



# THE REVIEW of RELIGIONS

VOL LXXXII

NO. 12

DECEMBER 1987

## IN THIS ISSUE

- EDITORIAL
- GUIDE POSTS
- ISLAM AND WORLD PEACE
- CULTIVATION OF ISLAMIC VALUES
- THE SPIRITUAL ASPECT OF LIFE
- FRENCH TRANSLATION OF THE HOLY QURAN
- PERSECUTION OF AHMADI MUSLIMS IN PAKISTAN
- SCIENTIFIC OUTLOOK OF THE HOLY QURAN
- LIGHT OF ISLAM
- ARTICLES PUBLISHED DURING 1987

## EDITORIAL BOARD

1. M. A. SAQI
2. B. A. ORCHARD
3. A. M. RĀSHED
4. DR. Q. M. BARAKATULLAH
5. A. MAJEED CHAUDHARY
6. B. A. RAFIQ

**Managing Editor**  
A. Majeed Chaudhary

**Editor**  
B. A. Orchard



## THE AHMADIYYA MOVEMENT

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



### Contributing Editors

1. M. A. Saqi
2. Mushtaq A. Bajwah
3. A. M. Rāshed
4. R. A. Chaudhry
5. Nasir A. Sheikh
6. Dr. Q. M. Barakatullah
7. Prof. Saleh M. Alladin
8. Mrs. Bahri Hamid
9. Khalil Mahmud
10. Prof. Saud Ahmad

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The REVIEW of RELIGIONS

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

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

*All correspondence should be forwarded directly to:*

*The Editor,  
Islamabad,  
Sheephatch Lane,  
Tilford,  
Surrey, GU10 2AQ,  
U.K.*

*Annual subscriptions:*  
U.K. & Europe £12  
U.S.A. & Canada \$20



### CONTENTS

### Page

1. Editorial	2
2. Guide Posts (Bashir Ahmad Orchard)	5
3. Islam and World Peace (Syed Fazal Ahmad)	7
4. Cultivation of Islamic Values (Aftab Ahmad Khan)	16
5. The Spiritual Aspect of Life (N. J. Haneef)	23
6. French Translation of the Holy Quran (Kenneth Yusaf Khan)	30
7. Persecution of Ahmadi Muslims in Pakistan (Rashid Ahmad Chaudhry)	37
8. Scientific Outlook of the Holy Quran (Professor Saleh Mohammed Alladin)	39
9. Light of Islam (Bashir Ahmad Orchard)	44
10. Articles Published During 1987	47

## EDITORIAL

### Gloom in the Gulf

It is not even the lust for political power or desire for territorial dominance that the Muslim countries Iraq and Iran are continuously confronting each other in battles of brutal bloodshed. Rough reports reaching the world say that more than 150,000 precious lives have been lost in addition to the billions of pounds worth of arms wasted which, if spent on the development of the two countries, would have brought progress and prosperity to their people.

In the beginning the anti-Islamic powers felt pleased at the destructive manoeuvres of the two Muslim countries and sucked in large sums of money by trading in war-weapons; but when the skirmishes started to endanger and damage their ships, the U.N.O. machinery came into motion in the U.S.A. and planned for a ceasefire. Keeping in view the fruitless feats of fortitude, the two sides should have availed the opportunity and exhibited the necessary maturity and accepted the ceasefire resolution and thereby allowed the war-stricken inhabitants of the two countries to heave a sigh of relief. However, more loss of life, more wastage of material resources, more orphans and more widows seem to be the programme of the two combatants.

The obstacle to halting this hazardous situation is the obstinacy and insistence of Iran in demanding a confession from Iraq that President Saddam Hussain must be declared an 'aggressor' to which Iraq will not agree. As a result the Gulf is engulfed in a state almost to the point of an unprecedented nuclear outburst. Almost every metre of the Gulf water is occupied either by mines, or naval hardware or oil-laden ships. Nothing is safe or secure on land, in the sea or in space around the Gulf.

Every youth above 18 is a soldier and the anticipated victim of vain ideology. Even the fair sex in Iran while wearing their veils are practising how to shoot.

These lingering harmful hostilities are the reminders of the battles of Buāth and Basūs of Ayyam-ul-Arab and perhaps revival of the Jahiliyya revenge.

Let us examine the Gulf situation in spiritual perspective. Iraq and Iran have been the cradles and centres of spiritual and scriptural civilizations from

time immemorial. Both of them profess Islam and Iran even claims to have caused an Islamic revolution. The word 'revolution' suggests that Iran wants to revitalise Islamic values and to renew some of its forgotten and forsaken features; but, alas, its current conduct is not conducive to its claims; nor is it in line with that of our Holy Prophet (Peace be upon him) whose followers all of us and the Iranians profess to be.

We welcome the spirit of Iran to revive Islam and in this context we expect Iran to act on the injunctions and examples set by the Holy Prophet (Peace be upon him) His definition of a Muslim is: "A muslim is he from whose hands and tongue people are safe." Both Iraq and Iran have closed their eyes to such precious and peace providing advices of the Benefactor of humanity and consequently are causing irreparable losses and untold sufferings to their innocent subjects.

Have they forgotten the teaching of the Holy Quran that if a person murders a single man without authority he will be considered to be the murderer of the whole world. Such is the value of a single life in the sight of God. How will the authors of this war waged for political purposes justify their acts before God? They know that they are going to be asked about every drop of blood shed on their orders.

At every step of human life the Holy Prophet of Islam has left glorious guidance for the benefit of individuals as well as for nations.

In the context of Iraq and Iran, Iraq is willing to accept the ceasefire and thus be a partisan to bring back the lost peace. But it is Iran that is adamant. With all humility, good wishes and for the love of peace and Islam at our command we would wish the Iranian rulers to remember the remarkable episode of the Hudaibiya Treaty in the year 6 A.H. In all appearance the companions of the Holy Prophet (Peace be upon him) were not pleased at the signing of the Treaty and to return without performing the pilgrimage, but the sagacity, wisdom and maturity of the Holy Prophet (Peace be upon him) combined with the good will and guidance of God worked wonders and this episode was regarded and recorded as Fath-e-Mobin (great victory) in the Everlasting Book of God. The blessings of such acts of magnanimity, meekness and humility were not restricted to the lifetime of the Holy Prophet (Peace be upon him). They are immortal pieces of advice and golden guidelines for the followers for eternity. The Holy Prophet said "when you are in power forgiveness and forbearance is a great virtue". Hence if Iran exhibits the courage and maturity to extend the hand of co-operation and accepts the offer of a ceasefire, then not only will the two concerned countries become peaceful but also the danger of a bigger conflict looming large in the Gulf will be removed and, above all, the damage done to the peace-promising and peace-providing name of Islam will be repaired.

The views and news of the distress and destruction of our Muslim brethren

are too painful for other Muslims to digest. Therefore in the name of God and His Messenger of peace, we implore the two Muslim countries to bring an end to this man-made malady, and we pray wholeheartedly to God Almighty for a humane change in the hearts of those who are at the helm of this conflict.

### True Devotion

God has spoken to me to say that *Taqwa*, (righteousness,) is a tree which one should plant in one's heart. The water which nourishes righteousness can feed indeed the entire field of life. Righteousness is a root from which everything springs: if it is there, you get everything. But if it isn't there, then everything becomes null and void. It does absolutely do no good to man with his tongue if he claims to seek God, but shows no steadfastness of purpose in the way.

Listen, indeed, for I say very truly that the man is like one destroyed who bears with the love for religion in his heart, a mixture of the love of this world; and Hell stands very near to that soul of which all the aims and resolves are not for the sake of God, some being for God and some for this world. In your aims and objects if you mix even a particle of the desires of this world, then all your prayers and devotions are in vain. In that you do not follow God, but follow Satan; and you should never delude yourself with hope that God will come to your help. Rather, in that case, you are a worm of the earth, and God will not be in you; He will rather be pleased to destroy you and in a few days you shall perish like so many insects. But, on the other hand, if you accept death as far as your self was concerned, then you will appear in God, and God will be with you; the home shall be blessed in which you live: God's grace and mercy shall come down on the walls which form the walls of your home; and the town itself shall be blessed where such a one lives. If your life and your death, every movement you make, your gentleness and your resentment is only for God; at the time of every distress and tribulation if you do not proceed to test God; if you will not break away from Him, but put your best foot forward, then I say truly that you shall become especially a people of God.

(Hazrat Mirza Ghulam Ahmad — The Promised Messiah)

## Guide Posts

### EVERLASTING LIFE

**(Bashir Ahmad Orchard)**

“And the life of this world is only a temporary provision; and the Hereafter is certainly the one for permanent stay.”

(Quran 40:40).

One of the main differences between man and other living creatures is his capacity to improve his relationship with God and also with his fellow-beings. This is the purpose of our existence on earth for which God has provided divine guidance through His Prophets from time to time throughout the ages; and the Prophet to bring the final guidance for all mankind was the Holy Prophet Muhammad (peace be on him).

Islam directs much attention to the Hereafter which is a continuation of this life. The Hereafter is a realm vibrating on frequencies beyond the ability of the human senses to perceive or fully recognise:

“The blessings of paradise are things which the eye has not seen, the ear has not heard nor has the mind of man conceived.”

Nevertheless a glimmer of heavenly blessings may be experienced and enjoyed on this side of the grave. This experience may be described as paradise on earth. God says in the Holy Quran:

“We (angels) are your friends in this life and in the Hereafter.”  
(41:32).

“For them (righteous believers) are glad tidings in the present life and in the Hereafter.”  
(10:65).

“But for him who fears and stands before his Lord there are two gardens.”  
(55:47).

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam has interpreted the last of the above

verses to mean that there are two paradises — one in this world and the other in the world to come.

Strictly speaking we never die but live an unbroken life of eternity commencing at birth. Our real self is the soul and not the physical body in which it exists. We are a soul with a body rather than a body with a soul.

All revealed religions have stressed the importance and need of perpetual development through love for God, prayer, service to others and self-purification. The fruit of this practice is the elixir of life which enables us to enjoy in measured degree the blessings of paradise in this very life on earth. It behoves us to adopt these principles. God says in the Holy Quran:

“Persevere in the Right Path.”  
(10:9).

“Vie with one another in good works.”  
(2:149).

“Verily he truly prospers who purifies himself.”  
(87:15).

This is the world of opportunity in which we should strive to win the pleasure of God because in the life to come the ability to do right or wrong ceases. Spiritual advancement in the Hereafter is dependent solely on the grace of God and not on any action or effort on our part other than praying for further enlightenment. Believers will pray:

“Our Lord, perfect our light for us.”  
(66:9).

There is no higher or more purposeful aim in life on earth than to improve one’s spiritual state and connexion with God:

“. . . Strive with your wealth and your lives in the cause of Allah.  
That is best for you if you only knew.”  
(9:41).

In the next life we will be beseeching God to perfect our light for us. That is to say being drawn closer and closer to him. When that is what we yearn for in the next life it is also what we should yearn for in this life; and the way of doing so is not only to pray but also to avail every opportunity and means to assist us in our holy aspiration.



# **Islam and World Peace**

**(Syed Fazal Ahmad)**

Islam is a universal religion, which presents God (Allah) as “Rabbul Alameen”. It means He is a Universal God who is the Creator, Nourisher and one who looks after and has provided for spiritual, ethical, social, economic and all other needs of His entire creation. He is not only the God of the Muslims, but the God of all human beings and of all creations of the various universes. Quran the holy book of Islam, begins with the praise of such a God “All praise belongs to Allah, Lord of all the worlds.”

This belief of Islam in a Universal God and its specific injunction to all its followers to try their very best to copy all the attributes of God, bestows and creates a universality of outlook in the believers of Islam.

God of Islam is one God for all. He is not a national God. In view of this, Islam believes in spiritual, ethical, social, economic and political brotherhood of the whole world. Such a belief and such a doctrine creates cementing force for the world and stresses that all human beings are equal and no one has any superiority due to his birth or due to being born in a particular country or tribe.

The God of Islam “Rabbul Alameen” has catered for all the needs of His creation, spiritual and mundane. In view of this, Islam believes that every country and every nation has been blessed and favoured with Prophets and Avatars who were sent for the spiritual uplift of the people for whom they came.

Quran says:

“There is no nation in which there was no Warner (Prophet)”  
(135:25).

“For every people there has been a Guide.”  
(13:8).

Islam believes that the very fact that a very large number of people of different faiths still believe in the prophethood of Moses, Christ, Confucius, Zoraster, Rama, Krishna, Buddha and thousand others, was sufficient to

prove and establish that they were all true prophets and pious beings. This catholicity and universality of view results in the establishment of religious peace and spiritual brotherhood in the world.

Another prominent contribution of Islam towards the establishment of world peace and order is that it believes and propounds that the basic principles of ethics and morality viz.—truth, honesty and justice—could not and should not be discarded or compromised for anything on earth or on any canvas of human relationship, be it individual, social, political, national or even international. Bigger the canvas, the more imperative it was to adhere and stick to these principles. There cannot be two standards of conduct one for the individual and the other for the nations in their international affairs or for a political party, one for its own party and the other in its relationship with other political parties and so on.

This principle results in an ethical and moral universality and contributes a great deal to the establishment of the world peace.

God of Islam, (“Rabbul Alameen”) besides the spiritual and ethical needs of His creation, has also provided for its economic needs. Marxism, though it claims to provide for the basic needs of all, yet it does not describe what the needs consist of. To it provision of spiritual and ethical needs are not important and hence its viewpoint is extremely limited to mundane needs. Besides, it permits violence to achieve its ends, Islam prohibits it. Islam enjoins persuasion besides obligatory State Laws.

In the economic and political fields, the basic Islamic principles and postulates are that real sovereignty and ownership belongs to Allah. Hence, all worship, obedience and execution of rules and authority is due to Allah alone.

Man’s ownership of anything on this Earth is only a trust and not an absolute authority and this authority is to be exercised in accordance with God’s mandate.

With this belief in the sovereignty of God, Islam not only caters to provide all the basic needs of the people, but it also stresses the importance of their rights as God has provided for them in his attributes of “Rabbul Alameen”, “Rahman”, “Raheem” and “Maalik”. (Lord of all the worlds — “Gracious” — Merciful and “Master”). The Islamic State is duty bound not only to provide needs but also to establish all rights — no doubt, only the correct and justified rights, not what one may think the rights to be. Now coming to the political aspects on which primarily peace of the world depends, Islam propounds four guiding principles. Islam was the first religion to advocate:

- (1) A system of representative Government. It has set down capacity and integrity as the only conditions which should govern election to offices of the State.

- (2) To formulate the principle that the privilege to rule is a Trust and not a Right (No Divine Rights of Kings).
- (3) To declare that equitable peace and progress for all should be the single aim of Governments.
- (4) To endorse upon the rulers to always act as impartial judges among contending parties, irrespective of colour, caste or creed or other considerations with same set of rules for all.

These principles permeate through all Islamic political thought.

Based on the above basic principles, Islam believes in the establishment of a Universal World Order.

The world also is being forced to evolve itself out of narrow nationalism into some sort of a World State. This is the constant endeavour of thinking people more prominently since the First World War.

Dr. Radha Krishnan, in a speech at Los Angeles on June 8, 1964, while addressing the World Affairs Council of Los Angeles, had declared:

“Nations and States must surrender some of their sovereignty to a world authority vested with powers to settle disputes according to justice and to enable all nations and people to have equal opportunities; if the present world was to be saved from certain destruction.”

Islam enjoins the establishment of a World State so as to remove the causes of international friction and wars. But each country is to be left free to pursue sincerely its national aims and aspirations and to have complete autonomy in local affairs and yet it would be a unit in the larger whole.

When we look at the world all around us, we find that it is disturbed with fear of exploitations and is in search of a New World Order — political, social and economic. However, all our efforts are failing us. The world is in an agonised search of a humanitarian conscience which would cater to the good of the entire mankind. Unfortunately, however, we merely talk of peace and security, yet go on preparing for war with the primary aim of economic and political dominance and exploitation. No doubt, colonialism, and imperialism seem to be dead but neo-Colonialism, neo-Imperialism and neo-Fascism have sprung up along with a more sinister form of state or collective capitalism with its aim of world economic, and political exploitation.

The conscience of the world is in search of measures or systems satisfying and satisfactory to all having no exception and catering for the good of entire mankind.

Islam first diagnoses the factors and symptoms of international frictions,

strifes, disputes, wars and also prescribes treatment and solutions for all human ailments.

I would first of all describe the causes of international disputes which lead to cold and hot wars as indicated in the Holy Quran.

(i) One of the causes of international disputes and squabbles is the covetousness with which advantages enjoyed by one nation are envied by other nations and the attempt of one nation to take undue advantage of the weakness of another nation.

Quran says:

“Do not lift thy eyes covetously to those material benefits which We have bestowed upon other nations in order to try them in their action. That which thy Lord has bestowed on thee is the best for thee and most enduring.”

(Taha 20:32).

This means that things plundered or forcibly acquired from others are neither lasting nor can they be of any real benefit and that which is bestowed by God can alone last even unto the next world.

(ii) Another factor, that Islam points out and which results in international disputes, is international dislikes and jealousies. For instance, one nation wrongs another and a truce is patched up at the time, but the aggrieved nation nurses a grudge against the aggressor and looks for opportunities to take undue advantage of it. The Quran forbids this and enjoins straightforwardness in all matters. It says:

“O believers, act uprightly in all matters, for the sake of God, and deal equitably with people, let not hatred of a people incite you to injustice. Do justice, for that is in accord with righteousness. Make God your shield. He is well aware of what you do.”

(Almaida 5:9).

If these two injunctions are kept in view and followed, no Government can be blamed for disturbing international relations; for we are told not to covet the possessions of or the advantages enjoyed by others. We are also enjoined to keep watch not only over our individual morality but also over our national morality as well.

(iii) The third cause of international disputes and tensions, as pointed out by Islam, is that countries and nations do not honour treaties. If treachery is apprehended from a people with whom a treaty has been concluded, it should not be attacked unawares, nor should any undue advantage be taken of it. It should first be warned that as it had been guilty of a breach of faith, the treaty is at an end and, if it persists, war may be declared against it.

(iv) Islam also enjoins to be ever prepared to repel aggression. It is also a

means of promoting peace, lest a perfidious enemy should be tempted to take advantage of one's unpreparedness. No temptation should be offered to other States to make war by a State neglecting its defences.

After describing the main causes of international frictions and wars, Islam propounds principles and rules for the settlement of international disputes. It contemplated, fourteen hundred years ago, the creation of an International Body like the United Nations to settle disputes between the nations. Of course, the United Nations of today does not, as at present, embrace functions which would be necessary to assign to such a body. The Quran says:

“And if two parties of believers fight against each other make peace between them (*i.e.* other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just right). But if one of them still persists in attacking the other and does not accept the award of the world body, then all must fight the former till it submits to the command of Allah (*i.e.* till it is willing to abide by an equitable settlement) and when it so submits, make peace between them with equity, and act with justice. Verily God loves the just.”

(Al Hujurat 49:10).

This verse lays down the following principles for the maintenance of world peace and settlement of disputes:

As soon as there are indications of disagreement between two nations, the other nations forming the world body, instead of taking sides with one or the other, should at once get notices served on them to submit their differences to the world body for settlement. If both the contesting parties agree, the dispute should be amicably settled. However, if any one refuses to submit to the verdict of the world body or, having submitted, refuses to accept the award and prepares to make war, the other nations should combine and wage war against it.

It is apparent that any one nation, however strong, cannot stand against the united forces of all other nations and is bound to make a speedy submission.

In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as mediators and not as parties to the dispute and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundations of fresh disputes. In settling the terms of peace between the parties, care should be taken that the terms are just and equitable with reference to the merit of the dispute. The mediators should not even be influenced by the fact that one of the parties had defied their authority.

In case the “United Nations” decides to wage a war against the refractory

nation, the following directives of the Holy Prophet Muhammad (peace be on him) should be kept in view. He used to enjoin:

“Care must be taken to avoid injury to women, children, nurses, old men and those whose lives are wholly devoted to the service of religions. It would be permissible to kill only those who are combatants and are actually taking part in the battle. Quarter must in all case be given, and unnecessary damage should not be caused. Crops, trees and buildings must be spared unless their destruction is absolutely necessary for the purposes of defence or in order to put the enemy out of action. Damage must not be caused merely to weaken a nation after the war. Proposals for truce or peace should not be rejected merely on the supposition that the other side is acting dishonestly and only desires to gain time. So long as the dishonesty does not become apparent such proposals ought to be welcomed.”

If the United Nations or any world body were established on these lines, international peace would be secured. Unfortunately, as at present, mischief arises out of the fact that when a dispute arises between two nations, the other nations either play the part of amused spectators, or take sides in the dispute. Such a conduct instead of removing the causes of friction accentuates them. The other nations, without expressing any opinion as to the merit of the disputes, should call upon the parties to submit their differences to the world body and should reserve their opinion till they have heard the parties and completed their enquiry. Only then the world body should make the award.

Unfortunately, this is not what we have in the United Nations today. Even before the final decision is taken by it, not only the parties in dispute but the various other nations, without judging the merit of the case, but also express their opinion and take sides. Thus, the settlement of disputes is much delayed and some of the disputes have remained unresolved even for decades.

If either of the parties refuses to accept the award the nations composing the world body should make war upon it till it makes submission and, when it does so, they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the refractory nation. For, if the nations composing the world body, were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantage to the mediators themselves, they would be laying the foundations of fresh dissensions and jealousies and the world body would cease to enjoy the respect and confidence of the people of different nations. Their final award should be limited and confined to the original dispute between the parties and should not travel beyond it.

The cost of such international wars has to be borne by the members of the world body. And if all nations contribute, the burden will not be heavy on any one nation. By making this small sacrifice, they will be laying the foundation

of a world peace which will also result in manifold advantages to themselves.

The failure of the scheme hitherto adopted for promoting international peace and amity is, in my opinion, due to the differences between the principles on which those schemes were based and the principles that have been enumerated by Islam. These differences relate to the following five matters:

- (i) "Each nation insists upon the observance of the terms of previous agreement entered into by it with other nations individually, and is not willing to relinquish them in favour of a common agreement and understanding among all the nations. We have various military and regional pacts and groups like the Nato, the Seato, the Cento, the Warsaw Pact and many so called 'Friendship Agreements.'
- (ii) When a dispute arises among the various nations it is allowed to take its course and no attempt is made by other nations to persuade the nations concerned to arrive at a settlement before the matter assumes serious proportions. We have many disputes pending before the U.N. at present in this category like Palestine and South-West Africa.
- (iii) Different nations take sides in such disputes and thus promote dissension.
- (iv) After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute; each of them seeks to derive some advantage from the situation of the vanquished nation.
- (v) Nations are not willing to make sacrifices in the interests of the international peace."

If these defects are removed, the United Nations could be established on the lines described earlier. It is only such a world body that could be entrusted with the maintenance of international peace and not the United Nations of today which depends upon the goodwill, courtesy and even charity of others for the enforcement of its decisions. Its verdicts have been and are being flouted day in and day out. It has no power or sanction to enforce its decisions.

One of the greatest defects in the principles and procedures on which the present United Nations has been formed is the "Veto Power" which has been given to five major countries in the Security Council. This differential treatment in favour of bigger powers is totally unjust and is in itself a blatant denial and negation of democracy and justice. Due to the power of veto many disputes have remained unsettled and some unscrupulous nations have vetoed the settlement of disputes much against the interest of humanity and the conscience of the world. Even the entry of nations to the world body has

been vetoed by these powers unjustifiably. Veto has to go if the world body, the United Nations, has to survive. All nations big or small, in all Assemblies, Councils and Forums of the United Nations should have equal power, status and voting rights.

I have mentioned above that the Holy Quran considers it imperative that all aspects of human conduct should be governed by the basic principles of morality — truth, honesty and justice. The real cause underlying all international disputes, as we see today, is that whereas individual conduct is judged by the rules of morality, those rules are altogether ignored when national conduct is in question. Basic principles of individual morality — truth, honesty and justice — must hold good for all our social, political and national and above all for our international conduct. It is more imperative that these principles are regarded more sacrosanct in our wider relationships than for the individuals if humanity is to survive and peace and justice are to be established in the world. Otherwise, all our cries for the achievement of peace and justice, Panch-Sheel and Co-existence will remain hypocritical cries in the wilderness.

The above principles one may say, are all utopian and not practical in the human world. This was a totally erroneous view. These principles were easy to follow. All religions enjoined that do not do to the other man what you will not like to be done to you. So also do not do to the other party, other society, other nation and other country what you will not like to be done to your party, to your society, to your nation, and to your own country by those who are stronger and better placed.

As such until international conduct is made conformable to the rules of morality, international relations cannot be placed on a satisfactory footing. Those interested in such matters should first endeavour to ascertain the causes of international disputes and then take measures to remove them. An International Court of Arbitration could be established on the principles enunciated earlier to settle such disputes when they arise.

Hazrat Mirza Bashiruddin Mahmud Ahmad, Muslih Mauood, had declared, as early as 1924 in a conference of religions in London:

“International disputes cannot be put to an end till it is realised that mankind are as one people and that prosperity and adversity are neither the hereditary nor the permanent attributes of a people (as the neo-Colonialists, neo-Imperialists and neo-Fascists may think and believe). No people has had a uniform record of prosperity or adversity, nor can any people be secure in future against any adverse change in its circumstances. The volcanic forces that raise a people to the highest pinnacle of glory or pull down to the lowest depth of ignominy have not ceased to work and nature pursues its designs as actively today as it has done through centuries past”

(Ahmadiyyat or the true Islam).



We, however, have a firm belief that a time would definitely come when in the words of the Holy Bible “The Meek shall inherit the Earth” and in the words of the Holy Quran “My righteous servants shall inherit the land”, and in the words of the Holy Geeta “Such men would rule the world who are free from malice towards all beings, who are friendly as well as compassionate, who have no feeling of ‘meum’ and are free from egoism. Those who are not a source of annoyance to the world and who never feel offended by the world.”

Dr. Radha Krishnan, had also stressed:

“We must evolve a new world order, a new world society, a world consciousness and a world community. Many civilizations have come and gone and only humanity remains. It is for the sake of that humanity that we must work. We should regard ourselves as members of that future commonwealth of nations comprising the world.”

In order to achieve this we have to have a universal conscience and not a partisan, political or diplomatic conscience (Diplomacy has, unfortunately, come to mean duplicity) as we have these days.

Let us hope that in the new world that would be created:

“War will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead, man will live. He will possess something higher than all these the great country – the whole Earth – and a great hope, the whole Heaven.”

(Victor Hugo in “The future of man”).

And we are fully confident that new Earth and a new Heaven will be established soon in which mankind will survive.

“Long live Mankind” — “Long live Humanity”.

# **Cultivation of Islamic Values**

**(Aftab Ahmad Khan)**

(The following speech was delivered by Mr. Aftab Ahmad Khan, Amir of the Ahmadiyya Muslim Association, UK, on the occasion of the Annual Gathering held at Islamabad, Tilford, Surrey on 2.8.87)

When I was asked to speak on the subject of “Cultivation of Islamic Values in the New Generation”, I was inclined to make a submission to the respected Imam Sahib who organised the programme, to let me change the topic to “Cultivation of Islamic Values in the Older Generation”. As I tried to understand the implications of the need for Islamic guidelines, I became convinced that there is very little I can tell the new generations without assessing how far I have been able to help my own children in applying Islamic values to resolve the complex problems and pressures of the contemporary world. Secondly, I was not so sure how to define the term “New Generation”. If it means new converts, then I am afraid it will be presumptuous and irrelevant on my part to tell them how to cultivate Islamic values in their lives. Three days ago, I participated in the International Tabligh Seminar held in Islamabad and listened to new converts to Ahmadiyyat describing their spiritual experiences and I marvelled at the manner in which they succeeded in inviting Allah’s grace which led them to accept Islam and follow Islamic teachings. I truly felt very humble and incomplete as compared to the new generation of Ahmadis. I wished that God may have given me the opportunity of sharing their experience of making a conscious and exciting decision which would entirely change the course and pattern of one’s life. Nevertheless, it has been my good fortune to be born in an Ahmadi home and, thus, have been able to embrace new Ahmadis as brothers in a common faith.

I propose to proceed on the basis that the term “new generation” means the “young generation”. Further I understand that special attention has to be paid to the Ahmadi youth living in the Western Society. Though the Eastern or Oriental societies are no longer immune from the corrupting influences of the West young men and women are particularly vulnerable in the West because of multi-dimensional pressures. Their greatest disadvantage is the lack of support and understanding from their parents and elders who for one reason or the other, cannot perceive the problems of the youth exposed to

alien cultural environments and hostile religious influences. So far as the Ahmadi Muslims are concerned, the gap between the two can be bridged only if the problem is approached on the basis of the teachings of Islam.

Addressing the Annual Convention of Ahmadiyya Jamaat in Rabwah in 1975, Hazrat Khalifatul Masih III mercy of Allah be upon him, made an important declaration. Referring to the training of new generations, he said, "We should first of all take care of ourselves and then take care of our ladies and the next generations. May we succeed in the effort to mould our individual and collective lives in a manner that these may truly reflect Islamic virtues." The wisdom and farsightedness of the late Hazrat Khalifatul Masih III became evident from his instruction that Ansarullah and Lajna Imaillah should undertake the training of their members and the senior citizens of Ahmadiyyat. He was quite right in pointing out that the new generation can not learn the virtues of Islam unless its elders practised the teachings of Islam.

The present is a difficult time for both generations. This is the time when the world is in a state of crisis and disorder described in Surah Al-Fajr of the Holy Quran:

"who committed excesses in the cities, and wrought much corruption therein."

(89:12, 13).

Also, it is said by the Holy Prophet, (peace and blessing be upon him), that this will be the time when nothing of Islam will be left except its name.

The social and economic order created after the Industrial Revolution of the eighteenth century and the political structures set up after the First and Second World Wars have started crumbling down. The Western societies which built up their wealth and power by exploiting the resources of Africa, Asia and Latin America now find themselves defeated by a monster of their own creation. Since their moral and social codes were also designed to promote and preserve their economic and political domination over the rest of the world, a moral crisis of unprecedented magnitude is confronting the Western people. This phenomenon has led to wide-spread disillusionment and dissatisfaction, particularly among the young people, who no longer possess any idealism or noble objective in their life. This frustration is reflected in the adoption of an escapist culture dominated by sex, violence and drugs. That the Western society is doomed to disaster should not be a source of any satisfaction to us because the people of the West are a part of humanity and their welfare is of utmost concern to us. Secondly, we have also been caught in the West's cultural and dialogic net and unless a conscious effort is made to extricate ourselves from it, we too are likely to go down with them to the bottom of the sea of destruction. This is the situation which demands that we take care of ourselves as well as the next generation in order to satisfy two basic human instincts: viz. self-survival and the advancement of the off-

spring. Our own survival depends on the depth and extent of our devotion to the principles and ideals that we profess and the advancement of our children will depend on how we guide and educate them. The Holy Quran has laid down the guidelines to help us in this matter. In Surah Bani Israel, we are told that it is a cardinal sin to destroy our children (17:32). We are also informed in Surah Āl-Imran that the Prophet Zachariah made a fervent prayer to his Lord asking for a pure offspring:

“Then and there did Zacharia pray to His Lord saying, ‘My Lord, grant me from Thyself pure offspring: Surely, thou art the Hearer of prayer.’”  
(3:39).

This is the parameter within which a relationship between the two generations has to be established. In what form and with what result this relationship comes about will depend primarily upon the commitment and behaviour of the older generation. This is the reason why I had submitted, at the very outset, that it was of primary importance to inculcate Islamic values in the older generation.

To begin with, the older generation has first to unlearn and then to learn a lot more about the younger generation in order to satisfy the requirements laid down by Islam. Many of them hold fast to certain cultural traditions and conventions which, though not un-Islamic, fail to carry any force of credibility or conviction with the younger members of the society. The older generation must, therefore, abandon preconceived notions and ideas and set aside complexes and prejudices against the youth. At the same time, it must try to understand the problems, difficulties and frustrations of the younger generation and try to share its ideals, interests and joys. Only then could the channels of communication be established which will lead to bridging the gap between the two. In my view it is absolutely essential that the parents and elders must find time for their children and give them trust and confidence; it is not enough to give love and affection in an irrational or emotional manner. Our love and care has to be translated into concrete, positive and purposeful action which may help young to become God-fearing Muslims as desired by Hazrat Zachariah in his prayer to God Almighty. We must therefore, share with our children common desires and aspirations, outlook on life, what should we ask in our prayers and what should we seek from our Allah when we find ourselves helpless. This is the only way to win their trust and confidence and to direct them to the path leading to God.

Equally, if not more important, is the personal example that must be set before them in our daily lives. How can a child become truthful if his parents or elders tell lies on matters big or small? How can a home be a haven of peace if the parents go on squabbling and fighting all the time? How can it be a place of virtue if most of the time is spent in watching X-rated films and listening to pop music? How can one establish a link with God if prayers are not said and

the Holy Quran is not read at home? The first lesson in Islamic values and virtues of truthfulness and piety, honesty, chastity, self sacrifice, forgiveness, frugality, moderation, humility and cleanliness must begin with personal demonstration and example by parents and elders at home. This is the reason why Hazrat Khalifatul III advised that a child should receive education and instruction at home during its first years. In his estimation, the parents and elders should possess the necessary qualities and virtues to be effective teachers. With the same objective in view, Hazrat Khalifatul Masih III instituted training programmes for the elders. While understanding and sympathy are the principal avenues of approach to the training of the young, the Holy Quran also advises that it may sometimes be necessary to admonish the people:

“So keep on admonishing people. Admonition is, indeed, profitable. He who fears will heed.”

(87:10, 11).

While not acting as censors over their children the parents must not give up their responsibility as guardians. They must know what their children do, where they go and whom they meet. The young should be urged to join the activities of the Jamaat and have a sense of belonging to the Community. The children will accept the advice if given gently and in a friendly but firm manner. Earlier, I had mentioned the importance of having trust and confidence in the young generation. We should not forget that the young have their own personalities and preferences. They are able to notice and discern things and capable of making up their own minds. The Holy Quran tells us:

“We will relate to thee their story with truth. They were young men who believed in their Lord and we increased them in guidance”.

(18:14).

In the early history of Islam, there are numerous examples of young men and women who abandoned their families in response to the message of Islam and in search of truth. It is, therefore, essential that the children are taught the principal doctrines of Islam and the teachings of the Holy Prophet Muhammad (peace and blessings be upon him) from the very beginning. It is a most significant practice in Islam that Azan and Takbir prayers are pronounced in the ears of a new-born baby. This training will not end after the first five or seven years of a child's life at home. It is a life-long and continuous process. The older generation will have to continue communicating with their children on all subjects and issues of personal or family interest. Exchange of ideas on career planning, education, marriages etc. will be necessary to build an edifice of mutual confidence. In addition, it will help to create greater understanding if the older generation can guide the youth on learning issues of the day which affect society such as Islamic fundamentalism, apartheid, abortion, surrogate motherhood etc. This means the upgrading and updating

of our knowledge all the time so that we can provide satisfactory answers to questions posed by our youth.

We will not be able to help the new generation if we do not help them in understanding the values and priorities set forth by Islam. This, we will not be able to do unless we ourselves acquire knowledge of these values and priorities. The acquisition of knowledge is given the highest priority in Islam as a prerequisite for discovering and appreciating the beauties of God and His creation. We must, therefore, devote adequate time to seek and acquire knowledge and then pass it on to the new generation. According to the Holy Prophet's saying, quoted by Tirmizi, the disappearance of knowledge is one sign of the decay and decline of Islam in the later age. Hazrat Ali said:

“An orphan is the one who is deprived of knowledge and culture.”

There are innumerable references in the Holy Quran underlining the necessity and importance of knowledge and education. The Islamic traditions and history are rich in examples demonstrating this quality. My respected friend Dr. Abdus Salam has frequently quoted the example of one of the most distinguished scholars of Islam, Al-Bairuni who was in the court of Ghazna. When Al-Bairuni lay on his death-bed, a contemporary scholar came to see him. Al-Bairuni asked him to explain some complicated problem of Islamic jurisprudence. The visitor gave the explanation but observed how Al-Bairuni could think of such a mundane thing at a crucial hour. Al-Bairuni replied, “Don't you think it is better that I die knowing, rather than ignorant.” The Holy Quran and the example of the Holy Prophet (peace and blessings of Allah be upon him), provide us all the knowledge that is needed for human progress and solution. The mission of conveying this knowledge to our contemporary world was entrusted by God to the Promised Messiah (peace be upon him). Therefore, the writings and speeches of the Promised Messiah form the most comprehensive encyclopaedia on Islam. His successors have, under divine guidance, added to our knowledge by offering explanations on the Promised Messiah's commentaries on the Holy Quran. Ahmadiyya literature is the most valuable storehouse of knowledge on Islam and provides logical and natural explanations for all the issues that could arise in the understanding and comprehension of Islam. One has only to read and listen to the sermons and speeches of Hazrat Khalifatul Masih IV to appreciate the good fortune and opportunity available to us in satisfying our thirst for knowledge.

Another blessing of Ahmadiyyat, True Islam, is that the Promised Messiah brought about a qualitative improvement in the interpretation of the concept of Islamic virtues. Hitherto, Imam Ghazali's interpretation was accepted widely and followed by the scholars of Islam. According to this interpretation, moral behaviour is to be guided by reason and laws of Sharia. This was a vast

improvement on the Western — which is often confused with Christian — interpretation that it should be guided by social and personal standards of ethics. An extension of this logic took the Western society to a point where virtue became synonymous with personal status and gain. As a result, adultery became unacceptable because, if exposed it could damage one's reputation or career. In some Western countries, nationalism topped the list of acceptable virtues. At present, adultery is looked upon with disapproval because of the health hazards due to threat of AIDS. In these interpretations, spiritual considerations play no part at all. It goes to the credit of the Promised Messiah, peace be upon him, that he raised the threshold of our understanding and knowledge of moral guidelines for a true believer. He explained to us that good moral behaviour should not only be guided by reason and laws of Shariah but, more importantly, by a conscious and voluntary effort to do good in accord with the attributes of God. To lead a virtuous life and to adopt good behaviour is excellent but it does not constitute Sawab, i.e. high moral virtue unless and until it is guided by the desire to secure Allah's favour and approval. In Islam, purity does not mean only purity of overt deed or word; it implies purity of the heart and mind so that both actions and intentions are directly related to God's will. This is one of the remarkable contributions of the Promised Messiah towards our understanding in the depth and wealth of the ethical and moral aspects of the teachings of the Holy Prophet of Islam. Finally, God has warned us that nations and individuals will perish if they continue to defy the laws of nature and ignore the admonition against the violation of divine injunctions. As in the case of Prophet Noah, blood ties and high status will not save the defaulters. God says in the Holy Quran:

“And build thou the Ark under our eyes and as commanded by Our revelation. And address Me not concerning the wrongdoers. They will surely perish by drowning.”

(11:38).

In this age and time, a new Ark has been constructed with greatest care under Allah's guidance. Its skipper is Hazrat Mirza Ghulam Ahmad Founder of the Ahmadiyyat Movement in Islam. As in Noah's time, this Ark is buffeted by ferocious storms of spiritual decay and moral disintegration. Being true and loyal servants of the most beloved Messenger of God, Hazrat Muhammad (peace and blessings of Allah be upon him), it is our foremost duty and responsibility not only to preserve and safeguard this Ark, but also to ensure that all those who are near and dear to us and whose welfare, both physical and spiritual, is under our care, do not miss this boat and disappear into oblivion. This consideration should provide us the strongest possible motivation to take effective steps to save our offspring from utter destruction and ruin. The future of Ahmadiyyat remains bright because it is based on hope and anticipation. The Promised Messiah (peace be upon him) has been

given divine assurance that his followers will be kept free from the clutches of Dajjal — the anti-Christ, represented by the destructive forces of materialism which have spread their tentacles all over the world. To escape this disaster, we have to make a conscious and honest effort to take care of ourselves and our children and pray to God that He may show us mercy by forgiving our errors and omissions. May Allah also fulfil our desire and prayer as mentioned in the Quran:

“Lord, grant us of our spouses and our offspring the delight of our eyes and make us a model for the righteous.”

(25:75).

Amen.

## Marriage

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

Wedlock is my way. He who turns away from my way is not of me.

When a man whose faith and morals you find pleasing makes a proposal of marriage, accept it. If you do not act thus there would be widespread mischief and disorder.

Give women in marriage to men they approve of.

The most blessed woman is one whose wedding does not involve too much expense.

Do not fix women's dowers too high.

Three things should not be deferred: Prayer service when its prescribed hour arrives, funeral when it is ready, re-marriage of a widow when a suitable match is available.

A marriage should be widely proclaimed.

A wedding feast on the day after the marriage is most fitting, on the second day it is good, on the third day it is pretentiousness and display.

The Holy Prophet (peace be on him) said to Abu Hurairah: Men seek a woman's hand for four things — her wealth, her family, her beauty, her piety. But you should put her piety first.

Mughirah son of Sha'bah sought a woman's hand in marriage. The Holy Prophet (peace be on him) said to him: Arrange to see her first, this will help to establish accord between you.



# **The Spiritual Aspect of Life**

**(N. J. Haneef)**

## **Introduction**

There is a dichotomy in the universe between soul and body. Body, or matter, and its properties are perceptible by the physical senses of man and/or fathomable by the intellect. Intellect itself is a property of the soul. Notice that we are making a twofold division rather than the threefold division of “body, mind and soul” that is sometimes made. One of the most frequent idioms of the Holy Quran (the scripture of Islam) is “the heavens and the earth”, which indicates this dichotomy. Also note that what we will refer to as the soul is also sometimes referred to as the spirit; hence the word “spiritual”, which directly relates to our topic.

What we will present as our views in this paper is, as we understand it, the Islamic viewpoint on the spiritual aspect of life. However, that viewpoint has much in common with that of other major religions and also that of some scientific writers. We will use a couple of non-Islamic sources in our presentation and therefore we have not qualified its title as being specifically the Islamic view, but rather have kept it general.

Although our paper was written for a general readership, we hope that it will be particularly informative for those who are sceptical about religion and spirituality.

Since it is fairly obvious as to what we mean by “body” but it may not be so obvious as to what we mean by “soul”, we list below some of the properties or faculties of the soul:

- The desire to acquire knowledge
- The ability to acquire knowledge
- The ability to preserve acquired knowledge
- The ability to think and reason
- The ability to feel i.e. experience non-physical conditions like joy, sorrow, pride etc.
- The faculty to acknowledge the existence of God, the Creator
- The faculty of mutual attraction, which might be designated magnetic power

- The faculty to love and, specifically, the faculty to love God
- The faculty to see visions (i.e. things and events which have no bodily existence)
- The faculty of receiving revelation from God
- The faculty of establishing a relationship with bodies
- The faculty of manifesting new qualities in combination with bodies and their shapes.

### **Natural, Moral and Spiritual States**

Let us use the term “soul-related” to signify concepts related to the soul, as opposed to “physical” which signifies concepts that have to do with the body. The ultimate particles of which the universe is made possess both physical and soul-related qualities. Or, rather, they possess capacities such that higher forms structured out of these particles can possess both physical and soul-related properties. Just as there are physical forces and laws that govern them, so there are soul-related forces and laws that govern them. These two sets of forces and laws are mutually related and consistent.

Thus all forms of life have a natural physical and soul-related disposition. The soul of man has been given the power to regulate itself and the body in which it is housed, and that regulation works according to the soul-related laws of the universe. As long as man does not use his soul power to regulate himself, he is said to exist in his natural, untempered state. We quote from the translation of a book by Hazrat Mirza Ghulam Ahmad (the Holy Founder of the Ahmadiyya Movement in Islam), in which he has explained the Quranic theory regarding this topic.

When a person is guided by reason and understanding and brings his natural state under control and regulates it in a proper manner, that state ceases to be his natural state and is called his moral state.

At this stage man ceases to resemble the animals.

. . . the beginning of the spiritual state of man . . . [occurs when he] establishes a relationship with God Almighty.

(1, pp. 1–3).

Regulation and control of a man’s physical and soul-related urges, in ethical ways, make him moral but it is only when that regulation is done according to the direction of God and for the sake of God, that man starts to become what [1] refers to as “spiritual”. It was to save the word “spiritual” for this special connotation that we had to introduce the term “soul-related”. What we are saying is that although man has a soul, and may even have used its potential to develop it to the state of morality, he may not necessarily be spiritual, according to our terminology. Basic morality does prepare the soul for the higher, spiritual, state, but it is only when the soul is directed toward God that

its full potential and all its faculties begin to be realized. (This is somewhat analogous to saying that unless the mind is used for an intellectual task it cannot be considered intellectual.)

Religious authors sometimes categorize every act that is not inspired by Divine contact as totally base and primitive. This tends to put off those who do not believe in or adhere to revealed religion since they know that very commendable ethical and moral qualities are found even in themselves and other non-religious people. We quote below from a book on Judaism to show that even though the idea of the dichotomy of body and soul is similar to that of Islam, some of the more subtle distinctions have not been made.

“The tension between body and soul which so harrowed first the pagan world and then the Christian is relaxed in Judaism. To the age-old question: which shall a man gratify, his flesh or his spirit, Judaism answers simply, “both.”

“The Tradition holds that a man should seek neither to thwart his body altogether nor to glut it, but to sanctify it.”

“When God, that is hallowed and the ideal, is removed from the relationship of a man with a woman they are both transformed into consuming fires.”

[2, pp. 71–5].

Islam, as we have shown, acknowledges that a certain basic level of spirituality, i.e. what we have called morality rather than spirituality, is possible even without directly relating to God. In order to simplify the discussion we will sometimes use the word “spiritual” broadly, as it is generally used, rather than in our own strict sense.

### **Interaction of Body and Soul**

Not only has Islam differentiated between the moral and spiritual states, it has also explained and emphasized the interaction of the physical and spiritual worlds. We quote first from a book written from a purely scientific point of view by a Western author, and later we will show that his observations confirm Islamic thought on this subject. In the introductory chapter of his book *Alternative Medicine*, Andrew Stanway writes:

“In order to be able to grasp the significance of many of the alternative medical practices described in the book, the reader will have to steer his mind onto rather a different plane from the one he is used to.”

“There is an increasing awareness of another dimension of life that is not commonly experienced from day to day.”

[3, p. 24].

Further on, in the chapter on “Naturopathy”, he writes of the “healing power” which is evidence of the relationship between the physical and spiritual forces in living creatures.

“The concept of *vis medicatrix naturae* — the healing power of nature — is very ancient.”

Unfortunately, for all our advances in science we are still no nearer knowing the true nature of this healing force, though isolated discoveries are beginning to point the way.

Using Kirlian photography it is possible to show an aura around people’s fingers, notably around those of healers who are concentrating on healing someone.

The most exciting phenomenon illustrated by Kirlian photography is the phantom effect. During high frequency photography of a leaf from which a part had been cut, the photograph gave a complete picture of the leaf with the removed part showing up faintly. This is extremely important because it backs up the experiences of psychics who can “see” the legs of amputees as if they were still there. The important thing about the Kirlian phantoms though is that the electromagnetic pattern can’t possibly represent a secondary phenomenon — or the field would vanish when the piece of leaf or leg vanished. The energy grid contained in a living object must therefore be far more significant than the actual object itself.

[3, pp. 192–94]

We now quote from [1]:

“... the Holy Quran has laid stress on physical cleanliness and postures, and their regulation in relation to all worship and inner purity and spiritual humility. Reflection confirms that physical conditions deeply affect the soul. For instance, when our eyes are filled with tears, even if the tears are artificially induced, the heart is immediately affected and becomes sorrowful. In the same way, when we begin to laugh, even if the laughter is artificially induced, the heart begins to feel cheerful. It has also been observed that physical prostration in prayer induces humility in the soul.”

“Experience shows that different types of food affect the intellect and the mind in different ways. For instance, careful observation would disclose that people who refrain altogether from eating meat gradually suffer a decline of the faculty of bravery; ... This is reinforced by the evidence of the divine law of nature that the herbivorous animals do not possess the same degree of courage as do carnivorous ones.”

“As the soul is affected by physical conduct, in the same way sometimes the soul affects the body. For instance, when a person experiences sorrow his eyes become wet, and a person who feels happy, smiles. All natural actions like eating, drinking, sleeping, waking, moving about, resting, bathing, etc., affect our spiritual condition.”

(1, pp. 3-4).

The interaction between physical and spiritual faculties explains why the ultimate form of knowledge is that which is gained by experience and involvement in the object/concept being studied, rather than by reasoning or external observation. In such experience, man's whole being, including his physical particles, participate in the knowledge. When we have experienced something we can understand it in a way that intellect alone cannot. That is why metaphor works — it tells us what something is like by relating it to something else of which we have had an experience. Almost all religious scriptures, and certainly the Holy Quran, convey spiritual truths in allegorical and metaphorical language, relating the abstract spiritual concepts to commonly experienced objects or situations. The Holy Quran exhorts Muslims to reflect upon the physical law of nature to understand spiritual realities. It explains that there are correspondences and parallels between the physical and spiritual worlds such that various aspects of the physical world are metaphors for the spiritual world. Rain, for example, is like divine revelation and its causing the earth to bring forth vegetation is like divine guidance causing spiritual growth in man. Within the spiritual world there are different levels and varieties and between these also there are parallels. For example, the relationship (including love) between a husband and wife is in many ways reflective of the relationship between God and man. These parallels help us understand the spiritual world.

Metaphor, however, cannot be a perfect substitute for the actual experience. It is not possible to convey the full meaning of spirituality to someone, or even to convince him of its existence, if he has not experienced it himself. It is like trying to describe music to someone who has never heard it. One could present an analogous phenomenon that impacts another faculty (i.e. a faculty other than that of hearing), for example a dance or harmonic ripples in water. But it would never be the same as an experience of music. Similarly, if someone has not been given to learning and reflection and has only been delighting in physical sensation, it would be difficult to describe intellectual enjoyment to him; he would have to use his intellect to see for himself.

## **Conclusion**

Some of those who are sceptical of religion and spirituality may have this attitude because they have seen unattractive or even repugnant

manifestations of the religious instinct. We would like to point out that just like there are many degrees and varieties of intellectual, emotional and sensual pleasure, so are there of religious pleasure. Some varieties may even be tantamount to an abuse of the faculty concerned, or may not even be worthy of being called pleasure, or may be based on a pseudo or mutilated version of the object of pleasure. Thus we have faulty reasoning, useless and/or baseless philosophizing, tasteless music, decadent love and so on. Similarly, man sometimes seeks spiritual satisfaction in imperfect and sometimes even unholy ways. He tries to satisfy the urge of his soul to find his Creator but does so in misguided ways. You could hear discordant music and decide that harmony does not exist. Similarly you could be exposed to a distorted version of spirituality and may conclude that spirituality is all sham or imaginary or illogical or useless or pleasureless. But that would be a wrong conclusion.

We urge those of our readers who are sceptical to investigate their own spiritual capacities more fully and thus believe in the dimension of spirituality by having experienced it. Reflect upon the meaning of conscience, and of the moral sense within you that is manifested in such qualities as justice and sympathy and shame and honour. Can you explain these intellectually, or scientifically fathom their sources? If not, then is it not possible that there is a plane, a dimension, an aspect of existence unknown to physical science? Once one comes to see the reality and the beauty of spirituality, all else seems secondary. This is similar to feeling that, although there is an independent pleasure in eating food, one basically eats so that one can stay alive and life is worth living because one enjoys its mental or aesthetic aspect. At an even higher plane of existence, one begins to feel that the mental and aesthetic faculties have to be used to further and promote the ultimate spiritual pleasure — the relationship with God.

We believe that the spiritual aspect of life is its most important aspect — that is what life is all about. We have tried to show that although there is a dichotomy between the physical and spiritual worlds, there is also close interaction. In fact, we believe, that the physical world was made for the sole purpose of advancing the spiritual.

### References

- [1] Ahmad, Hazrat Mirza Ghulam, *The Philosophy of the Teachings of Islam*, translated, The London Mosque, 1979.
- [2] Steinberg, Milton, *Basic Judaism*, Harcourt Brace Jovanovich, New York, 1975.
- [3] Stanway, Andrew, *Alternative Medicine*, Penguin Books, 1982.

## **I'll Try to Persevere**

(N. Haneef)

### I.

I hope to mend my ways  
Please don't yet end my days  
Please help me God, my Lord.

I want to shun excess  
And not succumb to stress  
Please help me God, my Lord.

I'll try to persevere  
To make You very dear  
Please help me God, my Lord.

### II.

He lifts me up with Grace  
He fills my time and space  
I love the lord, my God.

He beautifies my days  
And fills my nights with praise  
I love the Lord, my God.

He does reward my strife  
With paradise in life  
I love the Lord, my God.

## **Love for God**

(B. A. Orchard)

I submit to Thy will, O God!  
Obedient to Thy law,  
Praying daily for Thy grace  
To love Thee more and more.

# **French Translation of the Holy Quran**

**(Kenneth Yusaf Khan)**

We render thanks to God Almighty for having given us this unique opportunity of presenting the French Translation of the Holy Quran with an exhaustive Introduction, while still retaining the original Arabic Text for better facility.

The Holy Quran, as might have been well known, is the Holy Scripture of the Muslims, and is meant as the source of guidance for their religious, social, cultural and moral behaviour. This Holy Book was revealed by God to the Holy Prophet Muhammad (on whom be peace), during a period of 23 years, in the early 7th century C.E., in the Arabic language and since then has had a profound impact on the lives of the Muslims in particular and humanity in general.

Since Arabic is not the language in most countries, it is imperative that in order to be able to grasp any sort of understanding as to the teachings which God Almighty wishes to convey to humanity, it should be translated in other languages so as to shed its light on the widest of horizons.

The Ahmadiyya Movement in Islam has undertaken a massive programme in the field of the translation of the Holy Quran into various languages. Some of those which have been published are English, Urdu, Danish, Punjabi, Swahili, Indonesian, Dutch, Esperanto, German etc. and now it is our pleasure to launch the French Translation of the Holy Text.

There have been some who have already translated the Holy Quran into French, but they were in the majority not Muslims, who for the greater part, with a few exceptions, based their translations on existing Translations and Commentaries rather than on the original Arabic. By virtue of these situations it becomes imperative that there exists the need for a fresh Translation, which will combine the uniqueness of the Arabic language and a thorough knowledge of the teachings which the Holy Quran intends to convey.

The Holy Quran as we have it today, is the same as it was in the time of the Holy Prophet of Islam, Muhammad (on whom be peace). This fact is attested to by many eminent orientalists. Sir William Muir being one of them, states in his *Life of Mahomet*:



“There is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used.”  
(p. 127).

A special feature of this presentation is that it incorporates an exhaustive Introduction which is also published separately. This Introduction was written by the Second Successor of the Founder of the Ahmadiyya Movement in Islam and is very helpful to the study of the Holy Quran and to the understanding of its teachings.

In the Holy Quran proper, we have the original Arabic side by side with the translation. This system is maintained in order that there would not be any deviation from the original Arabic Text or any attempt to interpolate it, since it is intended to be preserved in its original purity for all time. (Holy Quran 15:10).

Another unique feature of this presentation is that its Index is well documented for easy reference of desired topics. In the numbering system which is employed, the first verse in every chapter where Bismilla hir Rahman nir Rahim occurs is numbered as the first verse of the chapter.

The printing and binding are of very good quality and there is every likelihood that it will withstand very rigorous use for which it is intended.

The Holy Quran is a treasure-house of unlimited knowledge and wisdom in every field of endeavour. By following the teachings contained in it and by applying them for the benefit and welfare of humanity, tremendous progress is the virtual outcome.

Students of religious history are aware that in the early days of Islam, it spread with such rapidity that kingdom after kingdom annexed themselves to the fast-growing and mighty empire. In the early days of their glory, the Muslims excelled and led the field in every branch of science and learning. The nations of the world turned to them in quest of solving their problems. Institutions of every form were established in the Muslim world and the religion of Islam held sway in almost half the then known world.

The flower of their glory was Spain whose reputation reached far and wide. When Europe was in the dark ages and when they considered bathing a heathen custom, Muslim Cordoba, with a then population of 800,000, had running water and 300 public baths. It also had 10 miles of paved and lighted streets which was to be enjoyed seven centuries later by London and Paris.

Muslim Spain produced many reputed and renowned scholars and scientists of world-fame. The names which readily come to mind are Ibn Rushd (1128–98), whom the West knows as Averroes, hailed as the greatest philosopher of Islam, Mohyuddin Ibn Al-Arabi (1165–1240), perhaps the

greatest of all Muslim mystics and Ibn Khaldun (1332–1406), the most penetrating of all Muslim historians.

The architectural grandeur developed by the Muslims stood second to none. Inspired by the beautiful teachings of the Holy Quran, the Muslims of Spain built magnificent buildings and the Mosque at Cordoba along with the Al-Hambra — The Red Palace — at Granada which stand as monumental witnesses to this period of history.

When the Muslims lost their glory in Spain, the Mosques and Palaces were converted into Cathedrals, Churches, Museums etc. When the world famous Mosque at Cordoba, which was the seat of learning in Europe, was converted into a Cathedral, Charles V, then King of Spain, was invited and shown the finished Cathedral. His famous remark stands as a fitting tribute to the architectural genius of the Muslims. He said:

“You have destroyed something which exists nowhere to create something which could be found everywhere.”

Cordoba University attracted students from all over the then known world and was acknowledged as the seat of learning. Compendiums which stand as the basis of modern science and learning were developed and given to the world by the Muslims through the study of the Holy Quran which provided the light from which such study was made possible.

The Muslims established vast libraries and at the time of the infamous Spanish Inquisition, in the time when Ferdinand and Isabella conquered Muslim Spain, more than 400,000 volumes of the most valuable literature were burnt and destroyed by the conquerors as a reprisal against the Muslims. These valuable contributions of the Muslims to learning and science were housed in the 70 libraries in Muslim Spain.

By virtue of the teachings contained in the Holy Quran, the Muslims scaled the heights of scientific achievement and progress. A famous prayer taught in the Holy Quran is:

“O my Lord, increase me in knowledge.”

(20:115).

The seeking of knowledge was enhanced by the Holy Prophet of Islam (on whom be peace), who enjoined his followers to seek it even if they have to travel to China in search of it.

In his reply, on behalf of the Physics Prize Winners, to the Banquet Address of His Majesty the King of Sweden, in the great and glittering Banqueting Hall of Stockholm, Prof. Dr. Abdus Salam, the first Muslim Nobel Prize Winner and himself a member of the Ahmadiyya Movement in Islam said:

“The creation of physics is the shared heritage of all mankind. East

and West, North and South have equally participated in it. In the Holy Book of Islam, Allah says:

“No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued”.  
(67:4–5).

This, in effect, is the faith of all physicists, the faith which fires and sustains it; the deeper we seek, the more is our wonder excited, the more is the dazzlement for our gaze.”

The Holy Quran has placed great emphasis on the acquisition of the mastery of nature through scientific knowledge as much as on the creation of knowledge. It says:

“Allah it is Who has subjected the sea to you that ships may sail thereon by His command, and that you seek of His bounty, and that you may be grateful. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that surely are Signs for a people who reflect”.  
(45:13–14).

In respect to technology, the example of David is set forth in the following:

“And We made iron soft for him, Saying, ‘Make thou full-length coats of mail, and make the rings of a proper measure’.”  
(34:11–12).

Precision is here emphasised and it is a fact that the Muslims have developed many sciences with the utmost of precision.

Also emphasised in the Holy Quran are the harnessing of wind-power (34:13), modern means of transportation to the degree of going beyond the confines of the heavens and the earth (55:34), astronomical discoveries of great magnitude (81:12), harnessing of water-power (55:20–21), etc. etc.

When scientists shall discover that there are worlds other than our own, then the Holy Quran’s truth shall become more manifest. It declares that Allah is:

“Lord of all the worlds”.  
(1:2).

The manifestation of this truth is slowly being unravelled by science and the day seems not far off when the world will be startled with the discovery and then mankind will fully realise the value of the Holy Quran.

One of the cardinal teachings of the Holy Quran, is that when the world begins to sink in the abyss of sin, immorality, vice, and strays away from the

ways laid down by God for the good of mankind, God out of His love and concern for humanity, raises prophets from time to time, among all the nations of the world (10:48, 13:8). In this context, we believe in and accept Adam, Noah, Abraham, Ishmael, Isaac, David, Solomon, Jesus, Buddha, Krishna, Zoroaster, Moses, Confucius, Muhammad and the vast body of prophets numbering more than 100,000 some of whose names are recorded for posterity in the history of religions, while some have been obscured and obliterated through the passage of time and/or total destruction of some civilisations.

These Prophets and Messengers of God gave glad tidings and warned their peoples of the grave consequences of rejection. Some of these Prophets were given Laws, while others followed the Law which preceded them. One of the former such Prophets, was the Prophet Moses, while one of the latter type Prophets was Jesus. In like manner, God sent the Holy Prophet Muhammad (on whom be peace), with the Holy Quran as a Law-Giving Book.

There are so many aspects in which one can dilate about the Holy Quran, but we shall look into only one more aspect.

The particular truth we would like to point out and which is not even mentioned by historians and scriptures of the time and which remained hidden until unfolded to the world by the Holy Quran and which was discovered only recently, is the state of the body of the Pharaoh in the time of Moses and the Children of Israel at the crossing of the Red Sea, when the Children of Israel were taken out of captivity from the bondage of the Pharaoh in Egypt.

It has been believed that the body of the Pharaoh perished with his hosts when they were in pursuit of Moses and his people, but the Holy Quran has told us, more than 14 centuries ago, that his body has been preserved (10:93). This proves that the Holy Quran is not the work of any man, since this knowledge was never in vogue.

In conclusion, we would like to say a few words about the Ahmadiyya Movement in Islam.

As pointed out before and known quite well by students of religion, that the Muslims reached the zenith of glory and this was due to their attachment to the Holy Quran, but after having attained this peak, their glory started to erode due to petty jealousies, intrigues, quest for personal power and the acquisition of wealth and fame. Tyranny and oppression were the consequences. Dictatorship and fanaticism took the place of justice and freedom. In effect, the Muslims took the deep downward plunge from their lofty ideals. So rapid and so disastrous was their fall, that history fails to record such an eventuality. This was, as a result of their turning their backs upon the teachings of the Holy Quran. The Holy Quran attests to this when it says:

“And the Messenger will say, ‘O my Lord, my people indeed treated this Quran as a discarded thing’.”  
(25:31).

From this state of abysmal darkness and desolation to which they have descended, the Muslims were meant to rise once again from the ashes.

All religions of the world and their followers have been predicting that in the last century a Promised Redeemer known by various names, was expected. Prophecies upon prophecies were quoted to justify the time of the advent of the Promised One. Coincidentally, all the calculations of the different religions point to the last century. Judaism, Christianity and Islam were not to be outdone.

This Promised One did appear as was expected. He was born in a small and remote village to which access for communication to the outside world was miles away. This little hamlet is in the Province of Punjab in India. Its name is Qadian. This Promised One was a humble recluse. His name was Hazrat Mirza Ghulam Ahmad and he was bestowed the title of Promised Messiah. He was born in 1835 and died in 1908.

Witnessing the pitiable and tragic circumstances in which the Muslims of his time were passing through and the scurrilous attacks which were made upon the fair name of Islam from all quarters, most especially the vilification of the person and character of his master and guide, the Holy Prophet Muhammad, on whom be peace, the desecration of the Book of God, the Holy Quran and the scum which was being heaped upon the Muslim world, he undertook an exhaustive vindication of Islam in all its ramifications. With the publication of the first volumes of his magnum opus, which he aptly named *Brahin-i-Ahmadiyya*, he was hailed from all sides of the Muslims as their Redeemer. He enjoyed this only for a short while and like all the prophets before him, he too was destined to face the same fate of rejection, opposition and persecution.

In 1889, he announced that God had commanded him to organise his followers who had pledged allegiance to him into a community and in 1891, he announced to the world that he was that Promised One who was being awaited by all the nations and religions of the world and that God had commissioned him as the Promised Messiah.

He continued, day in and day out, in the defence and presentation of all the beautiful ideals of Islam. His pen flowed with great rapidity. His writings are the most valuable exposition of the teachings of Islam. He unearthed such pearls and gems from the Holy Quran that sent shock waves in the realm of religions. In short, his writings are the most treasured and potent commentary of the Holy Quran, thus he caused to flow a new dimension of the understanding of the Holy Quran and gave to the world a unique interpretation of its message.

Since he was the commissioned one of God in this age, he was bestowed by God, the knowledge of the intricacies of the most complex and subtle points which he explained with the greatest of ease.

The Ahmadiyya Movement in Islam founded by him is now to be found in most part of the world working towards the achievement of lasting peace through Islam and serving humanity in general.

After his death he is being succeeded by Khalifas and today we are under his Fourth Successor through whose auspices the present Translation was accomplished. We are happy to present the launching of the French Translation of the Holy Quran with Introduction, praying all the while that it be the source of deliverance of many and that it continue to shed its light so that darkness of every kind may be obliterated. Amen.

And our last prayer is:

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

### **Jubilee Issue**

Readers will be pleased to know that a special Jubilee issue of the Review of Religions will be issued in March 1989 in commemoration of the centenary of the Ahmadiyya Movement in Islam founded by Hazrat Mirza Ghulam Ahmad — the Promised Messiah. Suggestions for making this issue a great success are most welcome. Literary contributions are also invited which should be submitted for consideration by 31st December 1988.

### **Cover Design**

Readers with an artistic touch are invited to submit a cover design for the Review of Religions.

# **Persecution of Ahmadi Muslims in Pakistan**

**(Rashid Ahmad Chaudhry)**

Since the promulgation of anti-Ahmadiyya Ordinance XX of April, 1984, General Zia along with his band of mullahs (Muslim priests) has been pursuing a policy of systematic persecution of four million Ahmadi Muslims of Pakistan. Their hatred and animosity against this minority sect of Islam has been fanned, stoked, and spread through official machinery and media resulting in killings of Ahmadis, destruction and desecration of their property. Thousands of Ahmadi Muslims have been arrested, beaten, tortured, or publicly humiliated for declaring their beliefs. The general pattern continues whereby a mullah files a complain against Ahmadi Muslim leaders stating that it hurts his feelings to see “Kalima” (Declaration of faith) written on Ahmadiyya Mosques, or on a badge pinned on the shirt of an Ahmadi Muslim. The police then register a case against the Ahmadi leaders and arrests are thus effected. One such case is that of Rana Ata Ullah Patwari, a government official of Khushab, in the district of Sargodha.

On March 29th, this year, the local police raided the houses of the following Ahmadi Muslims in Khushab: Rana Ata Ullah, Social Secretary; Abdul Ghafoor Khan, President of Ahmadiyya Community of Khushab city; and Choudhry Bashir Ahmad, Deputy Amir of the Ahmadiyya Community of district Sargodha. They were taken to the police station and locked up without reason. It was only after a good deal of effort to obtain a copy of the police FIR that the pretext for the arrests turned out to be “re-writing of the Kalima Tayyabah” on the local Ahmadiyya mosque, hence the charge under section 298-C of the Pakistan Penal Code! Rana Ata Ullah, along with other Ahmadis, was released on bail by the Senior Judge on April 5th, 1987, the City Magistrate having rejected their bail in an earlier application.

The fact of the matter is that the Kalima on the Khushab Ahmadiyya mosque, like any other mosque, was inscribed when it was built years ago. It is customary to write the Kalima on mosques when they are built. It is interesting to note that no one objected to these inscriptions during that period. However, after Ordinance XX of 1984, these declarations of faith have become so offensive to the mullahs of Pakistan that they are now demanding the death penalty for the Ahmadis, because of these inscriptions!

On April 13th, 1987, Rana Ata Ullah and four other prominent leaders, namely, Rana Hamid Ullah, Mubarak Ahmad, Masood Ahmad, and Muhammad Hakim were summoned to the police station where the Inspector of Police interrogated them in the presence of an anti-Ahmadiyya mullah Saeed, with regard to their faith. Mullah Saeed's attendance there appeared to be pre-planned. The main interrogations were about the prophethood of the founder of Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad. Rana Ata Ullah clarified the Ahmadiyya viewpoint by corroborating references from the Holy Quran and the Sayings of the Holy Prophet. Mullah Saeed flared up at the quotations of the Holy Quran and Hadith, saying that Rana Ata Ullah, being an Ahmadi, should not be allowed to refer from the Holy Quran or Hadith. This, he claimed, amounts to preaching. At about 7 p.m. all the five Ahmadiyya leaders were allowed to return to their homes but only to be rounded up later from their local mosque where they were attending a religious meeting. They were charged under Section 295-C of the notorious addition to Pakistan Penal Code, which carries a penalty of death. The charges levied against them were that they:

- a) Offered Friday Prayers,
- b) Re-wrote Kalima Tayyabah on the Ahmadiyya place of worship.
- c) Used certain houses for preaching their faith.

The main respondent to the queries at the police station was Rana Ata Ullah who has been implicated in yet another case, again under Section 295-C on the charges of

- i) Refusing to remove Kalima Tayyabah from the Ahmadiyya mosque.
- ii) Reciting verses from the Holy Quran.
- iii) Preaching regarding the subject of Prophethood and asserting the prophethood of Hazrat Mirza Ghulam Ahmad.

The latest development in this case is that Rana Ata Ullah has been suspended from his government job as Patwari, by the Assistant Commissioner/Collector, Jauharabad sub-Division, vide his order No. 132-34/AC/PA, dated July 08, 1987.

Instances of such persecution against the Ahmadiyya Community are on an increase in Pakistan. The question to be asked is for how long will the conscience of the world remain mute and ineffective and until when will the UN Charter of Human Rights be allowed to be flouted by the usurper of power in Pakistan?



# **Scientific Outlook of the Holy Quran**

**(Professor Saleh Mohammed Alladin)**

A salient feature of the Holy Quran is that it repeatedly draws our attention to the various phenomena of nature and exhorts us to observe and ponder over them. It thus creates an urge for the study of science. Since the main purpose of the Holy Quran is to guide mankind towards their Creator, the Holy Quran emphasises that we should make our studies in science not merely a means of understanding the material universe but also a means of recognising the Creator of the universe and strengthening our relationship with Him. The Holy Quran gives arguments from the phenomena of nature for the existence of God. It is the aim of this paper to illustrate how beautifully both aspects, namely the impetus for the study of science and inspiration of yearning for God, are incorporated in the Holy Quran.

The Holy Quran says:

“Your God is One God, the Gracious, the Merciful. Verily in the creation of the heavens and the earth and in the alternation of the night and the day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heavens and the earth — are indeed Signs for the people who understand. And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in their love for Allah . . .”

(2:164–6).

It may be noted how beautifully the study of the phenomena of nature has been blended with the essence of religion, namely, the love of God. It may also be noted that attention is drawn to several phenomena of nature, thus encouraging the study of science in all its diverse aspects.

In another place the Holy Quran says:

“In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of

understanding. Those who remember Allah while standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth, 'Our Lord, Thou hast not created this in vain; nay, Holy art Thou, save us then from the punishment of the Fire.' ”

(3:191–2).

These verses provide very powerful motivation for the study of science, the effectiveness of which is reflected in the proficiency and excellence achieved by the Muslim scientists in the centuries that followed the advent of the Holy Prophet (peace and blessings of God be on him). I have seen in the Salar Jung Museum in Hyderabad and in the Khudabaksh Library in Patna, manuscripts of Muslim scientists who begin their work with the above words of the Holy Quran thus acknowledging their indebtedness to the Holy Book for providing motivation.

Here the Holy Quran tells us that things are not created in vain. This urges us to study the properties of the various things and investigate the benefits that we can derive from them.

Attention has been drawn to the creation of the heavens and the earth in the above verses as well as in several other verses of the Holy Quran. The problem of the creation of the heavens and the earth is a problem of prime importance in science. Albert Einstein, the great scientist of this century, had said that he was not interested in this or that spectrum or this or that phenomenon, but was interested to know how God created the heavens and the earth.

We are taught in these verses that our investigations should be accompanied by the remembrance of Allah. While pondering over the creation, we should not forget the Creator, otherwise we cannot become men of understanding in the Quranic sense.

The Holy Quran has taught us the valuable prayer:

“O my Lord increase me in knowledge.”

(20:115).

While on one hand this verse exhorts us to seek knowledge, on the other it teaches us that it is the Almighty God Who is the real source of knowledge and we should seek His help. This verse also indicates the inexhaustibility of knowledge and hence the vast scope for progress.

As another example of the excellent manner in which the Holy Quran motivates the study of science and at the same time adds a spiritual dimension to it, consider the following verses:

“Dost thou not see that Allah sends down water from the sky, and We bring forth therewith fruits of different colours: and among the mountains are streaks white and red, of diverse hues and others

raven black; And of men and beasts and cattle, in like manners there are various colours? Only those of His servants who possess knowledge fear Allah. Verily Allah is Mighty, Most Forgiving.”  
(35:28, 29).

The study of colours is an important aspect of science. Stars are also of different colours, the study of which gives clues of their physical structure. Spectroscopy, which is a study of colours in detail, is of immense importance in contemporary science. The study of nature should also impress upon us the greatness of God. According to the above verse, fear of God is an essential trait of a truly learned person.

As a further example of the exquisite manner in which the Holy Quran draws attention to the natural phenomena and simultaneously takes one's mind to the Almighty God, consider the following verses, which particularly draw attention to life science. The Holy Quran says:

“Verily, We created man from an extract of clay; then We placed him as a drop of sperm in a safe depository; Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We clothed the bones with flesh; the We developed it into another creation. So blessed be Allah, the Best of Creators.”  
(23:13–15).

How beautifully the Holy Quran has referred to the different stages of the physical development of man culminating in the glorification of God in the highest esteem!

Consider also the following very appealing verses of the Holy Quran which motivate the study of science as well as draw attention towards the Creator.

“Do they not look at the camel, how it is created? And at the heavens how it is raised high? And at the mountains how they are set up? And at the earth how it is spread out? Admonish, therefore, for thou art but an admonisher, Thou hast no authority to compel them.”

(88:18–23).

Incidentally attention is also drawn here to the important principle that there is no compulsion in religion. Our beloved Holy Prophet (peace and blessings of Allah be on him) has been asked to admonish but not to compel. The reference to the Holy Prophet as an admonisher also kindles in our hearts the gratitude and love for the Holy Prophet. It was through him that the sublime message of the Holy Quran had reached us.

As an astronomer, I find the following verses very appealing:

“Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it? And the earth We have

spread it out and placed therein firm mountains, and We have made to grow there in every kind of beautiful species. As a means of enlightenment and as a reminder to every servant that turns to Us.”  
(50:7–9).

The message of the Holy Quran is very significant. Astronomy has played a very important part in the development of scientific thought. The heavenly bodies not only give light but also give us enlightenment. The great French celestial mathematician H. Poincaré wrote: “the stars send us not only the visible and gross light which strikes our bodily eyes, but from them also comes to us a light which illuminates our minds.” The Holy Quran intends that heavenly bodies should also remind us to turn to God.

As another example of the excellent manner in which reflection over natural phenomena is coupled with spiritual aspiration, consider the following verses:

“And We have built the heaven with Our own hands, and, verily, We have vast powers. And the earth We have spread out, and how excellently do We spread it out! And of everything We have created pairs that you may reflect. Flee ye, therefore unto Allah. Surely, I am a plain Warner unto you from Him. And do not set up another god along with Allah. Surely, I am a plain Warner unto you from Him.”

(51:48–52).

Many Divine attributes are manifested in the creation of the heavens and the earth. God has created all things in pairs, a point of great interest in science. Even heaven and earth make a pair and there is a union between them. Man is exhorted to flee to God and achieve union with Him.

Thus the Holy Book teaches us to make progress both in science and spirituality. By following the Holy Quran humanity can make advances in science without destroying itself. Almighty God is described as the Gracious, the Merciful, and the Holy Prophet as a mercy for all the peoples (21:108). A true follower of the Holy Quran can therefore only use his knowledge for the benefit of humanity.

The Holy Quran develops interest in science by giving examples from nature while teaching lessons in spiritual and moral values. As another example consider the following verses:

“The sun and the moon run their courses according to a fixed reckoning. And the stemless plants and the trees humbly submits to His will. And the heavens He has raised high and set up a measure, that you may not transgress the measure. So weigh all things in justice and fall not short of the measure.”

(55:6–10).

Note how beautifully attention is first drawn to the remarkable balance existing in the motion of the heavenly bodies and then we are given the commandment of maintaining a just balance in our social affairs keeping in mind the Divine example.

The Holy Quran lays great stress on the pursuit of truth, a quality which is so essential for a scientist. Islam is based on absolute monotheism. Yet the Holy Prophet is directed to say that if Almighty God really had a son, he would have been the first to worship Him. (43:82) Thus even if one's most cherished ideas clash with truth, truth should be withheld.

The Holy Quran exhorts us to work hard. It says:

“Man will have nothing but what he strives for.”

(53:40).

The Holy Quran also inspires courage and confidence by giving us the very comforting assurance that God will guide those who strive in His path. It says:

“And as for those who strive in Our path, We will surely guide them in our ways. And verily Allah is with those who do good.”

(29:70).

Thus the Holy Quran not only exhorts us to study science but also develops those qualities which are needed for success in science.

The Holy Quran is the Word of God and science is the study of the work of God. There cannot be a conflict between the two if we understand both correctly. Some profound scientific truths contained in the Holy Quran have been elucidated by the discoveries of modern science. Monsieur Maurice Bucaille, in his book, “The Bible, the Quran and Science”, has mentioned some of them. I would like to mention one profound truth mentioned in the Holy Quran which the scientists have not yet discovered. At present a problem of exceedingly great interest in science is to discover life beyond the earth. As a matter of fact in 1982 a commission of the International Astronomical Union was established for “Search for Extraterrestrial Life.” The Holy Quran, which was revealed fourteen centuries ago, contains this remarkable verse pertaining to life beyond the earth.

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

(42:30).

The Holy Quran thus stimulates scientific curiosity even on a most modern topic. In short it encourages the study of science and develops scientific temper. At the same time it draws our attention to the Almighty and inspires yearning for Him.

# **Light of Islam**

**(Bashir Ahmad Orchard)**

Since time immemorial God has raised prophets in different parts of the world to guide the people for whom they were sent on the path of God. Today the majority of Europeans who subscribe to religion are affiliated to one of the numerous denominations of Christianity. They give little attention to other religions perhaps on account of having no contact with them or else they are disillusioned by the misconstrued presentation of them by ignorant and adverse critics or even by the failure of their adherents to exemplify the pure teachings of their faiths. Islam is often described as the most misunderstood of all religions.

Islam means “peace” or “the resignation to the Will of God”. A Muslim, therefore, should be one who strives to obey the laws of God as expounded in the Holy Quran and to establish peace and good-will with all. He should endeavour to manifest the attributes of God within himself always turning to the noble and inimitable example of the Prophet Muhammad (peace be on him) who was an embodiment of the Holy Quran.

The contents of the Holy Quran were revealed intermittently to the Prophet Muhammad (peace be on him) during the course of his twenty three years’ ministry in Arabia from 610–632 A.D. It contains the complete and final divine law of guidance for mankind and also provides important knowledge about the past, present and future. Within it is a great prophecy which foretells that the Holy Quran would be protected and preserved in all ages in its original entirety. The fulfillment of this prophecy makes it unique in this respect in as much that the revealed scriptures of earlier religions have all been subjected to interpolations of one kind and another. Professor Noldeke, a renowned German Orientalist, has written: “Efforts of European scholars to prove the existence of later interpolations in the Quran have failed” (Encyclopaedia Britannica). As the Holy Quran is the final revealed guidance for all ages God has in His Infinite Wisdom willed that its text shall for ever be preserved and safeguarded against any kind of alteration.

The Prophet Muhammad (peace be on him) lived and preached in Arabia. During the comparatively short period of his ministry he wrought a miraculous transformation in the hearts of the idolatrous and debauched Arabs of that era. They forsook their idols and with melting hearts turned to

and worshipped the One True God—Allah. Lovers of wine they shunned it like poison and with the same resolution they abandoned gambling and so many other vices. They underwent a spiritual metamorphosis under the holy influence of the Prophet who so inspired them with the sublime teachings of Islam. No wonder George Bernard Shaw wrote in admiration that Muhammad (may peace be on him) was the most successful of all the prophets.

It has always been that messengers of God are reviled and their teachings distorted and misconstrued by their opponents. The Prophet Muhammad (peace be on him) was no exception. He has been and still is maligned by religious bigots and ignoramuses whereas in truth his holy and unblemished character shines supreme among the elect of God. Verily he was a Messenger of peace who strictly adhered to the teachings of the Holy Quran which forbids transgression: “Allah loves not the transgressors” (2:191). However in the same quoted verse fighting is permitted against an aggressor. It was only on such occasions during his life that he and his followers became engaged in combat against those who were first to take up the sword against them in their abortive efforts to exterminate Islam. Otherwise Islam breathes the love of peace, and the establishment of brotherhood among mankind was the mission of the Prophet Muhammad (peace be upon him). He was, indeed, the light of the world for unlike preceding prophets who were sent only to particular tribes and nations, the Prophet Muhammad (may peace be on him) was sent for all mankind (34:29). On the other hand Jesus, for example, categorically declared: “I am not sent but unto the lost sheep of the house of Israel” (Matthew 15:24). Among all the prophets the role of Muhammad (peace be upon him) was distinctive in this respect.

Islam seeks to unite the whole human race into one bond of brotherhood. All are the children of God whatever be their race or colour. Degree of righteousness is the hall-mark of distinction which is judged and rewarded by God: “Verily the most honourable in the sight of Allah is the one who is most righteous among you”. (49:14). A Muslim is expected and encouraged to develop virtue: “Vie, then, with one another in good works” (2:149). When Muslims congregate in the mosque for prayer the high and low, rich and poor, worship side by side. No place may be reserved. The highest official of the land must occupy whatever empty spot he may find at the time of his arrival.

One of the cardinal teachings of Islam is belief in the Unity of God Who has no partner: “Say, He is Allah, the One. Allah the Independent and Besought of all. He begets not nor is He begotten, and there is none like unto Him” (112:2–5). This indeed has been the teaching of all revealed religions in the past only to be innovated later. The Holy Quran says about those who uphold the doctrine of Trinity: “They surely disbelieve who say Allah is the third of three, there is no God but the One God” (5:74) All praise and worship is due

to God Alone. He is Merciful, Compassionate and the Effacer of sins. He is Omnipresent and the Hidden but manifests His existence through heavenly signs as the moon reflects the light of the invisible sun.



## **Articles Published During 1987**

### *Jan / Feb*

Guide Posts  
Deeds and Results  
Commentary on the Bahai Faith  
True Islam  
Egypt and Freedom of Religion  
Current Affairs  
Astronomy in the Quran  
Alcohol  
Kitab of Lithuanian-Polish Tartars

### *Mar / April*

Guide Posts  
The Counsellor  
The Caste System  
Efficacy of Prayer  
Among the Believers  
Persecution of Religious Minorities  
Post Crucifixion Travels of Jesus  
Current Affairs

### *May / June*

Guide Posts  
The Founder of Sikhism  
Focus on the Shroud  
Some Misconceptions About Islam in the West  
Human Rights  
Son of God  
Holy Scriptures Examined  
Book Review

*July*

Guide Posts  
Seeking God  
Curb on the Freedom of Religion in Pakistan  
The Mahdi  
Islam And Russia — 1

*August*

Guide Posts  
The Concept of Islamic Society  
Surrogate Mothers  
Islam and Russia — 2  
Mission of the Holy Prophet  
A Real Life Drama  
Islam and Revelation

*September*

Guide Posts  
The Prophecy Plot — 1  
Women in Islam  
Islam and Russia — 3  
Reason and Revelation  
Audience with Allah  
The Evidence  
Personal Statement

*October*

Guide Posts  
Principles of Islam  
The Prophecy Plot — 2  
Advent of Imam Mahdi  
Islam and Russia — 4

*November*

Editorial  
Guide Posts  
An Analytical Study  
Islam and Russia — 5  
The Prophecy Plot — 3  
A Brief Life Sketch of Prophet Moses  
Faith in Prayer  
Jesus Died in Kashmir  
Press Release

*December*

Editorial

Guide Posts

Islam and World Peace

Cultivation of Islamic Values

The Spiritual Aspect of Life

French Translation of the Holy Quran

Persecution of Ahmadi Muslims in Pakistan

Scientific Outlook of the Holy Quran

Light of Islam

Articles Published During 1987



## **The REVIEW of RELIGIONS**

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

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

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

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

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

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

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



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