalism.

Thus, if nations of the West, by unwise economic or political moves, were to alienate the Muslim world or were to permit economic ruin there, I would expect much of Islam to embrace Communism while attempting secretly to hold on to God.

People of the West will meet numerous problems in the Muslim world. But many of them will be softened by a remark that Muhammad made to his followers: "You will find your most affectionate friends will be those who say, 'We are Christians.'"

# Principles of Good Health and Longevity

(Capt. M. H. Cheema)

Life is a gift given to us by Allah, the Gracious. It is, therefore, our duty and responsibility to look after this gift in a befitting manner. It is important to keep an eye on what we eat and drink because as the saying goes “a man is what he eats”. God Almighty has guided us regarding this vital subject in the Holy Quran:

“O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.”  
(2:169).

“O ye who believe! eat of the lawful and wholesome things we have provided for you, and render thanks to Allah, if truly it is He Whom you worship.”  
(2:173).

It is my belief that Allah, The Creator, The Fashioner does not want us to be ill physically or spiritually. “Surely, We have created man in the best make” (95:5).

I further believe that when we become ill our Creator is more concerned than even our relatives and physicians. It is indeed He Who restores our health, when due to our negligence by not following the laws of nature, we inflict sickness on ourselves. I have come to this conclusion from the Quranic verses:

“And Who gives me to eat and drink; and when I fall sick, it is He Who restores me to health.”  
(26:81).

“And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many of your sins.”  
(42:21).

There are different kinds of health.

- (i) Physical health
- (ii) Mental health

- (iii) Family health
- (iv) Occupational health
- (v) Spiritual health.

In this article, however, I will confine myself to its physical aspects only.

We know that events of this world are based on cause and effect which means that there cannot be an effect without a cause. If we ponder over the above verses we will come to the conclusion that the main cause of our illness is due to what we eat and drink. In the above verses Hazrat Ibrahim (peace and blessings of Allah be upon him) attributed illness and ailment to himself and remedy and cure to Allah, the Almighty. As a matter of fact, misfortunes which befall a man are mostly the result of his contravening some particular law of nature and, therefore, he is responsible for the consequences. God Almighty has endowed man with natural powers and faculties through the right use of which he can achieve success in life and through their misuse cause himself trouble. The Holy Quran says:

“Whatever good comes to thee is from Allah;  
and whatever of ill befalls thee is from thyself.”

(4:80).

All good, therefore, is attributed to God and all evil to man's own doing.

### **No Man can be a Perfect Physician to Anyone but Himself**

Our bodies are made up of living cells. These cells are being used up constantly in such numbers that in a cycle of seven years the whole body is said to be completely changed. Many thousands of cells are lost just through taking a bath. In order to replace them we eat and drink. If the supply of food and drink is sufficient and contains enough nutrients then the body will continue to function normally. Any diminishment in this process would cause deterioration and illness. We can always have better health, prevent illness and live longer if we always use commonsense and take the right kind of nourishment at the right time. Physicians can help us enormously but you are not the only one for whom they care. They cannot know everything about you and cannot be with you always. You are, therefore, the only one who holds the key to your health. That key is common sense and my purpose is to show you how to use it in order to achieve a healthier, longer and happier life for yourself. As I have mentioned earlier, you are only fulfilling your duty as a trustee to your life by achieving this end with the result that God Almighty will be pleased with you providing you act in accordance with the laws of nature.

There are a number of things that determine the condition of our body such as our constitution, our physical activities and our mental exercises. The most important matter, however, is what goes on inside our bodies and what we eat, drink and inhale. Again this is not only crucial but also *when* and *how* to

eat and drink. I believe that the best way to prevent and fight most human ailments is through proper diet and exercise. It would not be out of place to quote again from the Quran:

“We have created man in the best mould: then, if he works iniquity We cast him down as the lowest of the low, except those who believe and work righteousness, for them is unending reward.”

(95:5-7).

Health and disease are not the result of chance but result from the operation of certain physical laws. There are natural laws which govern life and when these laws are applied properly health is maintained at a reasonable level. Natural hygiene and attempts to understand the influence of air, water, food, sunshine, exercise, rest, sleep, fasting, and other mental and emotional factors certainly affect the quality of our life on our planet earth in a big way.

Health is our best treasure and we should keep constant watch over it. I have already mentioned the theory of cause and effect. I would like to mention two instances of personal experience. There was a rule in the Royal Indian Artillery, (now Pakistan Artillery), that if a soldier got malaria within seven days of his return from leave, he was punished with up to 14 days confinement in barracks. It was because catching malaria fever was due to an indiscipline that he was punished for not taking proper prevention to protect himself from mosquitoes. Again, while attending a Security Course in Humberge College, Toronto, (Canada) in 1977, on the topic of “Fire Control” it was explained that, there must be three elements present to cause a fire which are material, heat and oxygen. Remove one of these and you get the fire under control. Similarly when you are sick, remove or weaken the cause of the sickness and you start getting better. It is important, therefore, that one must know the cause of one’s illness. He who guards himself against the cause of a disease need not be afraid of its effects.

A youth may assume that he has too much strength, not realising that it is easily undermined by an irregular life. Intemperate eating and drinking is extremely detrimental to health. Most people suffer from overeating. They also suffer from the harmful effects of haphazardly dumping in their stomachs an amazing variety of food in abominable combinations that would wreak havoc in the strongest digestive system.

The habit of overeating leads them to premature old age, and burdens them with complicated and mortal infirmities so that some of them wither away in early manhood. What is required of them is to lead a simple life as taught by the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). He is reported as saying:

“No one fills a vessel worse than his stomach. A few mouthfuls that would suffice to keep his back upright are enough for a man, but if he

must eat more, then he should fill one third with food, one third with drink and leave one third for easy breathing.”

(Tirmdhi).

According to another Tradition, on several occasions the Holy Prophet and his family went to bed hungry with no supper. Their bread was mostly of barley. Yet in another Tradition the Holy Prophet said:

“A believer eats much less than a non-believer.”

Eating less keeps the senses clear, body light, understanding clear, soul brisk, the memory tenacious, motions free and all other actions regular. By eating less, the soul experiences a great deal of its natural liberty; the blood circulates gently through the arteries, the heat of the body is kept mild and temperate with the result that our faculties are perfectly regulated, preserving a pleasing and an agreeable harmony.

The benefits of eating less are well described by a Persian saint:

“If you want to enjoy spiritual health,  
keep your stomach empty.”

Once the Ruler of Yamen sent two of his physicians to Medina to look after the health of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) and the believers. After staying for a few months in Medina, they informed the Holy Prophet that not many people were visiting them and that they had been sitting idle most of the time. The Holy Prophet explained that he had advised his people to eat only when they felt hungry and stop eating while they still felt the need to eat more. That was the reason why there were few sick people among his followers. Whoever eats but little and leads a regular life cannot be sick, except occasionally for a short time. By living a simple life one exterminates the seeds of sickness.

Allah says about the Holy Prophet:

“You have in the Prophet of Allah an excellent exemplar, for him who hopes to meet with Allah and the Last Day, and who remembers Allah much.”

(33:22).

It is a fact that the Holy Prophet never ate to his full during his whole life time. Similarly Hazrat Mirza Ghulam Ahmad, the Promised Messiah, (peace be on him), once fasted continuously for six months without even letting his family know. When his meal was brought to his room and left there for him to consume, a beggar who had private instructions would appear outside the window and be given the meal. The Promised Messiah would then keep the empty meal-tray for the maid-servant to take away. Once he estimated his meal expenses and found that he could live on one anna\* a day.

\* Equivalent to almost a penny.

There should be at least four hours interval between two meals and no snacks taken in between. Do not acquire the habit of a goat which must always be eating something or the other. Some people, especially the younger generation, crave for sweets and drinks like Coke, Pepsi, etc. They would sometimes fight to satisfy their cravings. This must be prevented if health is to be maintained.

Selecting the best available food and preparing it by the best methods are both extremely important. The world over, scientists studying the longevity of life are finding more and more evidence that healthy food is the bedrock of a healthy and long life. Dr. G. Hauser in his book "Look Younger and Live Longer" says:

"In a question put to the doctors 'How young is a person'? some answers given were:

You are as young as your colon.

You are as young as your glands.

You are as young as your blood.

You are as young as your arteries.

You are as young as your connecting tissues.

I believe that you are as young as you look, feel, think, hope, believe and act. And I believe that the way you look, feel, think, hope, believe and act depends on three things: (i) Good food (ii) A strong vibrant body and (iii) an adventurous spirit."

There is no doubt that the human body requires good food for its daily nourishment. It should be balanced supplying the body cells with vital nutrients in proper quantities. Scientists are, however, unanimous in agreeing that over-nutrition, through an excess of calories, stored as fat, can contribute materially to physical deterioration and the ageing process.

As a simplified, perhaps crude, illustration think of your body as a motor car. It is made up of proteins, inside and out. Arteries, glands, colon, connecting tissues, muscles, skin, bones, hair, teeth, eyes. All contain proteins and are maintained by proteins. Fats and carbohydrates are your body's oils and gasoline; they are burnt together to produce energy. Vitamins and minerals are its spark plugs, essential to the utilisation of food and its assimilation into the blood stream.

It is a marvellously sturdy motor car, this body of yours — marvellous in its ability to maintain and rebuild itself. Given care, consideration and respect, it will function smoothly, provided that none of its important organs have been allowed to break down. It must be fed and cared for faithfully. When it does not hit on all cylinders, it must be examined by an expert who can not only find out what is wrong but detect hidden weaknesses and forestall serious breakdowns. Even when it is functioning adequately it should have regular

check-ups, preferably at the same machine-shop where its history is known and its special characteristics and needs are understood.

Dr. Adelle Davis writes in his book "Let us eat right to keep fit":

"To take too little protein is a mark of carelessness, or ignorance, to obtain too much is foolish and expensive. To obtain an adequate amount is to stay young for your years."

I consider this to be nothing but an explanatory note of the Quranic verse:

"Eat and drink but be not immoderate; surely Allah loves not the immoderate."

(7:32).

### **Proper Foods and Correct Eating**

Foods are of two types, i.e. (1) Natural and raw (2) Processed and cooked. We should eat our foods in a form as close as possible to their natural and raw states. This is better than eating cooked and processed foods. Meat, vegetables, etc. cooked in a Microwave or a Pressure Cooker are much better than cooked otherwise.

### **Always Eat Wholesome Foods**

Be watchful and do not be misled and fooled by the word "enriched" written on the bread-wrappers of white bread. White bread is made from flour from which bran has been removed. A tiny percentage of certain substances is added and labelled as "enriched" just as one would be enriched by someone stealing twenty five pounds and returning ninety-nine pence.

Read the labels and see the ingredients written on packaged foods. Again, do not be misled by just reading the word "brown bread" thinking that it is in its original form. Not at all — far from it. It was the white bread or white sugar to which brown colouring was added. REMEMBER that food stores want to make money by such sharp methods. They are not interested in your health. They are only interested in profits. Seventy-five percent of the food items they keep on their shelves are not worth taking home, let alone paying for them.

### **White Bread**

The bran and other useful ingredients which have been removed in the process of making white flour help the free movement of the bowels. Thus the use of white bread causes constipation. The constipation in itself is called the mother of diseases. Hereunder I quote some extracts from *The Toronto Star*, 3 April, 1975:

“Eat donkey food for breakfast and you can probably ward off a variety of diseases”, Dr. Denis Burkitt, British surgeon, said yesterday.

Burkitt, speaking at Wallesey Hospital’s sixth annual clinical day at the Prince Hotel, defined donkey food as the outer coat of grain, which is separated during refining of grain and given to horses and donkeys to keep them fit.

Burkitt says: “people who eat whole grain to add fibre to their diets may avoid heart disease, bowel cancer, gallstones, hiatus hernia, appendicitis, varicose veins, haemorrhoids and diverticulitis, a common bowel disease.”

In his book *Triumph over Disease by Fasting and Natural Diet* Dr. Jack Goldstein writes:

“When we view the living being down at cell level, we find two basic requirements of life as all-important: (i) adequate and complete nourishment, and (ii) prompt and thorough removal of all metabolic waste.

Most of the diseases are the result of enervation, i.e. lowered nerve energy which in turn lowers functioning power. When enervation is present, elimination of metabolic waste is impaired. (Our billions and billions of cells are constantly giving off waste products.) This impairment results in our body tissues being poisoned by the retention and accumulation of its cell wastes.”

(Pages 194–195).

On page 196 of the same book, he writes:

“Natural hygiene is a plan of living which briefly is comprised of such things as the use of pure water; breathing pure air; maintenance of emotional poise; getting plenty of sunshine and rest; the avoidance of anything harmful to the body, such as coffee, tea, alcohol, tobacco, chocolate, white sugar, white flour, salt, meat, drugs and medicines, chemical food additives, soda, canned and processed foods, etc. Also included is proper exercise, vegetarian diet, and of course the all-important fast.”

The following quotations from the book *Are You Confused* by Paavoo Airola, N.D., Ph.D. are worth reading:

“Vital points to remember:

1. The bulk of your diet should consist of fresh fruits and vegetables preferably organically grown, most of them eaten raw. Eat as great a variety of fruits and vegetables as possible. Do not shun avacados and bananas because you may think they are fattening — they are not! If you



can get papaya melon — the miracle cleansing and beautifying food — include it in your diet. A certain amount of cooked vegetables is allowed, particularly those that are not very palatable in a raw state, such as potatoes, yams, squashes, dry beans, etc. However, cooked vegetables should be used only sparingly and do not replace the daily use of raw vegetables. Fresh, leafy green vegetables and fresh fruits are packed with sun energy, with chlorophyll, enzymes, vitamins and minerals. They are living and life-giving foods. They contain the greatest health potential of all foods.

2. Grains and seeds are also vitally important foods. They could be eaten raw, sprouted, or prepared as cereals and bread. Millet cereal and buckwheat cereal, kasha, are excellent cereals. Barley, largely neglected in the U.S., is extremely nutritious grain; it can be used in breads or as a cooked cereal. Eat lots of raw nuts and sunflower seeds. Sesame seeds are rich in excellent proteins and unsaturated fatty acids and could be enjoyed as homemade Halva or as peanut-butter-like spreads, available at health stores.

3. Honey is a nutritional wonder of nature, use it as a substitute for sugar whenever you need a sweetener.

4. Use cold-pressed vegetable oils, such as sunflower oil, olive oil, safflower oil, linseed oil, corn oil, soya oil, wheat germ oil, etc.”

“Avoid the following health destroyers:

1. White sugar and white flour and everything made with them: ice cream, candies, sodas, pastries, cakes, cookies, pies, sugared desserts, etc.

2. Coffee, tea, chocolate. Health food stores carry a large assortment of delicious herb teas. Carob powder is an excellent and healthful substitute for chocolate — and tastes just like it.

3. Tobacco, alcohol.

4. Salt, white and black pepper, mustard. When you get accustomed to eating fresh, raw fruits and vegetables you will soon find that they taste delicious even without any seasoning. If seasoning for salads or cooked dishes is desired, onion, garlic, dill, sage, watercress, paprika, red chili, and many other herb flavouring will give a wide variety of choice. Kelp, powdered or granulated, is a good salt substitute. Possibly small amounts of sea salt can be used.

5. Packed breakfast cereals.

6. Canned, preserved, frozen and irradiated foods.”

(pages 58, 59).

The following two questions and their answers appear in the book *Are You Confused*:

*Q. Some authorities warn against drinking with meals — some others say that drinking with meals improves digestion. What is the real truth on this matter?*

A. I don't know of any scientific studies made on drinking with meals, but all the authorities I know and respect agree that it is better not to drink with meals. Liquids with meals will dilute the digestive juices and secretions, resulting in poor digestion of foods. Juices, water or herb teas should be drunk between meals or at least 45 to 30 minutes before meals.

*Q. You speak of nutrition as if it were the only important factor in health and disease. Doesn't man's mind play the decisive role?*

A. I am a nutritionist and, consequently, my lectures and books deal with the nutritional aspects of health. This is what the listeners and the readers expect to learn from a nutritionist. This does not mean, however, that I minimize the importance of man's mind as a decisive factor in health and disease. Indeed, "As a man thinketh in his heart, so he is."

I believe that relaxation and peace of mind are very important health-promoting factors, perhaps the most important. These are what modern man needs most of all in order to live a long and happy life in good health.

It has been scientifically established that emotional stresses and disturbances can cause practically every disease in the medical dictionary, including arthritis, ulcers, constipation, asthma, strokes, diabetes, high or low blood pressure, angina, glandular disturbances, etc. Extensive research into medical literature made by J. I. Rodale indicates that "happy people rarely get cancer". Unhappiness, deprivation of love, loneliness, constant fear, anxiety, depression, worries — all these emotional stresses and tensions can interfere with your normal body functions and may lead to serious illness.

There are many factors that contribute to good health and longevity. Nutrition is one very important factor. Also one equally important factor is peace of mind. A person having peace of mind is living in heaven on earth. Allah says in the Holy Quran:

"Thou, O soul at peace! Return to thy Lord  
well pleased with Him and He well pleased  
with thee. So enter thou among My chosen servants.  
And enter thou My Garden."

(89:28-31).

Again the Holy Quran says:

“Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort.”

(13:29).

A positive outlook on life, cheerful disposition, love of mankind and faith in God—these are all powerful, health promoting factors without which optimum health cannot be achieved.

Moods also play an important role towards health. We, therefore, must avoid the negative moods and adopt only positive ones. The following guidelines have been taken from Mr. B. A. Orchard's book *Life Supreme*.

#### **Avoid These Negative Moods**

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

#### **Adopt These Positive Moods**

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

While discussing the subject of TAQWA (Righteousness) with the same author, he gave me a piece of paper on 12th April, 1985 on which were printed the following positive principles under the heading “Promise Yourself” which have had a beneficial effect on both my spiritual and physical health:

### Promise Yourself

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear; and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world, not in loud words but in great deeds.

All the endeavours in attaining better physical health would be wasted unless the healthy body is used as a worthy temple for the noble spirit to dwell in and develop. The purpose of life is not just the building of a magnificent body, or living a long life, but in perfecting and refining our divine spirit and becoming more God-like; thus the real purpose of having good health and longevity is to prepare a way for our spiritual growth and perfection.

I conclude with the following prayers:

“O our Lord! be pleased with us and grant us wisdom; as You Yourself have said in the Holy Quran: ‘Allah grants wisdom to whom He pleases, and whosoever is granted wisdom has indeed been granted abundant good.’”

(2:270).

“O my Lord! disclose to me the realities of the things.”

(Promised Messiah).

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

## **Beliefs and Practices of the Essenes**

**(Nasir Ward)**

The knowledge we have derived of the Essenes from the Dead Sea Scrolls and writers of antiquity has already been outlined. In recent years more information has come to light, to use Gnostic terminology, and we have an account of themselves written by themselves, the brotherhood of the Essenes. Some of the collection of books are written in Hebrew, some in a Slavonic text, owned by the Habsburgs in Austria and reputedly were brought there from the area of Tashkent-Central Asia by Nestorian monks fleeing from Genghis Khan. A third grouping is in Aramaic and to be found in the Vatican at Rome, and as the Gnostics might say, the particles of light have been held captive by the cosmic powers; presumably now the call to life has sounded.

From these works we can see that the Essenes taught in two distinct ways — an outer and inner doctrine, just as is mentioned in the Qumran scrolls; the brotherhood was divided into two principal groups — those who lived in the villages as ordinary individuals and those who were prepared to devote themselves more fully in study and work at Qumran. The outer teaching, meant for those of lesser understanding, the Essenes of the villages, the Jews and those gentiles inclined towards Judaism, was contained in books such as “The Essene Gospel of John,” which survives in fragments and is almost identical with the canonical Gospel; “The Essene Genesis,” “Moses, The Prophet of the Law,” and the “Sermon on the Mount.” The inner teaching is given in the Tree of Life, the Communion with the Angels and the Sevenfold Peace.

The main contention of the Essenes is fairly simple: Moses returned to the Israelites carrying the Laws which he had received from God. On his arrival, he discovered that his followers had made an idol of a calf, a habit learned in Egypt, and were worshipping it. In his anger he destroyed the tablets on which the law was written, admonished them and set off up the mountain, again, coming to the conclusion that they were not ready for such sublime teachings, as illustrated in the Essene Book of Moses. Accordingly, God simplified the teachings of the Law, giving the Jews mainly outward, easily observed rituals and practices. The inner, esoteric teaching remained, but was only likely to be

grasped by those of a higher understanding. The Essenes maintained this sublime teaching amongst themselves, judging the majority of the Jews incapable of realising its meaning. Various "Masters," acted as interpreters of this hidden law, of which Jesus, according to the Essenes was one; so we understand his attempts to give the Jews the real meaning of the Law at a time when their observance of it was declining, and why he passed such remarks as not casting pearls before swine.

The Law of Moses, as seen by the Essenes, was part of a universal law which had always been and always will be in existence. Moses received part of this Law according to his capacity and taught it according to the capacity of his followers to understand it. Enoch, the Essenes maintained, was the first person to receive part of this Law, and Moses was the latest one in their time, but they looked forward to another prophet who would reveal the Law more completely to mankind, as is seen in the Essene Book of Revelations and the New Testament book of the same name. In this, the book of seven seals could be opened at the time of the writer, but a prophet would come who would teach the brotherhood and mankind in the future, as is seen in the gospels when the Jews ask John whether he is Elijah, the Messiah, or the prophet who is to come. Many references are made to this universal Law in the Hymns of the Dead Sea Scrolls, and in the Gospel of St. John (New Testament) if the "Word" is changed to "Law" the meaning will be the same as the Essene version:

"In the beginning was the Law, and the Law was with God, and the Law was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not."

The universal Law, made by God before the creation, was a means of utilising the workings of the universe for the benefit of all living things, but primarily for man, as he is capable of more development than other forms of life. The Law was meant for good, for growth, for developing the capacities, but it could also harm mankind if they chose to go against it, or as we can say, break the Law. So it was a two edged sword, to be used for life or death. This evolution was of two kinds: the physical, as we see animals and plants develop, and mankind as well, and the spiritual, which would enable those capacities to grow and bring the individual nearer to God; nowadays, as in the time of the Essenes, it appears that the physical side has been developed, but not the spiritual, leaving a dangerous imbalance.

To the Essenes the nature of man consisted of these two facets, the spiritual and physical being linked together in his person, and in all creation as is mentioned in the Quran:

"Everything that is in the heavens and the earth glorifies God."

In order to ensure correct development of all man's capacities it was necessary to place himself in harmony both with the forces of nature and the spiritual forces. To do this the Essenes maintained a system of prayer and meditation, for the spiritual side and work and recreation for the physical. These forces they reduced to seven, corresponding to the seven mentioned in the Hymns of the Dead Sea Scrolls and the seven archons, or layers, surrounding the earth which the Gnostics described. Dividing their week into seven days, they allotted each day to the contemplation and absorption of one of these forces, which they called Angels. As these angels had two aspects to them, the day was sub-divided to take into account these differences. The beginning of the day, that is after sunset, was dedicated to contemplation of the heavenly or spiritual angels, which represented the spiritual capacities of mankind, and the morning to the earthly angels, or physical aspects. In this way the two aspects of development were fully catered for. As well as this, there were noon contemplations on peace as reflected in the appropriate angel, and also, every seventh Sabbath was called the Great Sabbath and was dedicated to Peace with the Heavenly Father which contained the sum total of aspects of peace. Similarly, the ordinary Sabbath, that is Friday evening, was not taken up with the study of angelic aspects, but with the contemplation of the Heavenly Father, who was the total of all the others.

The angels themselves represented the various attributes of God in their various aspects. As nobody is capable of receiving the Revelation of God in its full extent, angels, or mediums are used to reflect only certain aspects of the Godhead, but which together are part of the whole. The contemplation of these attributes and different aspects leads to an understanding of God, of the whole, when coupled with prayer. However, static contemplation is of little use by itself, so knowledge must be utilised through actions. The Essene Book of Revelation contains a reference to the throne of heaven: the being sitting on the throne had a rainbow round him, but his face was hidden; on the other hand, there were thirteen other seats round the throne, corresponding to the thirteen angelic attributes, the Heavenly Father being the fourteenth to complete the whole, as in the contemplations. The concept of action being the expression of faith is shown in the Sevenfold Peace from The Essene Book of Jesus:

“For when a man doth love,  
that love turneth only to  
its own destruction  
when there is no hand to stretch forth  
in good works.”<sup>1</sup>

1. Gospel of the Essenes (Szekely) p. 53 (Daniel & Co.).

In summary we can say that the angels and the Heavenly Father were contemplated at the following times:

	<i>Morning</i>	<i>Evening</i>
<i>Saturday</i>	Earthly Mother	Angel of Eternal Life
<i>Sunday</i>	Angel of Earth	Angel of Creative Work
<i>Monday</i>	Angel of Life	Angel of Peace
<i>Tuesday</i>	Angel of Joy	Angel of Power
<i>Wednesday</i>	Angel of Sun	Angel of Love
<i>Thursday</i>	Angel of Water	Angel of Wisdom
<i>Friday</i>	Angel of Air	Heavenly Father

Just what attributes these titles expressed we can see from the following:

(1) *The Earthly Mother* comprises all aspects of the physical world and their effect upon man expressed literally and metaphorically—the body, fruits, water, senses, birth, death and so on. Not only the earthly aspects were considered, but the spiritual counterparts of them as well. For example, the Essene might study water — how it is formed, its necessity for life, and come to some conclusions about irrigation, medicine, farming, but its spiritual counterpart would be considered as well — the water of Eternal life, the revelation of God, its effect and how to bring it down on us. In this way the Essenes became noted as healers, farmers as at Qumran, and teachers.

“Honour thy Earthly Mother,  
that thy days may be long upon the earth.”<sup>2</sup>

Of course, such an idea in the hands of the uninitiated might well lead to a cult of the Mother Goddess, expressed as Ceres, Demeter or the black stone set up on the Capitol in Rome. The attributes of fertility and physical well-being could easily be changed in the pagan mind to a personification of them. Perhaps this has led to the present cult of the mother goddess, the virgin Mary, “Mother of God,” now declining in importance, but nevertheless worshipped as a deity. The inner teaching has not been appreciated, leaving only the outer forms and terminology. The popular pastime of Christology results from a similar cause of losing the original meaning and relying on the doctrines of those who were never aware of it. The title “Son of Man” is a case in point:

“Man is the Son of the Earthly Mother,  
And from her did the Son of Man  
Receive his whole body.”<sup>3</sup>

implying that we are all produced from the elements of the earth in bodily form, and must gain knowledge of those elements in order to gain maximum

2. Szekely, p. 152, *op. cit.*

3. *Ibid.*, p. 153.



benefit from them. The heavenly counterpart, signifying the divine element, was of course "Son of God."

(2) *Angel of Eternal Life*. Just as Enoch was reputedly taken up to heaven without dying, so the Angel of Eternal Life symbolised spiritual life without any death, except the physical one, for eternity. Enoch was the first teacher of the Law, therefore the first one to give life to mankind.

"He did obtain a source of remedies  
To withstand sickness and to withstand death;  
. . . to withstand the evil and infection  
Which ignorance of the Law  
Had created against the bodies of mortals."<sup>4</sup>

The result of ignorance of hygiene was disease and death; the result of spiritual ignorance was spiritual death, or failure to develop those capacities necessary for life in the next world. Knowledge, or Gnosis, was the means of overcoming both these conditions, indeed the pre-condition of life, which explains why the Gnostics, those with knowledge, placed so much emphasis on it in their teaching. The way to eternal life was expressed in three stages, referring to Enoch it says he was the man

"Who first thought what is good,  
Who first spoke what is good,  
Who first did what is good."<sup>5</sup>

Thought being father to the deed, correct thinking, or training the mind in the pattern of the Law was the first step; if a person entertains good thoughts, he will automatically drive out the bad ones which cause him to deviate from the Law and suffer pain or death. A person cannot think of two things at the same time, therefore life of one is the death of the other. Once this has been attained, training oneself to the outward expression of thought in dealing with others is necessary and finally this results in correct, or lawful actions, each of which have a soul within them waiting to be developed.

The same idea is expressed in the hadith, or sayings of Prophet Muhammad (p.b.u.h.) who is reported to have taught that if a person sees something which is wrong he should act to put it right; if he cannot act he should speak against it; if this is impossible, he should at least hate it in his heart.<sup>6</sup>

"And truthfulness in Thought, Word and Deed  
Will place the soul of the faithful man  
In the endless light of Eternal Life."

4. *Ibid.*, p. 163.

5. *Ibid.*, p. 164.

6. *Gardens of the Righteous* (translated by Zafrullah Khan).

The concept of our origin is shown in a subsequent verse. Man, or more accurately the spark within man which is eternal, was there before man himself was created; therefore the Divine Being is the source of our light and life and to Him shall we return to be re-united.

“The Heavenly Father possessed me  
 In the beginning of his way, before his works of old.  
 I was set up from everlasting, from the beginning,  
 Or ever the earth was.”

Surely here is the source of all the Gnostic teaching of particles of light being placed within mankind and being held captive in the body, seeking to return, awakened by the call and the knowledge. By mastering the seven archons, or earthly powers, the individual can then be reunited with the Heavenly Father of Light. It is only subsequent embroidering by later generations of Gnostics which have developed this simple doctrine into one calculated to bewilder. It appeals to the untrained mind by playing on its cultural heritage of imagery and allegorical mythology or the Greek passion for reason. In the West, which seems to have received mainly the simplified outward version of these teachings, a similar corruption has entered in, resulting in the tortuous edicts from Nicea onwards.

(3) *Angel of Earth.* This aspect of life, as in other religions, was concerned with the idea of regeneration and growth. The same force which produces growth on the earth, — light, heat etc. is merely energy in another form which produces growth in us. Just as the source of this energy for the vegetation is the sun, so the source of our energy is God. By absorbing the energy within ourselves we can grow and develop into the plants and the giant trees, which the Essenes described as stretching towards heaven. Again there is a parallel between physical and spiritual growth, the one being a complement of the other. This idea perhaps gained popularity with the spread of the worship of Sol Invictus — the Unconquered Sun in the 3rd century A.D. Its origin was Syria and was a debased form of the Essenes esoteric concept. In turn the celebration of the birth of the “sun” was adapted by the church to the birth of the “son” after the winter solstice, in order to utilise existing customs which could not be easily discarded. The 25th December is today not so much a church festival as commercial enterprise and tradition; so the wheel has come full circle, though nothing remains of the original idea. To the Essenes, the energy of life was to be used in a physical and spiritual sense for each individual, but only of course, when each person was in a position to grow and develop through training, or metaphorically, cultivation.

(4) *Angel of Creative Work.* By working with their hands, the brotherhood produced their garden of fruits, trees and flowers; this was an earthly garden providing earthly nourishment. As well as this, the Essenes were expected to

labour for the heavenly kingdom, to bring it into being in this world, thereby producing a heavenly garden, which was within the individual. Work involved agriculture, various crafts, but also helping others, teaching and healing, to promote all aspects of heavenly and earthly toil. The plants described in the earthly garden correspond to the heavenly qualities produced by the work performed in this life. St. Augustine, probably receiving this teaching through the Manichees, taught that work was a form of worshipping God, a reference also brought out by Chaucer describing the monk in the prologue to the *Canterbury Tales*:

“Must he toil  
As Austin bode and till the very soil?  
Was he to leave the world upon the shelf?  
Let Austin have his labour to himself.”<sup>7</sup>

Sometimes a translation improves the meaning but loses the life of the original.

(5) *Angel of Life*. The section dealing with this stresses the different aspects of life; there are numerous forms from vegetation to animals, to human beings. All have the life from the First Life in common. So too, men and women have the same life in common with God. The emphasis is placed on nature, on observing it, discovering how it is systematised, and using the information to come to conclusions about the nature, or attributes of God. The contrast is drawn between the written law, as observed by the Jews, and the living law, seen in all forms of creation. This aversion to merely the written laws of the Jews may explain why some of the Christian converts were so eager to free themselves from the injunctions of the Torah, without realising that the meaning was to avoid merely a ritual observance out of habit, and instead to make the law a living thing which is seen and practised in all our activities.

“The scriptures are the works of man,  
But life and all its hosts are the work of God.”<sup>8</sup>

(6) *Angel of Peace*. By Peace is meant submission to the will of God, or the law which He has created. Only by placing our actions within the framework of the law and in harmony with it can we obtain peace in body and soul. The description of the angel of peace mentions the different aspects of this quality which we must strive to perfect — peace within ourselves first, extending outwards to peace in our relations with each other and peace with God. It is reflected in the Jewish greeting of “Shalom” and the Muslim “Salaam-u alaikum,” — “Peace be with you.”

“I give the peace of thy Earthly Mother  
To thy body,

7. *Canterbury Tales* (Penguin).

8. Szekely, *op. cit.*, p. 147.

And the peace of thy Heavenly Father  
 To thy spirit.  
 . . . Wherefore do I always greet thee after this manner:  
 Peace be with thee!  
 So thou always, therefore, so greet one another . . ."<sup>9</sup>

Peace of the body comes with health, correct diet, keeping from extremes. This is necessary for peace of the soul, which can only come from communion with God.

(7) *Angel of Joy*. With peace which comes from harmony with the law also comes joy, contentment, happiness in fulfillment, in realisation of man's place in the universe. There is individual joy for each person on attaining this position and also the joy of each part of nature, content in its harmonious creation, but the greatest joy comes from the realisation of the pattern of the universe; to see everything linked together indivisibly and unfaillingly; to know that nothing can destroy this pattern and to see it working for the benefit of all creation, leading us all to the joy of seeing the form of God who made it, so beautifully. Joy is expressed by the spirit in its lightness and appreciation, by the body in praise, prayer and submission to God. In the case of the writer there is extra cause for joy, because a messenger of light has appeared among the brotherhood and the poor and meek, who will now be elevated beyond the disbelievers to create the Kingdom of Heaven.

"In the Garden of the Brotherhood,  
 All the earth shines with holiness and abundant joy,  
 for there are the seeds of the Holy Law sown."<sup>10</sup>

(8) *Angel of Power*. The power is the Law in all its completeness. Nothing can withstand the power of God, just as no man can destroy the laws of nature or change the spiritual laws. God has complete authority and power to do as He wills, and His will is expressed through the working of the Law. Just as plants appear from a barren desert, so too does the brotherhood grow and spread in the desert of Judaism, to make a physical and spiritual garden. The power of God, which they have manifest within themselves enables them to do so. Power for the body comes from the food we eat, releasing energy for the performance of work, as too the spiritual power of God can be released through us to reap a spiritual harvest for ourselves and others; we are raised up, like tender plants, by the power of God, producing all kinds of fruit, our food for this life and the next.

"Hear the voices of the Brothers  
 Who cry out in the wilderness and barren desert;  
 Prepare ye the way of the Law,  
 Make straight the paths of the Heavenly Father . . ."<sup>11</sup>

9. Szekely, p. 171.

10. *Ibid.*, p. 151.

11. Szekely, *op. cit.*, p. 156.

Fulfilling the Law releases the power, and now the means of fulfillment is with us.

(9) *Angel of Sun*. This comprises a meditation on the sun, or those aspects of God which are reflected in the purpose of the sun to our system. The sun produces heat and light, and this is necessary for physical life, and for eternal life we need fire and light, as Moses saw the burning bush giving out these qualities. The light enables us to see our way, for plants to produce food, to make energy; the fire warms us, purifies us from base substances, gives us the warmth to perform our tasks, actions to produce spiritual nourishment for us. Fire enables us to take useless articles and mould them into objects of value, of beauty, of necessity to our everyday life. Fire is the purifier, just as fever produces heat in removing disease from the body, so too does spiritual fire remove the sickness of the soul. Yet man cannot see the face of God anymore than he can see the face of the sun without injury to himself in the attempt. We can only see the effects of the sun upon living and inanimate things; see how the sun brings to life the seeds which lie dormant within the earth. The flames of sacrifice enable us to make an offering to the sun, in imitation of the bounty the sun has given to us.

However, sometimes the sun is not visible, at night or when it passes behind a cloud. It can't be seen, but it still remains in its position. Similarly the sun of spiritual life is sometimes absent, plunging the world into darkness, yet this too is within the scheme of things, and soon the light must appear again. When the sun has set, the light is reflected by the moon, and to a lesser extent by the stars. A prophet is like the sun; he appears at an appointed time after a period of darkness, then his teachings, the law, fade away in the minds of the people, who are taught by those who merely reflect his light.

(10) *Angel of Love*. The source of all Love and the object of our love is the Heavenly Father. Our thoughts and speech and actions should be tuned to produce love in all our relationships. Love arises from an understanding of the law and its correct application. When we know God, He creates love within us, love for each other and all the forms of creation; but love must come from knowledge first, for we cannot love that of which we are ignorant.

“ . . . But thou shalt love thy neighbour as thyself.  
If a man say,  
I love the Heavenly Father, but hate my brother,  
he is a liar . . . ”<sup>12</sup>

(11) *Angel of Water*. Water is in all living things, physical and spiritual. Those without water are dead, in both senses. The source of water is the sea, or Heavenly Father, and the water is spread in a cycle: in rain, streams, rivers

12. Szekely, *op. cit.*, p. 158.

and back again to the ocean so that it is never exhausted. Water comes as knowledge or revelation from God, falling on the barren earth and bringing forth plants of different hues and fruits. The water is to be found in all living things in the physical world, and the Essenes considered themselves surrounded by a sea of spiritual water which corresponded to it. However, there is a danger, failure to take advantage of the water correctly could lead to destruction:

“In water mayest thou drown,  
And in water mayest thou quench thy thirst.”<sup>13</sup>

The water, as an aspect of the law, was beneficial if used for the purpose it was intended. Those who drank of the water had their thirst quenched, or as Jesus said to the Samaritan woman at the well, they would never thirst again. Those who, like stones, proved themselves impervious to the water, deviated from the law by refusing to accept it and consequently were in great danger of being swept away as the water gathered momentum. Both in the Dead Sea Scrolls and these fragments of the Essene writings divine punishment is urged on those who reject the teachings of the brotherhood, or more directly, the messenger, just as a person would be carried to his death by a strong tide. The Essenes doubtless saw the fulfillment of this in the fall of Jerusalem in 70 A.D.

(12) *Angel of Wisdom*. Before wisdom can be attained, man must have knowledge followed by understanding. Wisdom comes in many forms — healing is mentioned as one; knowledge of medicine and understanding the treatment may be present, but only wisdom will determine the application of it. Wisdom, as all other attributes, comes from God and achieving a reflection of divine wisdom was one of the highest ideals of the Essenes. God is the ultimate source of wisdom, but the Essenes, through their knowledge and understanding of the law acted as its physical counterpart in this world. Once knowledge and understanding has been attained the individual trains his mind in good thoughts, good speech, which is the outward expression of thought, and the result is good actions. The aim was to become a personification of wisdom, similar to the Greek meaning, or as the Essenes said:

“In the realm of thy good mind,  
Incarnate in our minds,  
The path of Wisdom doth flow.  
From the Heavenly Order,  
Wherein doth dwell the sacred Tree of Life.”<sup>14</sup>

Perhaps this is expressed more succinctly by a verse of the Holy Quran:

“We have created the heavens and the earth in accordance with the requirements of wisdom.”<sup>15</sup>

13. *Ibid.*, p. 138.

14. Szekely, *op. cit.*, p. 161.

15. Holy Quran.

(13) *Angel of Air*. It would appear that the Gnostics developed their ideas of "pneuma" from this attribute. Air surrounds us all; we breathe it in to give us life, and it circulates round our body, reaching the limbs, the heart and brain. When we breathe it out it is recycled for our use once again by the vegetation of the earth. The wind brings the clouds which contain the water of life, which also bring food for plants, as in a thunderstorm nitrogen passes from the air to the soil as nourishment. So is the harmony maintained, one thing linked to the other, and so are inert substances made useful by the breath of Life. The wind carries scents and perfumes upon it, the perfume of paradise, and carries away the odour of corruption. It freshens the air, enriches it with oxygen. The air is a protection above our heads, preventing meteorites from space descending too fast, it carries the waves of sound, without which we could not hear or communicate at all. So too the breath of God does all these things and provides a medium for us to soar up to the heavens.

(14) *The Heavenly Father*. The Father is the sum of all these attributes and more besides; these are only his principal ones, from which others devolve. All the attributes of nature are manifestations of parts of divine attributes, and man must perfect his own to bring them in harmony with the divine and the natural; only then will the law work for him to full advantage, like a hand fitting a glove. The creation of this world is the refinement of divine power, which, though it is moulded into physical things which die, is never lost, but returns to its origin to complete the cycle. The Divine Presence is everywhere, manifested in all aspects of the universe:

"High in its branches sings a bird . . .  
They shall ask of him his name,  
And he shall answer, I am that I am,  
Being ever the same as the Eternal I am."<sup>16</sup>

The bird which sings high in the branches of the Tree of Life is the highest in the Essene community, presumably Jesus himself. The bird is of the same substance as the Father, the same kind of divine life is contained within it, though of course, not the same quantity, being merely a bird, an aspect of creation itself. The divine substance is within everything created, but the bird, being high in the Tree of Life, has risen above most of the creatures. Perhaps here we have the solution to all the endless disputes which have absorbed the priests throughout the centuries — whether Jesus was of the same substance as the Father, whether he had one nature or two, whether he was co-existent or not, — in fact, he was merely a bird, the same as all created things, but elevated above the majority.

There are also some extracts which are identical with the Dead Sea Scrolls, in particular the Thanksgiving Hymns and parts of the Community Rule, 16. Szekely, *op. cit.*, p. 175.

leaving little room for doubt as to the identification of the Qumran community with the Essenes. If that is the case, and it certainly appears to be, then Christianity as we know it and Gnosticism would form a syllogism, the Essenes being the third, unmentioned part.

Of the noon contemplations I propose to say very little, except to say that they were concerned with peace, the peace which comes from mastery of the divine attributes within ourselves. They were spread over the seven days, the last, Peace with the kingdom of the Heavenly Father, again comprising the sum of the others. For the purposes of clarification I shall make a list of them:

Saturday	Kingdom of the Heavenly Father
Sunday	Kingdom of the Earthly Mother
Monday	Culture
Tuesday	Humanity
Wednesday	Family
Thursday	Mind
Friday	Body

The fourteen aspects put together were symbolised by the Essenes as a tree — The Tree of Life. The seven spiritual angels represented seven branches, the topmost being the unity with the Heavenly Father. The seven earthly angels were depicted as roots, each one being nourished by the Earthly Mother, the deepest root. In the centre, half above and below the ground was man in a position like a sitting Buddha, indeed the sacred Bhodi tree and sevenfold path would seem to have some connection with the Essenes Tree of Life. The famous seven branched candlestick used in the temple in Jerusalem also invites comparison, especially as no adequate reason has ever been given why the number seven has been chosen. Indeed, the Essenes took a sevenfold vow before being initiated into the mysteries of the communions with the angels and undertook the sevenfold path of peace to which we shall now turn.

This sevenfold peace is related by Jesus on the top of a mountain with his disciples and a crowd assembled before him.



# **The Situation in Pakistan**

**(Sheikh Nasir Ahmad)**

In its 38th session the Sub-Commission on Prevention of Discrimination and Protection of Minorities passed resolution L.42 concerning the "Situation in Pakistan" with special reference to the persecution of members of the Ahmadiyya Community in that country. The Sub-Commission requested the Commission on Human Rights:

"to call on the Government of Pakistan to repeal Ordinance XX and to restore the human rights and fundamental freedoms of all persons in its jurisdiction".

The resolution further alerted the Commission on Human Rights:

"of the situation in Pakistan which is one with great potential to cause a mass exodus, especially of members of the Ahmadi community".

That resolution was passed on 29th August, 1985, more than 16 months after the promulgation of the said Ordinance by the military ruler of Pakistan, General Zia.

During that period, Ahmadis in Pakistan had suffered a most severe form of religious persecution, involving physical and mental agony the like of which was difficult to find in the preceding 38 years of the existence of the country. Ahmadis and their spiritual leaders were reviled in the basest manner, their members arrested, prosecuted and sentenced to jail for the mere "crime" of professing their faith and on other phoney allegations. Further, their houses had been burnt down, their businesses ruined, their places of worship desecrated, their religious books defiled and proscribed, and a number of their prominent members ruthlessly killed in cold-blood, without as much as a single murderer having ever been apprehended by the authorities. More often than not, the victims themselves were arrested by the "keepers of law" for "disturbing the peace". Fanatic mullahs enjoyed full liberty under the protective umbrella of the martial Ordinance to make provocative speeches against Ahmadis, often in public meetings especially convened in Ahmadiyya headquarters which were attended by "imported" miscreants. The government controlled mass media were directed at lashing out abuse and

invectives at the holy Founder of the Ahmadiyya Movement. Not satisfied with the doings of others, the military ruler took personal charge of the mud-slinging campaign taking the unusual and highly questionable step of sending a message to an anti-Ahmadiyya conference in London, in which he made the following remarkable statement ever to be made by a head of state:

“We will persevere in our efforts to ensure that the cancer of Ahmadiyyat is exterminated.”

These were no doubt harsh words, particularly as they carried the authority of a head of state who was blatantly announcing to the world his plans to exterminate a section of his own citizens, the protection of whose lives, property and honour should have been his main concern. These words of General Zia shocked the community of civilised nations. At that very time, the Sub-Commission was in session in Geneva, and the Experts of the Sub-Commission on Human Rights took due notice of this incredible statement. Their reaction was reflected in resolution L.42 of 29th August, 1985, passed with overwhelming majority, calling for the repeal of Ordinance XX. The voting was 83.5 per cent in favour and a mere 16.5 per cent against.

Four months after that resolution of the Sub-Commission, martial law was lifted in Pakistan. But — in practice — not for Ahmadi Muslims. Before he lifted martial law, General Zia had cleverly managed to get through the National Assembly of Pakistan yet another questionable resolution legalising his actions during the military regime lasting a period of over 8½ years.

“Through this ‘ingenuity’, the anti-Ahmadiyya Ordinance of 26 April 1984, which had robbed Ahmadis of their basic human rights and denied them the freedom of religion, and had legalised their persecution on religious grounds, was made a part of the Constitution of Pakistan.”

In other words, things became even worse for Ahmadi Muslims in Pakistan — even when on the face of it martial law was lifted. The need to listen to the Experts of the Sub-Commission became all the more urgent. And this is the point where the Commission on Human Rights comes in. The meritorious and arduous work of the esteemed members of the Sub-Commission should not be allowed to go to waste. It should be appreciated and taken due notice of by all those concerned with the upholding and defence of human rights. Otherwise, dictators in civilian garbs will continue to flout with impunity international law and trample under foot the most fundamental human rights.

If evidence was needed to show that even after the lifting of martial law, real power would still be lying there where it rested during the military regime, it was provided by the “civilian” Prime Minister, selected and appointed by the military head of state, Zia. Prime Minister Junejo let the cat out of the bag by declaring in a nation-wide televised speech, shortly before

the termination of martial law, that the Founder of the Ahmadiyya Movement was a liar and an impostor. He announced further that:

“the government had taken stringent measures in Pakistan to tackle this problem” (i.e. extermination of Ahmadiyya).

Under these circumstances, life, property and honour of the Ahmadi Muslims in Pakistan is highly endangered. They can be sent to jail for three years if they profess, practise or propagate their faith, or if they call their members to prayers, or if they pose in any manner, whatsoever, which shows their adherence to their faith — which they regard to be Islam. Basic rights, enshrined in the Universal Declaration on Human Rights and in the United Nations Charter, are dubbed as “crimes” in the case of Ahmadis in Pakistan. Does not this state of affairs sound an alarm in the forum of conscience of all nations of the world? Certainly, the UN cannot afford to take it lying down that a signatory member of this world organisation has chosen to enact a law under which the cherished basic freedoms of conscience and belief have been turned into so many “crimes”.

The Ordinance, now made into law, is woefully reminiscent of the Dark Ages. It contravenes all norms of international decency and boldly cuts at the very roots of all international conventions which guarantee man his basic rights. There can be no justification for this sort of discrimination against a segment of the citizens of a country.

The world is being given to believe that since martial law has ended, things have returned to normal. Far from it. As far as basic human rights of Ahmadi Muslims in Pakistan are concerned, martial law has been lifted only in name. The “civilian” Prime Minister Junejo, installed by his military master, proves the point by his statement.

Finally, it lies in the nature of things that a government accused of violations of human rights will always seek to defend its actions. It is vain to expect a representative of such a government to stand before this esteemed house, in sack-cloth and ashes, and to have the courage of his conviction to admit that his government was for once guilty. In the present case, too, we cannot expect anything different.

The least the Human Rights Commission could do, and should do, is to take a hard look at the grave situation in Pakistan and institute an independent inquiry and thus unearth the truth. Otherwise there will be no other option left but to accept as truth what the government of Pakistan is saying to explain away its actions. The vast voting majority of the members of the Sub-Commission does deserve an ear. They certainly have a case.

## 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.



Printed by The Eastern Press Ltd, London and Reading  
Published by The Review of Religions, The London Mosque, 16 Gressenhall Road, London,  
SW18 5QL