



THE REVIEW of RELIGIONS

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European Edition

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THE AHMADIYYA MOVEMENT

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



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The REVIEW of RELIGIONS

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.

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Guide Posts

LOVE FOR GOD

(Bashir Ahmad Orchard)

“Thee Alone do we worship and
Thee Alone do we look to
for help.”

(Quran 1:4, 5).

God exhorts us to love Him more than any human or earthly object. This may seem a tall order; but not so when it is realised that love for God creates a blessed state which spills and bubbles over with joyous living which may be likened to paradise on earth.

All revealed religions have exhorted people to love and serve God. It is no new teaching. Abraham’s love for God surpassed his love for kith-and-kin so much so that he was ready to sacrifice his own son in order to comply with God’s directions. The second of the commandments revealed to Moses states:

“Thou shalt love the Lord thy God with
thy whole heart, and with thy whole soul,
and with thy whole strength.”

(Deut. 6:5).

The Prophet David declared:

“I delight to do Thy will, O my God.”

(Psalms 40:8).

The New Testament tells us:

“Direct your hearts into the love of God.”

(2 Thess. 3, 5).

God says in the Holy Quran:

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

(51:57).

The above verse does not mean that God should be worshipped only during times of formal prayer. Worship involves every thought, word and action

executed in obedience to the Will of God. Habitual worship is the way of life of a lover of God who is wholly committed to Him and strives to walk every moment in unreserved and holy obedience to Him. This should be our aim and aspiration in life. Then will the light of God surround and enfold us. We should constantly beseech God to enable us to love Him more dearly and to follow Him more nearly. It has been said that an hour spent in the presence of God brings the purest joy known to man. Let us endeavour to spend all our time in the presence of God and so experience perpetual joy.

The more we love God the more do we experience the presence of God; and the more we experience the presence of God the more do we become drawn towards God; and the more we become drawn towards God the more do we manifest the attributes of God; and the more we manifest the attributes of God the more do we attract others to God.

Cultivation of love for God is as essential for the spiritual wayfarer as is the cultivation of physical fitness essential for the athlete. Without love no strong relationship can bind two people together; likewise without love we cannot form a strong relationship with God in Whom we can never find a more loving and faithful friend. The Holy Quran states:

“Allah is the friend of those who believe. He brings them out of all kinds of darkness into light.”

(2:258).

The believers referred to in the above verse are those devotees dedicated whole-heartedly to the Will of God. The Holy Quran describes them:

“They only are the true believers whose hearts tremble when the name of Allah is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in the Lord, who observe Prayer and spend out of that which We have provided for them. These it is who are true believers.”

(8:3–5).

A true believer is ever alert and anxious not to displease God. He yearns for the love of God and devotes himself to holy living; and, in response, God graces him with a measure of His love which far exceeds that tendered by him to God.

Human relationships have their short-comings and no doubt it is true that love never runs smooth. Disappointment, jealousy and friction creep in to a lesser or greater degree from time to time; and often to such an extent that it leads to the parting of the ways. No such feelings mar our relationship with

God. What a friend we have in Him! No one understands us better than God Who is fully aware of our innermost thoughts and feelings and to Whom we can confide the secrets of our hearts with unabashed confidence. We may talk to Him as openly and as freely as we like. What a friend we have in Him! God never tires of listening to us whatever prayer we offer or for however long we call upon Him during the day or night. Can we find anyone in this world who is always ready to give us his full and sympathetic attention? Even loving parents become impatient at times with their chattering children and friends sometimes bore one another with their conversation. Not so with God Who is the best of listeners. What a friend we have in Him! Human relationships often generate jealousy whereas between us and God there exist no feelings of rancour but only peace and contentment. What a friend we have in Him! Sometimes our friends let us down but on God we can completely depend. What a friend we have in Him!

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

Strength in Adversity

Do not weaken under adversity. Resolve to remain as strong, as determined and as highly enthused during the darkest night of adversity as you are during the sunniest day of prosperity. Do not feel disappointed when things seem disappointing. Keep the eye single upon the same brilliant future regardless of circumstances, conditions or events. Do not lose heart when things go wrong. Continue undisturbed in your original resolve to make all things go right. To be overcome by adversity and threatening failure is to lose strength. Continue undisturbed in your original resolve to make all things go right. The man who never weakens when things are against him will grow stronger and stronger until all things will delight to be for him. He will finally have all the strength he may desire or need. Be always strong and you will always be stronger.

(C. D. Larson.)

New Openings of Preaching in Ghana

Address delivered by Maulvi A. Wahab Adam, Ameer & Missionary-In-Charge, Ghana, at the U.K. Annual Conference held at Islamabad, Tilford, on Thursday 25th to Saturday 27th July, 1986.

Only a few years back, Africa witnessed one of the most devastating calamities on the continent.

150 million people were threatened by famine.

An estimated 10 million people left their homes and wandered helplessly in search of food and water.

In Sudan alone, one million people reportedly died as a result of the drought that spread untold misery and havoc across the length and breadth of the continent.

As if that was not enough there were locust and grasshopper infestations too!

The situation was so critical that for a time the nations of the world — be they of the West or the East, the South or the North, rightists or leftists, liberals or radicals — all forgot their mutual rivalry and vied with one another in rushing supplies to the affected areas of the continent!

There was an urgency about the situation. Misery was to be minimised, disease was to be combated; the hungry were to be fed; lives were to be saved!

This apparently unselfish attempt to bring solace to suffering humanity was indeed most laudable and should go down in history as a golden period of man's humanity to man — an occasion when man, for once, rose above political, ethnic, and geographic boundaries and stood up as one man to show solidarity with his brother man.

It may not be out of place to mention here that on the directives of our beloved Spritual leader, Hazrat Khalifatul Masih, the Ahmadiyya Movement also contributed its widow's mite to the Ghana Government to help alleviate the suffering of the afflicted.

Even the more important than the Movement's material contribution was the special supplication offered by Hazrat Khalifatul Masih which attracted the mercy of Allah and poured down in the form of rain.

Our experience in Ghana is that the very day and time that supplications were being offered at the Aqsa Mosque at Rabwah for rain, it was on that very day and time that Ghana had its first showers after a long spell of drought. Those showers continued to re-shape the course of events in Ghana and the continent!

When I cast my mind back at those terrible days, I ask myself: Could anything be more terrifying for Africa? I am tempted to answer no; but then I quickly change my mind because I realise that all those miseries and suffering pertain to the body. Man is not made only of flesh and bones!

It is not difficult for anybody with the least spiritual perception to realise that an even worse affliction is the disease and death of the soul! It is imperative, therefore, that we strain every nerve to save Africa from this type of disease and death! I shall tell you why.

It is reported in the Traditions that in the latter days an African from Habsh (Abyssinia), would attempt to destroy the Ka'abah.

This is a Tradition that must have been read by countless numbers of Muslim Scholars.

It required, however, the spiritual insight of Hazrat Musleh Mauood, Khalifatul Masih II (may Allah be pleased with him) to realise the true import of the Tradition. According to the history of the Ahmadiyya Movement it is this Hadith that drew the attention of Hazrat Musleh Mauood to the need to send out missionaries to Africa.

The Ka'abah symbolises the unity of Allah. It is the symbol of Islam. It stands for Muslim solidarity. It represents all that is dear to all true Muslims.

Attempting to destroy the Ka'abah would, therefore, mean attempting to destroy the very basis of Islam!

It is only an enemy of Islam who would attempt to perpetrate such an ungodly act. To Hazrat Musleh Mauood, therefore, the answer was simple.

Preaching Islam to Africans

Islam should be vigorously preached to all Africans and indeed, to all people of African descent. They would then embrace Islam. They then would be imbued with the love of Allah and the love of the Holy Prophet Muhammad (on whom be peace).

Through this way they would not even think of destroying the Ka'abah. They would rather sacrifice their all, including their lives, in defence of the Ka'abah!

Hazrat Musleh Mauood proceeded to send missionaries to Africa. And this is how Ahmadiyyat, that is, Islam in its pristine purity, came to be introduced to Africa, which included the then Gold Coast, now Ghana, in 1921.

Early Missionaries

It is a well known fact that Hazrat Khalifatul Masih IV, the present Head of the Ahmadiyya Movement, has been laying very great stress on the propagation of Islam.

In one of his expositions of the subject, he assembled facts to demonstrate the truth that those who believe in the unity, equality and the worth of man also believe in the sharing of their wealth, be it material or spiritual, with other men.

Contrary doctrines and practices have been responsible for man's arrogance and have led to the perpetration of such injustices, atrocities and callousness which have shamed all decent men.

Being a universal religion, it is the distinction of Islam that its adherents firmly believe in the unity, equality and the worth of man.

A Muslim, therefore, has no option but to be a sharer of his wealth with others, and what wealth is more precious than the wealth of faith? Every true Muslim has no alternative but to be a preacher. Preaching means sharing our spiritual wealth with others. Preaching is unselfish. Preaching is sublime.

Our Spiritual Leader has also initiated scientific and revolutionary methods of preaching calculated to yield very rapid results despite the limitation of our membership and resources.

In one of his spiritual discourses he described an Ahmadi Muslim as one who is responsive — responsive to the behests of his Creator and responsive also to the call of his Spiritual Leader.

It is not surprising, therefore, that the community in Ghana should have heeded his passionate call in which he said:

“ If you love Islam even then, and if you love your country, in that case too, it is incumbent upon you to convey the message of Islam to your compatriots.”

A comprehensive plan was accordingly drawn up.

The first point for consideration was the selection of a region for the scheme.

Here again, we were guided by a hint contained in an answer by Hazrat Khalifatul Masih IV to a keen enquirer here in London.

Virgin Lands

Answering a question on the future of Ahmadiyyat in Australia, Hazrat Khalifatul Masih is reported to have said the future of Ahmadiyyat in Australia is bright and the basis of that conviction was that the land of Australia was, in spiritual terms, a virgin land.

Quoting from the Bible, Hazrat Khalifatul Masih explained further that it had been predicted that virgins would wait anxiously for the advent of the bridegroom.

The bridegroom was, it was further explained, no other than the Promised Messiah, on whom be peace, who was to appear in the spirit and power of the first Messiah.

The virgins represented such areas in the world as were comparatively untouched by the message of Ahmadiyyat. Such areas, figuratively, were like the bride who anxiously awaited the bridegroom.

It was his conviction that such virgin lands would be most receptive to the message of Ahmadiyyat the true Islam.

Taking a cue from this exposition, the Eastern Region of Ghana was selected from among the ten regions of the country for the special preaching effort because being predominantly populated by Presbyterian Christians, the Eastern Region of Ghana was one of the most "virgin" regions of the country.

Forty towns and villages were chosen for coverage in a preaching programme. Two volunteers were required to concentrate their full attention on each town or village continuously for one month.

Having mapped out the areas of operation, the question of preaching aids was considered. These were preaching cassettes, public address systems, tilly lamps to provide light at night (in Ghana most preaching meetings are held at night) and suitable literature in the form of pamphlets and tracts.

In the Twi language, also known as Akan, Fante, or Ashanti, the Ghana Mission has so far produced preaching cassettes on eighteen topics of mutual interest to Muslims and Christians and for Ahmadi Muslims and non-Ahmadi Muslims. Apart from these, the Ghana Mission has produced cassettes on subjects pertaining to certain peculiar local beliefs.

Preaching cassettes have also been produced in the Ga language which is spoken mainly in the Ghanaian capital, in Ewe which is spoken in the Volta Region of Ghana and in Wali which is spoken in the Upper Region of Ghana.

Since the Eastern Region is a Twi-speaking region, for the purpose of the special preaching effort, twelve Twi preaching cassettes were carefully selected for their relevance to the conditions of the region.

To give you a rough idea, the Christians in the region have been sympathetically schooled to believe that the progeny of Hazrat Hajrah (Hagar) (on whom be peace) could not have been favoured with the elevated spiritual position of prophethood, because Hazrat Hajra (Hagar) (on whom be peace) was a hand maid!

To combat these misconceptions our preachers had to be equipped with preaching cassettes to refute these misrepresentations of facts.

The approval of the plan was received through a letter which also contained soul-stirring supplications in favour of all participants in the effort.

No sooner was the plan unfolded at a National Annual Conference, volunteer preachers eagerly submitted their names for the blessed task.

Although only 80 volunteer preachers were required nearly 200 veteran preachers volunteered themselves straight away. Then men and women vied with one another in promising preaching aids to help make the venture a success.

A healthy competition began between the Lajna Imaillah, Majlis Khuddamul Ahmadiyya and the Majlis Ansarullah organisations in providing the required 600 Preaching Cassettes for the campaign.

As always, the Lajna Imaillah (ladies organisation) outstripped the other two organisations in voluntary contributions towards the attainment of the community's noble objective!

Then came the commencement day. It was planned that the commencement day should be on a Friday. Preachers converged on Accra from various parts of Ghana.

No Turning Back:

There was a man from Abura called Mr. Luqman Ahmad. When he went to Accra, his *nikah* (marriage) had been solemnised only a day earlier and he had, therefore, planned to return from Accra to his home town for the *Waleemah* (marriage party) which follows the consummation of the marriage. However, in Accra, when in the course of the sermon he heard a narrative about Hazrat Sa'ad-ul-Aswad, he immediately changed his mind. It is a well-known incident which is recorded in the Traditions. Hazrat Sa'ad-ul-Aswad had, after his marriage, gone to the market place to purchase gifts for his bride when it was announced that the services of Muslim volunteers were required to ward off military aggression against Islam by the idolators of

Mecca. Hearing the announcement, he purchased, instead of gifts for the bride, defensive weapons and hurried to the war front.

History records the tragic fact that he did not return to his home from the battle field. He laid down his life in defence of Islam! It is said that when the Holy Prophet of Islam (on whom be peace) got to know of the martyrdom of Hazrat Sa'ad-ul-Aswad, he called for the body, laid him on his lap and prayed for his spiritual elevation in paradise.

On hearing the narrative, Mr. Luqman Ahmad immediately decided not to return to his home for the consummation of his marriage. He only sent a message to his bride that he was on his way to the Eastern Region to call people towards Allah!

The prayers offered by Hazrat Khalifatul Masih IV for the participants brought numerous fruitful results. I would like to relate one inspiring incident.

There is an ardent preacher called Mr. Musah Amoah of Kumasi who had been suffering from hernia for some time. A little before the commencement of the preaching campaign, he had felt he could not participate in the preaching effort because the pain of the hernia worsened when he spoke loudly. Considering the blessings involved, he decided to join the preachers to the Eastern Region despite the hernia.

On reaching his station, he was shown in a dream that he was being prepared for a hernia operation. The preparation over, an operation was conducted. When he woke up the hernia had completely vanished! By the grace of Allah, since that day he has been fully cured of hernia!

The reason for selecting the Eastern Region for the preaching effort has already been mentioned. Yet there were many who thought that the Eastern Region being a predominantly Presbyterian area, would cause preachers to meet with difficulties. However, by the grace of Allah, as many as 546 souls were won to Islam in the Eastern Region of Ghana in the course of one month and in the process, 14 new communities were created.

What is even more heartening is that some of these new converts instantly became Callers Towards Allah themselves.

There was one, Mr. Issah, who immediately set out to convert all the members of his family when the truth of Islam dawned on him and by the grace of Allah, success attended his efforts because Mr. Isaah, his wife and neighbour have so far been converted by him.

Moral Training

In his special message to the Ghana community Hazrat Khalifatul Masih had urged the community not only to win converts to Islam but also to

consolidate their gains by organising religious education and moral training for the new converts. To this end, not only were voluntary Imams sent to all the new stations to help give religious instructions to the new converts but also squads were sent to all the newly created communities to help find suitable places for worship.

The Begoro House

In the course of that search, an extraordinary thing happened. There is a town called Begoro. Members of the squad which had been sent there to find a place for worship for the new converts were told of a building — a well built double-storey building — which had stood in the town unoccupied for nearly fifty years! It is believed that the house is haunted by ghosts and evil spirits and that anybody who would live in it would instantly die!

Nobody knows how this belief originated but there is no doubt that the townsmen become scared on the mere mention of the building! The most astonishing thing is that almost all the inhabitants of the town are Christians but they subscribe to these superstitious beliefs!

The Community decided to acquire the building and use it as a Mission House to convince the townsmen that Islam inculcates in its adherents such implicit faith in Allah as completely precludes belief in lesser gods including ghosts and evil spirits!

The building measures 62 feet by 34 feet and contains two halls, and nine bedrooms.

In Ghana today, any building of that size would cost not less than two million cedis but, because the building could not be put to any use by the owners, it was offered to the Jama'at for only two hundred thousand cedis.

We have locally acquired the building and presently the building is being renovated for a grand formal opening which is intended to be converted into an effective mission centre — God willing.

Indutech '86

Another significant break-through in the field of preaching was achieved at an International Industrial Fair held in Accra in March this year.

Twenty-five foreign nations and five hundred and three Ghanaian organisations participated in the fair which was the first of its kind to be held in Ghana. It lasted fifteen days and as many as five hundred thousand people visited it on weekdays and more over weekends. In all, five million people visited the fair during the course of fifteen days.

The tremendous interest of people in the fair compelled the organisers to extend the original duration of the fair by five more days. It was so successful, that UNIDO has recommended that it should be used as a model for future fairs in Third World Countries.

By the grace of Allah, the Ahmadiyya community was the only Muslim religious organisation to have seen the need to participate in the fair to impress on the minds of Muslims and non-Muslims alike what an organised Muslim religious Community can do in the fields of education, health and agriculture.

In countries where Islam is generally equated with ignorance and backwardness, one can imagine the impact that our participation in the fair could create for Islam.

The community acquired a pavilion which was most strategically located, in the sense that by virtue of its location, no visitor to the fair could miss it.

A team of Pakistani and Ghanaian Ahmadi artists from the University of Science and Technology and from our Secondary Schools and Training College worked day and night for about a month to assemble items for the exhibition. These included all the translations of the Holy Quran published by the Ahmadiyya Community in various countries of the world, other books and periodicals in all the principal languages of the world, maps of Ghana and of the world specially designed on attractive fibre glass showing the location of our missions in Ghana and all the continents of the globe, the Community's educational and health institutions as well as our agricultural projects.

Preaching cassettes in various languages were also exhibited. Video shows at one side of the pavilion featured spiritual discourses by Hazrat Khalifatul Masih IV, exposition of Islam in Arabic and local Ghanaian languages as well as the Community's preaching activities both in the country and abroad. These attracted large crowds.

Another exhibit which attracted great attention was the sample of wheat that had been successfully cultivated on the Community's farm in the Northern Region of Ghana.

It is generally believed that wheat would not grow in Ghana. This is the opinion of all the agricultural experts in the country. Is it not ironical that having been schooled to be bread-eaters we have been brainwashed to believe that we cannot grow wheat so that we depend on other nations all the time for its importation!

Our first successful experiment of wheat cultivation in Ghana and the exhibition at our pavilion of a sample of that wheat grown on our farm could not have failed to impress both foreign and local visitors to our pavilion.

The country's Secretary of State for Industries, who was among the distinguished visitors to our pavilion, summed up his impressions in our visitor's book as "Impressive".

Other distinguished visitors included envoys of various countries, industrialists, clergymen and university dons.

Also at our stand were veteran missionaries and preachers who sold and distributed literature and cassettes and also answered questions on Islam from visitors.

Our artists had made a conscientious effort to give our pavilion the appearance of a mosque with Moorish architecture which was, in itself, a great attraction.

It was not surprising, therefore, that hundreds of thousands of men and women from all walks of life from both Ghana and abroad visited our pavilion and were most impressed with whatever they saw and heard. These impressions have been preserved for posterity in a visitor's book.

Most heartening was the fact that our pavilion was of special attraction to Arab visitors who did not only admire the Community's activities which had been vividly portrayed at our pavilion but also glanced through the Arabic literature and were completely surprised and overwhelmed to realise, after all the false propaganda against our Community, that Ahmadiyyat is no other than the true Islam. They gladly received the Community's literature and insisted on paying for it. They would remark after taking a close look at copies of our Holy Quran and Muslim Prayer Book that the Community's Quran and prayer were no different from the Holy Quran and the Muslim prayer that they knew!

Mention should be made also of another break-through which was achieved with the active support and co-operation of Ahmadi students at various Universities, Secondary Schools, Teacher Training Colleges and Polytechnics in Ghana.

The Ahmadiyya Movement has been instrumental in the founding of an all-embracing Muslim Students Union in Ghana as far back as 1970. However, of late, due to pressure by certain anti-Islamic forces which are always scared of the dynamism of the Ahmadiyya Jama'at, Ahmadi students were not being given the chance to participate fully in the organisation. The need was felt, therefore, of setting up an Ahmadiyya Muslim Students Union.

This organisation was established and embracing all Ahmadi students in the 3 universities of Ghana and all high schools and colleges in the country. By the grace of Allah, this year, the AMSUG (Ahmadiyya Muslim Students Union of Ghana), was formally registered.

The organisation has made every effort through personal contact and distribution of preaching cassettes and literature, to introduce Ahmadiyyat to students and lecturers of Secondary Schools, Training Colleges and the Universities.

This year activities of the AMSUG culminated in the holding of its first National Congress at the University of Science & Technology in Kumasi which was unique in the impact that it created on the intellectuals of the country.

Another major opening in the field of preaching is the significant role played by the community in recent years in influencing the reformation of certain laws of Ghana to meet the aspirations of all Muslims in the country.

Due to the fact that right from the colonisation of Ghana up to the present time, the administering authorities, including the executive and the legislative branches of the Government have been controlled by Christian influences, all the laws governing all aspects of life of the citizens, irrespective of their religious inclination, have been heavily Christian biased. Thus, the inheritance laws of Ghana had not taken cognisance of Islamic law on the matter.

The only law that was passed by the colonialists some 71 years ago for Muslims known as "the Marriage of Muhammadan Ordinance" had serious shortcomings and remained largely inapplicable while it existed. The law was abolished when the Ahmadiyya Movement called for its abolition but our request for a more acceptable law to substitute it was not satisfactorily answered. A general law was then passed to apply to all the people of Ghana but the law still did not fully meet the aspirations of Muslims in as far as the Islamic law of inheritance is concerned.

The Community, therefore, demanded of the authorities the passing of a separate law of Marriage and Inheritance for Muslims and by the grace of Allah, the Secretary of State for Justice & Attorney General of Ghana has accepted our demand so that the Government is going to pass a separate law on inheritance for Muslims.

The Community's proposals on the law have already been submitted to the Attorney General & Secretary of State for Justice. So by the grace of Allah, the Community has, once again, been given the honour of successfully championing the cause of the Muslims of Ghana.

The Community's contribution to the review of outmoded laws in the country has been accorded such recognition by the Ghana Law Reform Commission that there is hardly any law in the course of whose review the Community's views have not been sought.

In fact the Commission has admitted that in considering the prohibition of Marriage within certain degrees of relationship, whole passages have been

literally lifted from the Holy Quran and incorporated into the Marriage Law being drafted for the whole of Ghana.

The impact of the newsmedia, especially radio and television, cannot be over-emphasised in the field of preaching.

Apart from the Community's participation in such popular radio and T.V. programmes as Reflections, Talking Point, etc, all important activities of the Community are given wide publicity in the country's news media. In spite of that, it is still felt that Muslims have a right to a more equitable air space on the country's radio and television for their religious programmes, in accordance with the Instrument of Incorporation of the Ghana Broadcasting Corporation which stipulates that all the views of the country will be represented.

To this end, we have initiated serious discussions with the Director General of the Ghana Broadcasting Corporation. No doubt, he is sympathetic towards the Muslim cause. Yet, it would be naive to expect him to give us our rights on a silver platter. Ghanaian Ahmadi experts have, therefore, assembled certain vital statistical data to back our demand. For instance, it has been discovered that of a total of 11,240 hours of broadcast, only 539.52 hours have been allotted to religious broadcast and out of this only 26 hours have been allotted to Muslim religious broadcast thus making Muslim religious broadcast constitute only 4.8 per cent of the total air time allotted for religious programmes. Armed with these facts, we are sure to succeed in our bid to wage a just war on behalf of the general body of Muslims in Ghana.

In view of the fact that the radio and television are powerful instruments for the dissemination of information, our success in obtaining equitable air space for regular Muslim religious broadcasts will be a major break-through in our bid to let our message reach everybody in Ghana.

The most recent significant opening of preaching is the publication of the French translation of the Holy Quran.

There is no doubt that Ahmadiyyat is better known in the English-speaking countries of West Africa than their neighbouring French-speaking countries. The only explanation for this is the language barrier which prevents active contact with our neighbours.

Not long ago, when the French translation of the Holy Quran reached us, a programme was initiated to present copies of the Holy Quran to the envoys of French-speaking countries in Accra and their reaction is better seen than explained. They were, without exception, so enthused and excited about the publication that their reaction was that of promise of support and active co-operation in introducing Ahmadiyyat to their respective countries.

I have tried so far to give as briefly as possible an account of group preaching in Ghana. The truth is, in line with the emphasis being laid by our

beloved Spiritual Leader, Hazrat Khalifatul Masih IV, on individual preaching, every nerve is being strained to win souls for Islam through individual preaching also.

Anecdote:

I would like to relate an interesting anecdote narrated by a brother Ahwadi in Ghana in the person of Dr. Mubarik Osei-Kwasi, a Ghanaian Research fellow at the Nugouchi Institute of Medical Research Centre (N.I.M.R.) at the University of Ghana.

He was on a public transport vehicle in Accra when he met a journalist from Somalia.

After the usual exchange of greetings, he started to preach to him. The man listened attentively. Dr. Mubarik revealed to him that he was an Ahmadi and the man could not hide his surprise and admiration.

He said, while in Europe, he had gone to see a dentist and as he worked on his teeth, he also preached to him. It was not difficult to see that he too was a member of the Ahmadiyya Movement.

When he reached Ghana he then met me. He then said that one thing is quite clear to him. If he knew nothing at all, he knew one thing for sure, and it is this that the main pre-occupation of Ahmadi Muslims all over the world is preaching!

I am glad to say that this main occupation of Ahmadi Muslims all over the world is being observed very well by individual Ahmadis in Ghana.

Conversion of Priests

Through the efforts of individual Callers Towards Allah the conversion rate in Ghana has, by the grace of Allah, not only increased but also, of late, the frequency of conversion of Christian clergymen to Islam has also increased appreciably.

In the Western Region of Ghana, a Founder of a Pentecostal Christian Church has not only embraced Islam but has also decided to convert his Church into a mosque. Meanwhile, he has pledged to preach to all his erstwhile followers until they too see the light of Islam.

In the Brong/Ahafo Region of Ghana, three former evangelists of the Seventh Day Adventist Church have embraced Islam.

In the Eastern Region of Ghana, a Presbyterian Minister of Religion has come very close to the acceptance of Islam.

All these have been made possible, by the grace of Allah, through personal contacts by Ahmadi Muslim Callers towards Allah.

A high ranking Ghanaian Ahmadi Government official has told me of how he has been distributing Ahmadi literature among Christian Secretaries of State and other high ranking officials.

Directors of Education

I personally know of Ahmadi Directors of Education and doctors who do not only actively preach to heads of departments and university dons through personal contact but also actively engage in regular exchange of letters with seekers-after-truth who are mainly Christians. One of these Ahmadi Directors of Education is so zealous and effective in the art of preaching that he is sought after by Christian organisations to talk to them in their churches and cathedrals! This Director of Education is Mr. Abdullah Nasir Boateng.

Sometime this year, a Christian organisation which calls itself Christ to the Muslims Mission held a debate with a non-Ahmadi Muslim organisation on the Crucifixion of Jesus Christ. It was later claimed by the Christian Mission that they had given the non-Ahmadi Muslims a crushing defeat!

The Christians were so confident of themselves that when a non-Ahmadi Muslim disputed their claim, the Christians threw a challenge in the following words:

“Go to Saudi Arabia, Libya, Iran, Iraq and Egypt or Pakistan to bring in re-inforcements.”

This confidence of the Christians stems from the fact that they know that apart from Ahmadi Muslims, all other Muslims cannot rationally defend their beliefs on the crucifixion of Jesus Christ.

This was an opportunity too good to let slip.

The Preaching Secretariat of the Community in Ghana has taken up the gauntlet.

We have notified Christ to the Muslims Mission that we are prepared to meet them on behalf of the Muslims of Ghana, in a public dialogue, on the Crucifixion of Jesus Christ (on whom be peace).

Allah permitting, when the truth will become manifest on the day of our public dialogue with the Christians, our non-Ahmadi brethren will rejoice with us and acknowledge that Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (on whom be peace) was indeed sent by Allah as a true Champion of Islam!

Before I conclude, I must say that it would be unrealistic to suppose that preaching goes on in Ghana without obstacles. In fact there has been

organised opposition against our Community in Ghana but since this is not part of the subject of my address, it would be inappropriate to go into it.

Finally, I should like to end this address with a quotation from the writings of the Reformer of the Age, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (on whom be peace):

“All ye people, listen carefully and remember that these prophecies are from God Almighty who made the heaven and the earth. He will cause this, His own Community, to spread in all the countries of the world. Through His grace, my followers will, with reason and argument, prevail over all. The days are coming, indeed they are very close at hand, when this will be the only religion on the surface of the earth to be remembered with respect. Allah will bless this religion i.e. Islam, and this Jama’at with extraordinary blessings even such as shall seem to be supernatural. He will frustrate those who plan to see its destruction. And this dominance shall last for ever, even until the Day of Judgement . . .”

Serenity

Stand like a stone wall and never be affected by the storm. You should try more to remain the same through the storm.

By keeping your serenity you will not become weakened by worries or troubles but you can emerge strengthened and encouraged.

There are men that have lost their money and friends yet they remain serene and undaunted.

No matter what trials you are going through be brave; cultivate strength; and be thankful for what you have; that your condition is not worse. Let neither troubles nor grief shake your calm or dim your faith.

(Theron. Q. Dumont.)

Science and the Shroud

(Susan Wojciechowski — free-lance writer)

“And he bought fine linen, and took Him down and wrapped Him in the linen and laid Him in a sepulchre which was hewn out of rock.”

(Mark 15:46).

They seem strikingly out of sync with each other — on the one hand, a sacred piece of linen regarded by some to be the burial shroud of Jesus Christ, and on the other, a 12 million-volt nuclear accelerator capable of producing a particle beam with a speed of 2,000 miles per second.

Yet Harry Gove hopes to bring the two together. Using a scientific testing technique he developed, Gove intends to definitively establish the age of the cloth, after its being surrounded for 600 years in mystery.

The cloth in question is the much publicised, controversial Shroud of Turin. Gove, 64, is a nuclear physicist and director of the University of Rochester's Nuclear Structure Research Laboratory.

To understand the immense impact of the test Gove hopes to do on what is perhaps the most famous religious relic of all time, some background is in order.

The shroud itself is a single piece of linen, 14 feet long by 3½ feet wide, that faintly shows the front and back images of a long-haired bearded man, as if the man had been laid on one end of the cloth and the other end brought over him.

The shroud is seldom seen. During this century, for example, it has been put on display only three times. Usually it lies hidden in a red silk wrapping, locked in a box within a box, within another box, behind an ornate grillwork, atop a high, black marble altar in a chapel of the cathedral of St. John the Baptist in Turin, Italy.

Historically, the Santa Sindone, or Holy Shroud, can be traced back to 1357, when it appeared in France in the possession of a knight, Geoffrey deCharny. No one knows how or where he acquired it, but even at that time it was said to be the burial shroud of Christ. In 1453 it was sold to a duke of the House of Savoy, the family that later came to rule Italy. The Savoy family

owned the shroud until 1983 when it was willed to the Vatican at the death of the deposed King Umberto II.

It wasn't until 1978 that the whole world got acquainted with the shroud. The occasion was the 400th anniversary of its arrival in Turin, and the celebration was a six-week-long event.

At its conclusion a group of 40 scientists was allowed five days of direct testing and experimentation. Bringing with them space-age methods of investigation and eight tons of equipment, they proceeded to administer a barrage of tests most of us can't even pronounce, including ultraviolet, infrared, microchemical, fluorescent and ion microbe analyses, optical microscopy, electron spectroscopy, microphotography and X-ray radiography. More than 30,000 photos were taken.

The details that have come to light from those and other studies are mind-boggling and bring the theory that it might be Christ's shroud into the realm of the believable.

From the simple process of developing photographs of the shroud, it is known that the image is a negative rather than a positive one. From computer analysis, a spin-off of space technology, it has been discovered that unlike conventional photographs, the depths of various points in the image can be determined. The image on the shroud is three-dimensional.

It is known that what appear to be nail holes depicted in the image pierce the wrists, not the hands, as is universally portrayed in crucifixion replicas. (After learning this, one scientist did studies to prove that a nail piercing the hand would, in reality, be unable to support body weight.)

Scientists have learned that the image lies on the topmost fibrils of the threads; it has not penetrated to the back of the fabric, except for the areas corresponding to what are believed to be bloodstains.

Every coloured fibril in the linen is an identical shade of yellow. Areas of light and dark are simply areas in which the stained fibrils are farther apart or closer together.

Scientists further have determined that the body depicted in the image is in a state of rigor mortis, that coins probably covered the eyes, and that the body was flogged with a type of whip common to the Roman army of the time, one whose straps were tipped with bits of lead or bone; also, that the image reveals no directional brush strokes, and that the head was crowned with a cap — not a "crown" or circlet — of thorns.

The list goes on. There is evidence of a piercing wound between the fifth and sixth ribs on the left side of the body and of liquid "pooling" at the small of the back as blood might have done if it were pouring from a chest wound. Ultraviolet photographs reveal what appear to be scratches over most of the body.

Textile experts have decided that the fabric and weave are not inconsistent with fabrics used in the time of Jesus. Pathologists have pointed out that anatomical features of the image reveal details not known even 200 years ago. The anatomy is depicted flawlessly, including the number of bones, the bone structure, the rigor mortis and the blood flow from the wounds.

Of course there are sceptics. Most notable among them is Walter McCrone, a microscopist and head of the McCrone Research Institute in Chicago, who periodically denounced the shroud as an artist's forgery based on the fact that iron oxide, which has been used for thousands of years as an artists' pigment, has been detected on a number of fibres.

Much has been learned about the shroud, but three major areas remain a mystery:

- Who is the man on the shroud? It is unlikely that his identity will ever be proved scientifically.

- How did the image get on the cloth? According to the Rev. George Rosenkranz, a Rochester Redemptorist priest who has been studying the shroud since 1978, the latest scientific theory is: "The image might be the result of the dehydration of cellulose in the linen caused by an instantaneous burst of radiant energy in the form of light or heat." But that's just the latest theory. The image on the shroud is "an utter anomaly, a unique phenomenon," says one scientist. "Nothing like it is found in science or art. It defies the logic of any artistic or natural process."

- Exactly how old is the shroud? Of all the questions, this is the one that can be answered. The age of the shroud can, in fact, be scientifically determined by a method called carbon-14 dating*. For years the obstacle to this test was the fact that a substantial portion of the material would have to be destroyed in the process of testing, and the Roman Catholic Church refused permission.

* A new method of carbon-14 dating

All living organisms constantly take in set proportions of radioactive carbon-14 and non-radioactive carbon-12 from the atmosphere. When an organism dies, it no longer takes in any carbon, and the radioactive carbon-14 begins to diminish or decay, while the carbon-12 stays constant.

Knowing that it takes almost 6,000 years for half of any concentration of carbon-14 to decay (called the "half-life"), scientists can determine the age of a once-living thing by determining the amount of carbon-14 left in the organism and comparing it to the amount of carbon-12, which has remained constant since death.

Using the conventional method, scientists measure the material's carbon-14 radioactive emissions. But because the concentration is so low to begin with, a rather large sample is needed, sometimes as much as a quarter-pound, in order to detect measurable levels of emission. And it becomes even more difficult with extremely old samples whose carbon-14 content has gone through a number of half-lives.

However, with the new method developed by Harry Gove and his associates, the carbon is extracted from the material, and the carbon-14 and carbon-12 atoms are counted directly in a nuclear accelerator. Therefore, a much smaller amount of the material is needed for the test.

In both methods the material being tested must be destroyed — burned or superheated in a vacuum — in order to separate out the carbon. Because the Shroud of Turin is made of linen, which once was living flax, it can be dated using carbon-14 methods.

Enter Harry Gove.

In the spring of 1977, at the same time that a group of scientists was organising the Shroud of Turin Research Project and setting in motion plans for carrying out any experiments that might be allowed in the future, Gove was at a conference talking with A. E. Litherland, of the University of Toronto, and K. H. Purser, president of General Ionex Corp. of Boston, on the possibility of using a nuclear accelerator to date materials based on their carbon-14 content.

In the months to come, the three and their colleagues developed a new method of carbon dating, one that required only 1/1,000 of the amount of material required by the conventional method.

"We ran our first test on a piece of barbecued charcoal from the supermarket," says Gove, "and on our oscilloscope the carbon-14 peak stood out like a sore thumb. We felt an enormous exhilaration and almost started dancing around the lab we were so excited."

Laura Tubbs, assistant professor of chemistry at Rochester Institute of Technology, who was a UR student at that time, remembers a sense of excitement running through the whole lab.

"We all realised that Dr. Gove's technique was a major scientific breakthrough. It opened up so many possibilities for study in all sorts of fields like archaeology, geology, art, history, solar astronomy."

The techniques also opened up the possibility for Gove to see the Shroud of Turin.

"I had never heard of the shroud till one day, after our technique had been written up in the *New York Times* and *Time* magazine, the general secretary of the British Turin Shroud Society wrote and asked about the feasibility of our testing it. He's the one who told me that an exhibition and scientific meeting were planned for 1978," Gove says.

His curiosity piqued, Gove went to Turin.

"The crowd going into the cathedral was eight abreast, going back several blocks. (More than 3 million people viewed it during the six weeks of display). I stood in line till I got claustrophobic and had to leave. Luckily a Canadian TV crew was nearby . . . and they let me in through a side door.

"Inside, the lighting was subdued except for the shroud, which was illuminated. It was suspended above eye level behind bullet-proof glass, and there was a wooden walkway built in front of it for the people to walk past. Organ music was playing.

"From where I stood, I could see the people's faces as they looked up at the shroud. The emotion on their faces was incredible; some crossed themselves,

some of them had tears in their eyes. Later, around midnight, I went back. I'm not a religious person, but I was very moved seeing it. It's a beautiful art object, besides having all the religious possibilities associated with it."

At the post-exhibit meeting of scientists, Gove, who holds his doctorate in nuclear physics from Massachusetts Institute of Technology, submitted a proposal to date the shroud. But at that time church authorities were "a little twitchy," Gove says, about the use of such a new technique, and they wanted to wait before making a decision. The next year Gove presented the proposal to the cardinal in charge in Turin.

But in the eight years since, no threads of the shroud have been released to Gove.

Headway has been made, though. A committee of the Shroud of Turin Research Project identified six institutions worldwide that would be interested in dating the shroud and that could do it using minute specimens of cloth. UR's Nuclear Structure Lab, which is principally funded by the National Science Foundation, was on the list.

In 1983 all six labs participated in a test administered by the British Museum in which they were asked to date two specimens of cloth whose ages were known by the museum. Gove says all six accurately dated them (one was 5,000 years old, the other, 400).

In 1985, at a carbon-dating conference in Trondheim, Norway, Gove suggested that since all six labs had proven capability, all six should be involved in dating the shroud if the opportunity arose. A piece of the shroud just 4 inches by a half-inch would provide enough material for all six labs.

So now they wait. In the past Gove has met with silence in his attempts to communicate with ecclesiastical authorities in Turin.

"The gulf between religion and science can be incredible," he says. "I don't get to talk with cardinals. Or rather, they don't talk to me.

"I think there are certain middle-echelon hierarchy in Turin who don't want the test to be done. Their lives have literally been associated with the shroud for years. If the shroud were found to be only 600 years old, it would be like a child dying in their arms. . . . Other clergy feel there are some things better left unanswered. Their position is that whether the shroud is 2,000 years old has no bearing on their belief in Jesus."

Still, Gove is optimistic. He says the STURP organisation wants it tested, and King Umberto, the former owner, was interested in the test. "We've had contact with the Pontifical Academy of Science in Rome, and professor Carlos Chagas (its president) is convinced that it should be done. I think it will be, and I think it will happen within a year."

The Rev. Adam Otterbein of Esopus, Ulster County, a priest who is president of the national Holy Shroud Guild, agrees. "The scientist's optimism is justified," he says. "There is a good chance that permission will be given within a year."

So Gove looks forward to the day when he will become a part of history. He admits that the shroud has already brought more publicity to the UR lab than anything he and his colleagues have done in the 20 years since he arrived from Atomic Energy of Canada to establish and direct it.

"It's provided a wonderful opportunity, too," adds Tubbs, "to open up communication between scientists and people who know very little about science. It gives us a shared interest."

Gove confesses to only one hesitancy over the testing. He has a horrible vision of himself converting the fabric to carbon and then, as he goes to put it in the accelerator, knocking it out of his hand. Aside from that, he relishes the "nifty scientific adventure."

And, although he claims to have no prejudice regarding the outcome of a carbon-14 test on the shroud, he admits that "emotionally, it would be neat if it turned out to be 2,000 years old. I'd probably get to go to Rome and be greeted by the Pope. That would absolutely make my life!"

Unspotted

We love the dimpled innocence and purity of a sweet child. But there is something nobler—the face of a man or woman who has fought and suffered in the great battle against corruption that is in the world through lust. To keep oneself unspotted from the evil of the world, though perpetually accosted and surrounded by it, is a greater thing than to live in a glass-house, where the blight and dust cannot enter. What a training for character is this daily warfare!

(F. B. Meyer.)

What is a Miracle?

(Hazrat Mirza Ghulam Ahmad)

What is a miracle? It is an extraordinary event the like of which the opponent of a divine messenger is unable to show although the event to all appearances may be within human possibility. An example of it is the miracle of the Word of the Quran which constituted a challenge to all the tribes of Arabia. Although on a cursory glance the subject of the challenge appeared to be within human possibility, yet all the people of that peninsula were unable to produce the like of it. The Word of the Quran clearly illustrates the nature and reality of a miracle as in appearance it is a word like the word of man. But on account of the eloquence, the delicious, clear and colourful diction which everywhere keeps right to truth and wisdom; the clear arguments which overthrew a world of opposing reasons and on account of the magnificent prophecies contained in it, it is such a unique miracle that in spite of thirteen centuries having elapsed, no one possessing a contrary view has been able to challenge it, nor is it in the power of anybody to do so. The Quran transcends in excellence all the other Books of the world in that it sets forth the miraculous prophecies in a miraculous language which is full of an excellence of style or eloquence full of truth and wisdom. In short the object real, important and inherent in a miracle is to differentiate between truth and falsehood or between a true prophet and an imposter. Such a distinguishing event is called a miracle or a sign. It is so important that without it, it is impossible to profess an adequate belief in the existence of God, neither is it possible to obtain the fruit of complete faith. Evidently truth of a religion is bound up really with a knowledge of the existence of God. One of the primary and essential requirements of a true religion is that it should bear signs which point to the existence of God in a manner absolute and convincing, and that religion should furnish proof of a power that unites its followers' hands with the hands of the Most High God. We have already stated that complete comprehension of the Divine Being is not possible by being aware of the necessity of the existence of a Creator by looking round the created universe; those who stop at that cannot acquire a true relationship with God, nor can they purge themselves of the selfish in them. If anything can be proved from it, it is only that the immutable and mature order to be found in the universe

postulates a Fashioner of it, not that that Fashioner does, in reality, exist. Obviously, feeling the necessity of the existence of God is a mere conjecture which cannot be a substitute for actuality, neither can there follow from it the pure outcome of an actual vision of God. The religion therefore, which in man's quest after God stops short at the intermediate stage of 'ought to be' cannot be a remedy for man's practical needs. Such a religion is a dead corpse from which it is vain to hope for a righteous change.

It is evident that mere logical proof cannot be reliable evidence of the truth of a religion. It is not such a seal which a clever forger is not capable of forging. It is merely begging at the door of the universal law of cause and effect. Who will decide as to whether what is written in a book has its origin in revelation or is plagiarism pure and simple? Even if, suppose, it was not plagiarised, how can it be absolute proof of the existence of a creator? Can a seeker after truth be satisfied with it as the only proof pointing to God? Nor can one be satisfied that this proof is infallible. A follower of a religion therefore which puts forward premises of logic and philosophy as the proof of its truth but shows no heavenly sign or out-of-ordinary event, is either a deceiver or is himself deceived, and he will die in the darkness of ignorance.

In short, mere logic cannot definitely prove even the existence of God, not to say truth of a religion. Until a religion takes upon it the responsibility of giving unequivocal proof of the existence of God, it is of no worth whatsoever. And woe to the man who is fond of such a religion! A religion which does not advance man's knowledge of God to a stage where the Divine Being is, as it were, within his sight or where the darkness of soul gives place to spiritual light or where the fresh signs of God beget a freshness of faith, and where an unblemished, sinless life is attained, not as a mere pretence but as a reality, has the curse of God branded on its forehead. In order to attain to a state of unalloyed righteousness, a man should be able to gain proof of a living God Who can destroy the transgressors in a moment, and to walk under Whose pleasure is very heaven. Just as it would not be enough if a religion showed its superiority by logical argument, so an apparently true prophet should not only give proof of observance of the commandments of God, but should also furnish distinctive signs which should bear witness to the truth of his claim. Nearly every man can lay claim to being a lover of God and to being innocent of all sins, but who can be satisfied that this really is the case? If a man is charitable, that may be due to his love of fame. If a man is an austere worshipper, that may be due to hypocrisy. If a man has avoided sins it may be due to his poverty. A man may be righteous possibly out of fear of public scandal and his mind may be devoid of the greatness of God. It is evident, therefore, that a fine character, if anywhere found, cannot serve as a complete proof of real godliness, as it does not rule out the possibility of contrary conduct in secret. The evidence of God Himself Who is the Knower of the unseen is, therefore, essential for real righteousness. Had it not been so there

would have been confusion between a pure and an impure man and peace would have been impossible. It is extremely important, therefore, to have a distinctive standard. A religion which confers no mark of distinction on a true votary must certainly be understood to be devoid of light and to be worthless. The Word coming from God must provide the follower with a sign of distinction.

In short without a distinguishing sign, there can neither be a clear differentiation between a true and a false religion, nor between a true prophet and an impostor, as it is possible that inwardly a man may be a bad character and a breaker of God's commandments but his evil ways may not be known to others. Under such circumstances if he too professes to be a true prophet — for such claims have always been made in the world — what bright sign is there from God for a true prophet by which the latter may be distinguished from an impostor, as bright day light is recognised? From the earliest times and from the time this planet of ours was created God's and nature's law has been that in all things, good and bad, there has been placed a mark of distinction. You know that gold and brass resemble each other in appearance so much so that an ignorant person is deceived thereby but the All Wise has given gold a distinctive quality which can be easily discerned by dealers in gold. There are many bright stones which very much resemble a diamond and some simple-minded people are cheated of thousands of rupees by their agreeing to accept them as diamonds but the Creator of the Universe has placed a distinctive sign in a diamond which can be recognised by an experienced jeweller. Similarly mere trash or things which are valueless may on first glance resemble precious stones and other fine things to be found in the world, but every pure and valuable jewel will show its worth by a distinguishing sign. If it had not been so, there would have been chaos in the world. Look at man himself! Although in outward appearance he resembles many animals, as the monkey, yet, there is something in him which prevents us from calling a man a monkey. In the world of matter, therefore, which is transitory and destructible and the loss of which is nothing compared with the Hereafter, the Wise God has given a distinguishing sign to every delicate and fine thing by which it can be easily recognised. How then can it be supposed that there is no distinguishing sign in the case of religion, where error leads one to hell, or in the case of a true prophet the chosen one of Allah, denial of whose claim results in one's being hurled into the pit of everlasting callousness? Can there be any one more foolish than he who thinks that God has not set up a distinguishing sign for a true religion and for a true prophet when God himself says in the Quran that Allah's Book which is the basis of religion possesses in itself its distinguishing sign, the like of which no one can produce. He says, moreover, that every believer is vouchsafed a distinction that is a distinguishing sign by which he can be recognised. Be sure that a true religion and a true prophet must needs have a distinguishing sign, which in other words is called a miracle, saintly action, or an extraordinary event.

It is proved from what we have said that a true religion must needs have a miraculous characteristic which other religions do not possess, and a true prophet also must needs have with him some miraculous support from God the like of which cannot be found in others, so that a weak-minded man who stumbles even at little doubts may not be deprived of the golden opportunity of winning divine acceptance. Just ponder and see! When men are so negligent and superstitious that in spite of hundreds of signs shown by the true messengers of God and in spite of the fact that these people are victims of doubt on account of misfortune, and profiting nothing from thousands of signs give way to suspicions, what would have been their condition had there been no sign from heaven on behalf of a God's messenger? Had all depended upon the exhibition of mere lifeless austerity and observance of outward forms of worship there would have remained open also the door of uncertainty. So the merciful and bountiful God did not like that the world should go to destruction by its denial of a religion approved of or a person chosen by Him. He therefore, sealed the true religion with the seal of permanent signs, and gave the insignia of His acceptance to a true prophet in the shape of his extraordinary deeds. The truth is that God has not omitted any means by which distinguishing signs might be granted to His chosen servants and to His approved religion.

He gave them greater brilliance than that of the sun, and He showed wondrous works in their support, the like of which man's eye had never seen and the ear of man had never heard. In very truth, God no doubt exists, but the mirror in which His face can be seen is the countenance on which He rains His Love, that is to say, the person with whom God holds communion as a friend does with a friend. These are they who have comprehended the reality of Godhood by effacing all trace of duality through the predominance of love. For unity does not consist in detached belief in the oneness of God; such a unity is believed in even by the Satan. But, with it, it is essential to realise oneness of God in a practical manner by negating one's own existence through an overflow of love. That is the real and complete unity which is the basis of salvation and which is vouchsafed to godly persons. So, it would not be an incongruity to observe that God comes down and enters them, for a vacuum by its very nature tends to get filled up. But this is not physical incarnation, it is something which transcends the bounds of 'how and why'. In short, true prophets are endowed with the Divine blessings by a special manifestation of God, and their very life becomes a miracle. They are wholly transformed and their very personality appears in a new form which the physical eye cannot see, but the righteous can perceive its effect.

Dead Recall This Life

(Bashir Ahmad Orchard)

Life on this planet is as evanescent as a dream; but just as the experiences in the nocturnal world are later recalled in wakefulness by the conscious mind so are actions in this world recalled by the soul in the Hereafter.

The Holy Quran teaches that after death the soul knows that its new condition is an embodiment of earthly thoughts and actions just as in this world radiant or ill health are embodiments of the food we eat or the thoughts we nurture. Wholesome food taken in correct measure enters the stomach and intestines where through the process of digestion it becomes transmuted into an intangible yet visible manifestation known as sparkling health; and likewise improper food is converted into ill-health. This similitude may be imperfect but is able to illustrate how, through quite a different process, the soul develops into a new creation in the Hereafter being an embodiment of its condition in this world.

The following Quranic passages confirm that the dead recall this life:

“Until when death comes to one of them, he says entreating, ‘My Lord, send me back that I may do righteous deeds in the life that I have left behind.’ Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again.”

(23:100, 101).

“Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, saying ‘We used not to do any evil.’ ‘Nay, surely, Allah knows well what you used to do. So enter the gates of Hell, to abide therein.’ Evil indeed is the abode of the proud.”

(13:29, 30).

“And Hell is brought near that day; on that day man will remember, but of what avail shall that remembrance be to him? He will say, ‘O would that I had sent on some good works for my life here!’”

(89:24, 25).

The soul possesses the faculty of memory for were this not so then its new birth in the Hereafter would be as meaningless as the doctrine of reincarnation. Memory is the medium by which a person remains conscious of his identity. He who completely loses his memory does not even know who he is or from whence he came. He sheds his former identity and commences to acquire a new one because he has no knowledge of his existence prior to the moment he lost his memory. This truth exposes the purposeless theory of reincarnation for if a person has no knowledge of his former existence then he knows not whether his form of rebirth on this planet is a reward or punishment. It is only natural, therefore, that the Holy Quran reveals that after death the wicked and the righteous will be cognisant of the course they trod in this world thereby retaining knowledge of their identity and the cause of their condign requital:

“And every man’s works have We fastened to his neck; and on the day of Resurrection We shall bring out for him a book which he will find wide open. ‘Read thy book. Sufficient is thine own soul this day as reckoner against thee’.”

(17:14, 15).

Every soul is conscious of its former existence in this world; and woe to those who waste away their lives unmindful of the purpose for which they were created; while blessed, indeed, are those who strive to win the pleasure of God by moulding their lives in conformity with the tenets of the Holy Quran and the commandments of the Holy Prophet Muhammad (May peace and blessings be on him) for they will find their peace and rest in the bosom of God. They are the ones whose light shall run before them in paradise and shall be constantly advancing from one stage of enlightenment to a higher one. (57:13).

The Holy Quran does not teach that the things of the next world are of a material nature, therefore a ‘wide open book’ is not to be interpreted literally. It is true that in the Holy Quran descriptions of heaven and hell have sometimes been likened to the things of this world but they are metaphorical in meaning. This is evinced from the following verse:

“But whoso is blind in this world will be blind in the Hereafter — nay even more astray from the way.”

(17:13).

This passage means that those who are blind to spiritual truths in this world will be blind in the Hereafter in as much as the light and joys of paradise will be hidden from them until such times as Almighty God out of His Infinite Mercy removes the scales from their eyes; for Islam teaches that Divine punishment is not everlasting.

Every soul will recall the events of this life after death; and this review has been referred to as a wide open book. This truth is not difficult to understand and appreciate in the light of the extraordinary retentive power of the subconscious mind which borders on the miraculous. It has been well established that the subconscious mind is endowed with the power of perfect memory whereby it records in detail every event experienced from the earliest days of mental activity as indelibly as every scene is captured by the camera and every word preserved by the tape recorder. If the mind has the power of recording all the events and experiences of life then should such a wonder be beyond the capacity of the eternal soul? The following incidents reveal that the subconscious mind is endowed with a remarkable memory which seems almost uncanny.

“Dr. Prince once gave a young man a newspaper and told him to read short items near the centre of the page. After reading the item several times, the young man was asked to repeat as closely as he could the wording of the item he read. He was able to recall the item with a fair amount of accuracy.

“Then, under hypnosis, he was asked the same question. Not only was he able to repeat the item word for word, he was able to repeat — word for word — the contents of the entire page. Every single item on that page had impressed itself on the memory of the supraconscious. Yet the man had only read the one item and concentrated on it, expecting to have to recall its wording.

“In a third unusual experiment Dr. Prince had a young woman walk past one display window of a large department store. Some time later she was asked what articles had been shown in the window. This she was unable to do. She explained that she had been looking straight ahead when she passed the window and had only caught a slight glimpse of it out of the corner of her eye.

“How could she be expected to have seen or remembered anything on display in that window, she protested. But placed under hypnosis she proved to be quite mistaken. She had seen quite clearly what was in the window and had seen it with the Supraconscious, not the conscious level of the mind. Questioned again in hypnosis, she described the entire window display in minute detail.”

(The Magic Power of Your Mind: W. A. Germain).

The invisible forces of thought existed even before the creation of the universe for it is an attribute of God which manifests itself behind every form of creation and which will continue to operate even after the extinction of the universe. Memory is an expression of thought; and as the forces of thought are operative in both the ethereal and material realms, the capacity of the departed soul to recall the events of this life is consistent with reason.

All Praise belongs to Allah the Lord of all the Worlds.

Quran on preaching

Say, "O People of the Book! Come to a word equal between us and you — that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah". But if they turn away, then say "Bear witness that we have submitted to God".

(3:65.)

Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best.

(16:126.)

But speak to him a gentle word, haply he might take heed or fear.

(20:45.)

And warn thy nearest kinsmen.

(26:215.)

And argue not with the People of the Book except with what is best as an argument, but argue not at all with such of them as are unjust. And say, "We believe in that which has been revealed to us and that which has been revealed to you, and our God and your God is One, and to Him we submit."

(29:47.)

And who is better in speech than he who invites men to Allah and does righteous deeds and says "I am, surely, of those who submit?"

(41:34.)

And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.

(41:35.)

And keep on exhorting; for verily, exhortation benefits those who would believe.

(51:56.)

Islam and Science. Concordance or Conflict?

(Prof. Abdus Salam)

The Holy Quran and Science

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

“Can they not look up to the clouds, how they are created; and to the Heaven how it is upraised; and the mountains how they are rooted, and to the earth how it is outspread?”

(88:17).

and again,

“Verily in the creation of the heavens and of the earth, and in the alternation of the night and of the day, there are indeed Signs for men of understanding.”

(3:189–190).

Seven hundred and fifty verses of the Quran — (almost one eighth of the Book) — exhort believers to study Nature, to reflect, to make the best use of reason in their search for the ultimate and to make the acquiring of knowledge and scientific comprehension part of the community's life. The Holy Prophet of Islam (Peace be on him) emphasised that the quest for knowledge and sciences is obligatory upon every Muslim, man and woman.

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

Add to this the third premise: in the whole of Islamic history there has never been an incident like that of Galileo. Persecution, excommunication

(takfeer), even to-day, over doctrinal differences, but never, to my knowledge, for scientific beliefs. And paradoxically, the first Inquisition (Mihna) in Islam came to be instituted, not by the orthodox theologians, but by the so-called rationalists, the Mu'tazzala — theologians themselves — who prided themselves on the use of reason. The saintly Ahmad ibn Hanbal was one of those subjected to the lash of their fury.¹

Early Islam and Science

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

Barely a hundred years after the Prophet's death, the Muslims had made it their task to muster the then-known sciences. Founding institutes of advanced study (Boyut-ul-Hikma), they acquired an absolute ascendancy in the sciences that lasted for the next 350 years.

An aspect of reverence for the sciences in Islam was the patronage they enjoyed in the Islamic Commonwealth. To paraphrase what H. A. R. Gibb has written in the context of literature: "To a greater extent than elsewhere, the flowering of the sciences in Islam was conditional . . . on the liberality and patronage of those in high positions. So long as, in one capital or another, princes and ministers found pleasure, profit or reputation in patronising the sciences, the torch was kept burning."

The Golden Age of Science in Islam was doubtless the Age around the year 1000 CE, the Age of Ibn-i-Sina (Avicenna), the last of the mediaevalists, and of his contemporaries, the first of the moderns, Ibn-al-Haitham and Al Biruni.

Ibn-ul-Haitham (Alhazen, 965–1039 CE) was one of the greatest physicists of all time. He made experimental contributions of the highest order in optics. He "enunciated that a ray of light, in passing through a medium, takes the path which is the easier and 'quicker' ".² In this he was anticipating Fermat's Principle of Least Time by many centuries. He enunciated the law of inertia, later to become Newton's first law of motion. Part V of Roger Bacon's "Opus Majus" is practically a copy of Ibn-ul-Haitham's Optics.³

Al Biruni (973–1048 CE), Ibn-i-Sina's second illustrious contemporary, worked in Afghanistan. He was an empirical scientist like Ibn-ul-Haitham; as modern and as unmedieval in outlook as Galileo, six centuries later.

1. A. J. Arberry, "Revelation and Reason in Islam", George Allen and Unwin, London 1957, p. 19.

2. H. J. J. Winter, "Eastern Science", John Murray, London 1952, p. 72–73.

3. Briffault, "Making of Humanity" p. 190–202 quoted from Muhammad Iqbal "The Reconstruction of Religious Thought in Islam", reprinted by M. Ashraf, Lahore 1971, p. 129–130.

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

This statement is false. Listen to this assessment of Aristotle by Al Biruni:

"The trouble with most people is their extravagance in respect of Aristotle's opinions, they believe that there is no possibility of mistakes in his views, though they know that he was only theorizing to the best of his capacity."

Or Al-Biruni on mediaeval superstition:

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

And finally, Al-Biruni on geology, with this insistence on observation:

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

In Briffault's words⁴ "The Greeks systematised, generalised, and theorised, but the patient ways of detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. . . . What we call science arose as a result of new methods of experiment, observation, and measurement, which were introduced into Europe by the Arabs . . . (Modern) science is the most momentous contribution of the Islamic civilisation." . . .

These thoughts are echoed by George Sarton: "The main, as well as the least obvious, achievement of the middle Ages was the creation of the experimental spirit and this was primarily due to the Muslims down to the 12th century".

4. H. Reeves, "The Birth of the Universe", p. 369, edited by J. Audouze and J. Tran Thanh Van, editors Frontieres, Paris 1982.

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

The Decline of Sciences in Islam

Why did creative science die out in Islam? This decline, which began around 1100 CE, was complete two hundred and fifty years later.

No one knows for certain. There were indeed external causes, like the devastation caused by the Mongol invasion. In my view however, the demise of living science within the Islamic commonwealth was due more to internal causes — firstly of isolation of our scientific enterprise and secondly of discouragement to innovation (taqlid). The later parts of the eleventh and early twelfth centuries in Islam (when this decline began) were periods of intense politically-motivated, sectarian, and religious strife. Even though a man like Imam Ghazali, writing around 1100 CE, could say “A grievous crime indeed against religion has been committed by a man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in these sciences opposed to the truth of religion” — even though Imam Ghazali could write this, the temper of the age had turned away from creative science, either to Sufism with its other worldliness or to a rigid orthodoxy with a lack of tolerance (taqlid) for innovation (ijtihad), in all fields of learning including the sciences.

Does this situation persist to-day? Are we encouraging scientific research and inquiry?

Of the major civilisations on this planet, Science is the weakest in the Islamic Commonwealth. Some of us Muslims believe that while technology is basically neutral, and that its excesses can be tempered through an adherence to the moral precepts of Islam, science — on the contrary — is value-loaded; that modern science must lead to “rationalism”, and eventually apostasy; that scientifically trained men among us will “deny the metaphysical presuppositions of our culture”. Leaving aside the fact that high technology can not flourish with high science and also leaving aside the insult to the “presuppositions of our culture” for implied fragility, I suspect that such an attitude towards Science is a legacy of the battles of yesterday when the so-called “rational philosophers”, with their irrational and dogmatic faith in the cosmological doctrines they had inherited from Aristotle found difficulties in reconciling these with their faith.

One must remind oneself that such battles were waged even more fiercely among the Christian schoolmen of the Middle Ages. The problems which concerned the schoolmen were mainly problems of cosmology and metaphysics: "Is the world located in an immobile place; Does God move the *primum mobile* directly and actively as an efficient cause, or only as a final or ultimate cause? Are all the heavens moved by one mover or several? Do celestial movers experience exhaustion or fatigue?" When Galileo tried, first, to classify those among the problems, which legitimately belonged to the domain of Physics, and then to find answers only to those through physical experimentation, he was persecuted. Restitution for this is, however, being made now, three hundred and fifty years later.

At a special ceremony in the Vatican on 9 May 1983, His Holiness the Pope John Paul II, declared: "The Church's experience, during the Galileo affair and after it, has led to a more mature attitude . . . The Church herself learns by experience and reflection and she now understands better the meaning that must be given to freedom of research . . . It is through research that man attains to Truth . . . This is why the Church is convinced that there can be no real contradiction between science and faith. . . . (However), it is only through humble and assiduous study that (the Church) learns to dissociate the essential of the faith from the scientific systems of a given age."

The Limitations of Science

In the remarks I have quoted, the Pope stressed the maturity which the Church had reached in dealing with science; he could equally have emphasised the converse — the recognition by the scientists from Galileo's times onwards, of the limitations of their disciplines — the recognition that there are questions which are beyond the ken of present or even future Sciences and that "Science has achieved its success by restricting itself to a certain type of inquiry". And even in this restricted area the scientist of to-day knows when and where he is speculating; he would claim no finality for the associated modes of thought. In physics, this happened twice in the beginning of this century, first with the discovery of relativity of time and space, and secondly with quantum theory. It could happen again.

I have been asked to elaborate on this.

Take Einstein's discovery of relativity of time. It appears incredible that the length of a time interval — the age one lives — depends on one's speed — that the faster we move the longer we appear to live to someone who is not moving with us. And this is not a figment of one's fancy. Come to the particle physics laboratories of CERN at Geneva which produce short-lived particles like muons, or the laboratories here at Saclay and make a record of the intervals of time which elapse before muons of different speeds decay into electrons and

neutrinos. The faster muons take longer to die, the slower ones die early. Incredible but true.

Einstein's ideas on time and space brought about a revolution in the physicist's thinking. We had to abandon our earlier modes of thought in physics. In this context, it always surprises me that the professional philosopher who in the nineteenth century and earlier used to consider space and time as his special preserve has somehow failed to erect any philosophical systems based on Einstein's notions so far!

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

As it was, battles were fought, but within the twentieth century physics community. Heisenberg's revolutionary thinking — supported by all known experiments — has not been accepted by all physicists. The most illustrious physicist of all times, Einstein, spent the best part of his life trying to find flaws in Heisenberg's arguments. He could not gainsay the experimental evidence — but hope was entertained that such evidence may perhaps be explained within a different theoretical framework. Such framework has not been found so far; will it ever be discovered?

Faith and Science

But is the Science of to-day really on a collision course with metaphysical thinking? Again the problem — if any — is not peculiar to Islam — the problem is one of Science and Faith in general. Can Science and Faith at the least, live together in "harmonious complementarity"? Let us consider some relevant examples of modern scientific thinking.

My first example concerns the metaphysical doctrine of the creation from nothing. Today a growing number of cosmologists believe that the most likely value for the density of matter and energy in the Universe is such that the mass of Universe adds up to zero, precisely. If the mass of the Universe is indeed zero — and this is an empirically determinable quantity — the Universe shares with the vacuum state the property of masslessness. A bold extrapolation

made ten years back then treats the Universe as a quantum fluctuation of the vacuum — of the state of nothingness. What distinguishes physics from metaphysics however is that by measuring the density of matter in the Universe we shall know empirically whether the idea can be sustained in the physicist's sense. If it cannot be, we shall discard it.

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

Howsoever the biochemist and the biologist may understand the role of chance in the evolution of the Universe, the physicist tries to understand the coincidences which I mentioned, in terms of the twin "Principles of Self-Consistency" and "Naturalness". This I will illustrate through a third example — through something I am currently working on myself.

As an extension of the recent excitement in physics — that is of our success in unifying and establishing the identity of two of the fundamental forces of Nature, the electric and the weak nuclear — we are now considering the possibility that space-time may have 11 dimensions. Within this context we hope to unify the electroweak force with the remaining two basic forces, the force of gravity and the strong nuclear force. Of these 11 dimensions, four are the familiar dimensions of space and time. The curvature of these familiar space and time dimensions determines the size and life-span of our present Universe, according to Einstein's ideas. The curvature of the extra seven dimensions, we have newly postulated, is assumed to correspond to the existence of the electric and the nuclear charges.

But why don't we apprehend these extra dimensions directly? Why only indirectly through the existence of the electric and the nuclear charges? Why the difference between the four familiar space-time dimensions and the seven internal ones which, according to our present thinking, have an extent no larger than 10^{-33} cms?

At present, we make this a plausibility by postulating a self-consistency principle; we invent a field of force designed to guarantee such a configuration as the only stable self-consistent dynamical system which can exist. The theory works, for example, if and only if the number of extra dimensions is

seven — no more — and most likely, no less. However, there will be subtle physical consequences in the form of remnants, like the recently discovered three degree black-body radiation which fills the Universe and which we know was a remnant of a later era in the evolution of the Universe. We shall search for these remnants. If we do not find them, we shall abandon the idea.

Creation from nothing, an anthropic Universe, extra dimensions — strange topics for late twentieth century physics — which appear no different from the metaphysical preoccupations of earlier times. But so far as Science is concerned, mark the provisional nature of the conceptual edifice, the insistence on empirical verification at each stage and the concept of driving self-consistency.

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

As I said before, personally for me, my faith was predicated by the timeless spiritual message of Islam, on matters on which physics is silent. It was given meaning to by the very first verse of the Holy Quran after the opening:

“This is the Book,
Wherein there is no doubt,
A guidance to the God-fearing,
Who believe in the Unseen.”

Concluding Remarks

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

Let me conclude with two thoughts. One is regarding the urge to know. As I said before, the Holy Quran and the teachings of the Holy Prophet emphasise the creating and the acquiring of knowledge as bounden duties of a Muslim, “from cradle to the grave”. I spoke of Al Biruni who flourished at Ghazna in Southern Afghanistan one thousand years ago. The story is told of his death by a contemporary who says: I heard, Al Biruni was dying. I hurried to his

house for a last look; one could see that he would not survive long. When they told him of my coming, he opened his eyes and said: Are you so and so? I said: Yes. He said: I am told you know the resolution of a knotty problem in the laws of inheritance of Islam. And he alluded to a well-known puzzle. I said: Abu Raihan, At this time? And Al Biruni replied: "Don't you think it is better that I should die knowing, rather than ignorant?" With sorrow in my heart, I told him what I knew. Taking my leave, I had not yet crossed the portals of his house when the cry arose from inside: Al Biruni is dead.

As my last thought, I would like to quote again from the Holy Book — a Book, the very sounds of which, in the word of Marmaduke Pickthall "move men to tears and ecstasy". More than anything else I know of, it speaks of the eternal wonder I have personally experienced in my own Science:

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

(31-27).

Attributes of Allah

Allah — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

(Quran 2:256.)

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