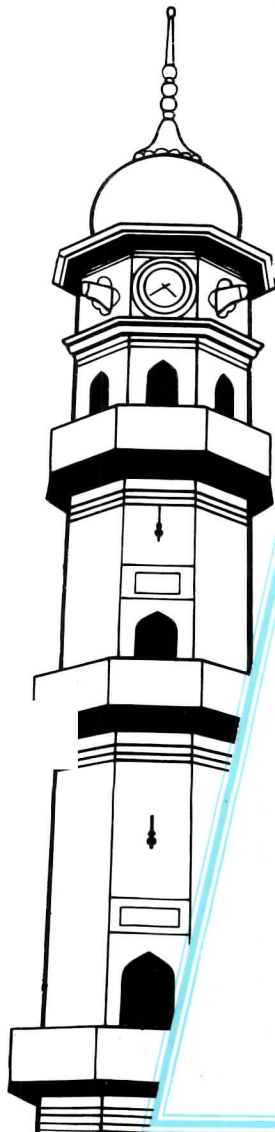


THE REVIEW of RELIGIONS

VOL. LXXXIV NO.12 DECEMBER 1989

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THE AHMADIYYA MOVEMENT

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



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

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Annual Subscription:

<i>UK and Europe</i>	<i>£12</i>
<i>U.S.A</i>	<i>\$20</i>
<i>Canada</i>	<i>\$24</i>

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EDITORIAL

PEACE AND GOOD WILL

All over the world on 25th December Christians celebrate Christmas Day which is acclaimed to be the birthday of Jesus although the date is much controversial. In the West it was not fixed until about the middle of the fourth century and about a century later in the East. The Eastern Armenian Church celebrates the birthday of Jesus on 6th January.

Christmas is celebrated with much gaiety, eating and drinking with little thought of its religious significance. There are, of course, the more devoted Christians who treat the occasion with due reverence while for the masses it is just a time for merry making.

Muslims have great reverence for Jesus and believe that he was a sinless Messenger of God raised as the expected Messiah for the Israelites. Nevertheless, Muslims do not observe Christmas as a religious festival. No one, however, has any disagreement with the special message of Christmas 'peace and good will toward men' which was the good tidings proclaimed by the angels at the time of Jesus's birth according to the Bible:

*Glory to God in the highest, and on earth
peace, good will toward men. (Luke 2:14)*

Through the centuries a variety of customs have been added to Christmas festivities. There are several ideas about the origin of the Christmas tree but it is widely believed that it was introduced in the sixteenth century in Germany by Martin Luther the Protestant reformer. Santa Claus or Father Christmas is said to have been derived from a fourth century bishop of Asia Minor known as St Nicholas. He was noted for his good works and generosity in giving gifts. However, the present day image of Santa Claus dressed in his fur trimmed outfit came into vogue about the middle of the nineteenth century.

Christmas has not always been celebrated with gaiety and good cheer. Some Christian denominations have frowned upon such activities and it was not celebrated at all by the Puritans and Calvinists. Celebrations were banned in England when the Puritans came into power under Oliver Cromwell in 1642. Offenders were punished and even for staying at home from work on Christmas Day.

(continued on page 18)

COSMOLOGY AND THE QURAN

(Sayyed Mahmood Ahmad)

Lord, bestow upon me an increase of knowledge. (Quran 20:115)

Are you in doubt concerning Allah, Maker of the heavens and the earth? (Quran 14:11)

IN SEARCH OF ANSWERS

It is a clear, still night. Stone Age man lies on the ground beside the orange glowing embers of a primitive fire which has long since burned out. He looks up from the fireglow to the boundless canopy above. He sees infinite darkness. His glance becomes a gaze and as it does, tiny specks of light appear. There seems to be a particularly bright one at the edge of his vision. His eyes move to focus on it, but it is gone and in its stead appears a whole new multitude of white points of light on the periphery of his vision. He looks elsewhere at this perfect covering above and yet more lights appear, until he realizes that the heavens which had been pitch dark only a moment ago, are now littered all over with dots of light. His heart fills with wonder and curiosity.

Twentieth Century man sits in his garden on a warm, cloudless night. His gaze, also, is a prisoner of the enchanting panorama above. He too feels the wonder and admiration of his ancestors, only the curiosity is replaced by its satisfaction, and a new curiosity. The progress of science and technology has informed him that the beauty of the night sky is due to the existence of stars, millions of them in the Milky Way galaxy, emitting light in all directions, some of which reaches the earth after having travelled through space for many years. He knows that it is this light which, on reaching the eye from all the stars strewn across the galaxy, produces this seemingly unrelated but wonderful feeling of awe and admiration inside him.

This then, is the satisfaction of his ancestors' curiosity but it has only given way to another question. How did it all come into being? Is there a purpose to its existence?

SCIENCE VERSUS RELIGION

Throughout the ages, science and religion have ever been at loggerheads with each other on this issue. There have been times when

religious thought has been dominant, then some new scientific discovery has challenged old established ideas and after encountering some opposition, has itself been taken up at the cost of the religious ideas. After a time, science has failed to answer a certain question, and religion has once again been reverted to and re-recognised as the *Ultimate Solution*. Thus we see in history, a cycle of beliefs about the universe, shifting between scientific and religious reasoning.

Because of this, a certain hostility has arisen between science and religion which has raised its head from time to time.

Right up to the Middle Ages, belief in Aristotle and Ptolemy was the bedrock of social stability. They had both taught that the earth was the centre of the universe; that all the planets and the sun moved eternally around the earth. The Church supported this view strongly, as it placed man at the centre of creation.

On 1st May 1514, a priest called Nicklaus Kopernig better known today as Copernicus, had studied astronomy and questioned the entire Aristotelian system and suggested a sun-centred system with a moving earth. The scheme met the requirements of philosophical and theological beliefs in circular motion prevalent then, but in every other respect however, struck at the heart of Aristotelian and religious belief. He removed the earth from the centre of the universe and so from the focus of God's purpose. In the new scheme, man was no longer the creature for whose use and elucidation the cosmos had been created.

The earliest attacks came from the Protestant Church. The general public soon followed but it was not long before Copernicus's views were confirmed by observation and established.

This then was the constant state of affairs throughout history, science and religion locked in an apparent mortal conflict with each other.

SCIENCE VERSUS RELIGION TODAY

In the last century, however, the world has witnessed great change, dramatic upheavals in man's way of thinking, in his moral and scientific values, and in his outlook on life. The world today presents an ironic spectacle of the highest progress in science and technology beyond man's wildest dreams of even half a century ago. The pace of technological advancement and scientific discovery has been unbelievably dynamic and overwhelming which working with immense accuracy and precision, scientists seek above all, to find flaws in their theories, an

attitude which necessitates progress. Scientific research is now intimately concerned with every aspect of life, from the outer reaches of the cosmos, to the depths of the ocean.

It is almost as if we have crossed the threshold into a new era — a scientific era. Men have been put on the moon and probes have been sent into deep space, ideas which would have been considered ridiculous fifty years ago.

In the face of such scientific and social upheavals in the world, it would perhaps seem that religion has suffered. Atheism is widespread, agnosticism even more so. One could say that the rift between science and religion seems wider than ever. The conflict seems by no means to have disappeared. Indeed science seems to tell us that we are alone in the universe and that our beautiful world is a freak occurrence.

The denigrators of the Genesis story are to be pitied for their taking an allegory on its superficial merit. The detractors of science are to be no less pitied for their having closed upon themselves major avenues of knowledge and truth. The whole thing is, at first sight, a very disappointing situation. The rift seems to be widening continually. New discoveries are made in science and people assume them to be challenges to religious teaching.

A NEW PERSPECTIVE

The truth of the matter is that there is no conflict between science and true religion. By *true religion* is meant the teachings and beliefs which have been revealed by God Himself and which are still available in their original and pure version, untampered by human desires and hands through the ages. This is a very important point. I do not, at this point, wish to point to any particular faith prevalent in the world today. It must be emphasized however, that the passage of time brings about a general decline and corruption in things: people grow old, food rots, machinery rusts, bridges develop faults etc. The same is the case with religion. Unless provision is made for the preservation of the beliefs and teachings of a divinely revealed religion right from its birth, it will be subject to the same law of decay and in a few centuries will not be the same religion. It may have the same name and external characteristics but its scriptures may have become corrupted or the interpretations thereof may have become vastly different to those which were adhered to initially. Thus, the religion is no longer the same religion revealed by God; it is not true religion and therefore there will be discrepancies between science and that religion. Perhaps this is what we are seeing

today, a conflict between science and a corrupted form of religion. There can be no contradiction between the work of God and the Word of God.

I am very conscious of the fact that I have suddenly begun to assume that the reader is a theist but it was necessary in order to show a very important point that which people today think of as being religion may not be of Divine origin at all, hence the conflict with science. It may once have been of Divine origin, but the interpolations and changes which may have crept in over the centuries may have made it a completely different religion altogether, making it no longer worthy of being attributed to God.

That which is of Divine origin can easily be discerned by the most pleasing aura of consistency and compatibility which emerges when it is confronted by science. True religion will support and even complement science and the resonance resulting from their meeting will be so strong and so marked that science in turn will complement it, and all of its fresh discoveries and all of its new findings will be in complete concordance with the teachings of such a religion. Many people may laugh at this but it is only because they have not seen the beautiful harmony and the most pleasant rapport which emerges when science meets true religion. Figuratively speaking, one can almost perceive by the sweet fragrance which emerges on their meeting that this indeed is the true confrontation between science and religion. Once one experiences and witnesses this, then religion takes on a completely different meaning and one emerges from the flood of ignorance, as it were, to a newfound wisdom.

A brief introduction to the Qur'an is necessary at this point.

The Quran, the Muslim scripture, was revealed in the seventh century A.D. by God, to the Prophet of Islam, Muhammad (peace and blessings of Allah be upon him). It claims to be the Word of God a collection of the words which God spoke to Muhammad (peace and blessings of Allah be upon him). The seventh century stood in a period which is now known as the Dark Ages, so called because it was a time of fighting and confusion. In these conditions the learning and the civilized ways of Rome, the Torchbearer of culture and knowledge, were often lost. It was against such a background that Muhammad (peace and blessings of Allah be upon him) claimed that he had been sent as a Messenger from God.

THE BIG BANG THEORY

Do not the disbelievers see that the heavens and the earth were a closed up mass, then We opened them out? And We made from water, every living thing. Will they not then believe?

(Quran 21:13)

It is universally accepted that about 15 billion years ago, none of the currently observed structures existed: no galaxies, no stars or planets, no atoms, not even nuclei.

This remarkable conclusion rests upon major advances in astronomy this century. The first is the discovery by Edmin Hubble in the 1920's that the entire universe is expanding in a systematic fashion, growing steadily in volume every day. The record discovery was made, accidentally in 1965 by two telecommunications engineers, Arno Peazias and Robert Wilson, that all space is filled with heat in the form of very low temperature thermal radiation.

These two strands of evidence have been woven together to produce a persuasive argument that the Universe was born from a titanic explosion. If the Universe is expanding today, it must have been shrunken in the past. Moreover the force of gravity between the galaxies is forever acting to restrain the expansion, causing it to slow down continually. It follows that long ago, the shrunken Universe was expanding faster than it is today. Extrapolating these trends backwards in time, one computes an epoch, between ten and twenty billion years ago, when the entire Universe that we now observe was exploding violently from an extremely dense condition.

The heat generated from this so called Big Bang remains with us today, bathing the Universe. This fading glow of the primeval fire is the mystery radiation discovered by Penzias and Wilson.

The present temperature of the cosmic radiation is about three degrees above absolute zero (-270°C). Assuming that the Universe exploded from a state of unlimited compression, a singularity, it follows that the temperature must have fallen from an infinite value at the instant of creation, to the meagre value it has at present.

The fall in temperature hasn't proceeded at a uniform rate, however, because the expansion during the primeval phase was explosively rapid it took only one second for the temperature to drop from infinity to ten billion degrees, a further one hundred seconds to drop to one billion degrees, three years before it dropped to one million degrees and a full hundred thousand years before the temperature was low enough for the

cosmic gases to stop glowing.

This then is the Big Bang Theory put forward in the twentieth century. It is astonishing to think that mankind has had this knowledge for over a thousand years, albeit in a nutshell, recorded in a Book which claims Divine origin. What a wonderful coincidence that that which was revealed to Muhammad (peace and blessings of Allah be upon him) thirteen centuries ago has only in recent times been discovered by scientific reasoning. This is the true confrontation between science and religion and how wonderful is the beauty that is thereby produced. How can the Word of God conflict with His Work? In order to understand the Word of God we should study His Work and in order to understand the significance of His Work, we should study His Word.

There is yet more wisdom in store. The verse ends with the question, *Will they not then believe?* Thus, the opening out of the heavens and the earth is being cited as evidence for the existence of a Creator. How does this fact constitute evidence for His existence? The answer once again has been provided by modern science. Scientists are fairly sure of what happened in the Big Bang but they are still at a loss as to what triggered it off. Where did the initial matter and energy come from? What caused the explosion? The idea that matter or energy can simply come into being from nothingness as a freak occurrence is very unconvincing and difficult to explain.

The source from which the matter originated has been a stumbling block for many astronomers and scientists. Patrick Moore has said:

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

Höyle has also stated:

Matter simply appears – it is created. At one time the various atoms composing matter do not exist, and at a later time they do.

It is difficult to envisage that science will ever be able to furnish a satisfactory answer to this burning question.

The Qur'an teaches that God is the Creator of the Universe and that He is Omnipotent:

He is the Originator of the heavens and the earth. When He decrees a thing, He only says to it, 'Be', and it is. (2:118)

Allah has the power to do all that He wills.(2:107)

And We have built the heavens with Our own Power, and verily We go on expanding(51:48)

KINDS OF HEAVENLY BODIES:

What is the matter with you that you expect not wisdom and greatness from Allah? And He has created you in different forms and different conditions. Have you not seen how Allah has created seven heavens in perfect harmony, and has placed the moon as a light and made the sun as a lamp? (Al-Quran 71:14-17)

The ancients distinguished two kinds of heavenly bodies. The first were the stars which seemed to form fixed patterns in the sky, the constellations. The second kind were the seven wandering bodies comprising the sun, the moon and five bright planets: Mercury, Venus, Mars, Jupiter and Saturn. The ancients noted that whereas the fixed stars did not change their relative positions the wandering bodies moved slowly from one constellation to another. Most early concepts of the Universe held the earth to be stationary. As early as the 6th century B.C. Greek scholars regarded the earth as a globe standing motionless in the centre of the Universe. They regarded the boundary of the Universe as a hollow sphere studded with stars on its inner surface. To account for the daily rising and setting of the stars they imagined that this celestial sphere completed one rotation daily about an inclined axis through the earth. The wandering bodies were presumed to move in the space between the celestial sphere and the earth. This was the generally accepted view of the Universe at the time the Qur'an was revealed.

Then the Qur'an began to encourage its followers to study the movements of the heavenly bodies and to develop mathematics.:

Allah is He Who raised the heavens without any pillars that you can see (Quran 13:3)

He it is who made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it stages, that you might know the number of years and mathematics. Allah has not created this system but in accordance with the requirements of truth. He details the Signs for the people who have knowledge: Verily in the alternation of the night and the day, and in all that Allah has created in the heavens and the earth, there are Signs for a God fearing people (Quran 10:6,7)

The sun is a globe of intensely hot gas, 864,000 miles in diameter and

about three hundred times as massive as the earth. Some stars are larger than the sun and some much smaller. The stars emit light of different wavelengths due to differing surface temperatures and relative velocities, hence they appear to be of different colours. Our galaxy contains about a hundred billion stars. It is a vast stellar system consisting of a spheroidal central region surrounded by a flat disc of stars about a hundred thousand light years in diameter. Our sun was regarded as the centre of the Universe until the early years of the twentieth century. We now know that the sun is situated at a distance of about 30,000 light years from the centre of the galaxy and makes one revolution around it every two hundred million years. The Quran says:

And the sun is moving on the course prescribed for it. That is the decree of the Almighty the All-Knowing God. (Quran 36:39)

The stars in the galaxy, and the planets in the solar system all move according to the same law of gravitation. Newton had discovered that the motion of the moon around the earth is governed by the same force due to gravity which operates on the surface of the earth. The views about gravity may have changed from Newtonian concepts to Einstein's theory of curved spacetime now, but still a glorious harmony and a wise, intelligent plan is discernible throughout the Universe. Attention is drawn to the excellent design and order in the Universe as follows:

It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float smoothly, in an orbit. (Qur'an 36:41)

The use of the word 'float' to describe the movement of the heavenly bodies is a beautifully apt allusion to the tenuous nature of the medium in which they move. Such wisdom could not possibly be the product of seventh century Arabia, steeped then in ignorance and darkness. Perhaps it is no wonder that the Arabs took to learning and education soon after the advent of Islam, so much so that they were at one time the torch bearers of scientific knowledge and culture when Europe was struggling in its Dark Ages.

It is known that everything in the Universe, not just the sun and the planets, is spinning or revolving around a control point in the Universe. Such knowledge has been discovered only in the last century.:

All of them float smoothly, in an orbit (34:61)

THE MACROCOSM AND THE MICROCOSM

We move now somewhat into the realms of philosophy looking at the infinite boundlessness of the Universe and the philosophical implications of asserting that the Universe, in all its unfathomable eternity, is a manifestation of God's power and how man, in his perfection, is the Universe in microcosm.

The Universe exists in an ocean of space. As we gaze into the night sky, the infiniteness of the Universe is only too apparent. The Quran and science both tell us that the Universe is expanding which implies that there is an 'edge' to the Universe, a limit to its dimensions. 'It must come to an end somewhere but what would there be at the end? If there is energy, matter, then it must be occupying space so it cannot be the end of the Universe. If on the other hand, there is nothing, then still the end of the Universe has not been reached since most of the Universe is nothingness, a vacuum.

The domain and function of the Universe is beyond the comprehension of the human mind to fathom. Somewhere in the depths of space exists the most distant of all the stars but its location is beyond the range of the most delicate scientific instruments used for probing into the universe. The distance of the stars from us and from themselves are so great that they cannot be measured in miles, but in light years, the distance light travels in one year. The speed of light is 186000 miles per second and the nearest star is four and a quarter light years away, approximately twenty five million million miles. In trying to comprehend such a distance, the brain becomes severely taxed yet this distance is negligible compared to the greater astronomical distances which separate us from the stars in the remote regions of the heavens. The best light telescope of today can see and photograph star clusters four thousand million light years away, and radio telescopes six thousand million light years away. Those overwhelming distances bewilder and stagger our finite human minds.

(LIFE SUPREME by B.A. Orchard).

Islam teaches that all this is but a manifestation of the power of God. The Light of Allah pervades the entire Universe. His Being, His Attributes are reflected and discernible in His creation. This is not to say, as some religions teach, that the Universe itself is God, but rather that it is nothing more than a manifestation of His Power through which His eternal attributes are ever-visible. If the mind boggling expanse of the whole Universe is nothing more than a manifestation of God's Power, then how unimaginably overwhelming must be the Being of God

Himself? The possibilities which arise in the mind when one ponders over this point are truly staggering and awe-inspiring.

All that is in the heavens and the earth glorifies Him and He is the Mighty, the Wise. (59:25).

For this reason among others we are constantly and emphatically exhorted in the Quran to study the sciences and nature as a means of starting to understand the Divine Being. The stamp of the creation is impressed upon His creation:

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.... (3;191,192).

The Universe is so infinitely vast, and in the spiritual Universe the being of God is ever more infinite and incomprehensible. In our solar system, the sun radiates light all the time but at night it is invisible because our side of the globe is hidden from it. Yet we are made aware of the fact that the sun is still there because we see its reflected, albeit inferior light in the moon and the planets.

Similarly in the spiritual system, when the world is in darkness, God is manifested through His chosen servants—human beings who reflect divine light in the same way that the moon and planets reflect the sun's light. History furnishes us with many such examples. Islam teaches that all the founders of the major world religions were such chosen people who, in times of moral and intellectual turpitude were sources of divine light and wisdom. The reflected light of the moon and the planets cannot possibly be compared with the supreme light of the sun, nor should the moon be mistaken for the sun itself. Similarly the divine light which the Prophets reflect, is absolutely nothing compared to the original, great source of light, nor should the Prophets be mistaken for God Himself. The planets never deviate from their orbital path, neither do the Prophets from the path of nature.

The sun is the master of the solar system. Life on earth depends among other things on solar radiation. Were there no sun, there would not exist a vestige of life on this planet. The earth would be a frozen ball hurtling through the immensity of space, and so would the other planets. The sun can function without its family of attendant orbs but they cannot function without the sun. The sun is the master of the solar

system. Likewise God is Master of the Universe.

Lord of all the worlds(1:2).

As the planets are dependent on the sun so everyone and everything is dependent on God; and as the sun is not dependent on the planets so God is not dependent on anyone or anything. The solar system reflects this great truth which has been emphasized in the Quran:

Independent and Besought of all(112:3).

The sun is different in structure to the planets which are continually revolving around it. The latter are great spheres of solid matter, of rock and mineral while the sun is a sphere of burning gas. The fact reflects another Divine attribute, that God also is different from His creation,.

And there is none like unto Him. (112:5).

'The sun is the only object in the solar system which generates its own light. The other would merely reflect it. Similarly all divine light emanates from God and is reflected through His creation.'

(LIFE SUPREME by B.A. Orchard)

Allah is the Light of the heaven and the earth... He guides to His Light whomsoever He wills' (24:36).

Strange phenomena start to occur when the speed of light is approached, according to Einstein.

The dimensions of space – length, breadth and height shorten, Time slows down, clocks tick slower, objects increase in mass and who knows what other effects occur that we have not yet discovered. The old established Newtonian known laws of nature break down they simply do not work and laws of nature come into operation, strange, mystifying laws which man is only now observing. But even this apparent change of laws of nature is only a part of the over-all existing laws of nature – its just that man obviously does not fully know all the laws of nature. What we see as strange and mysterious is only due to obedience of laws we are as yet unaware of.

Similarly, we are told that God is the light of the heaven and the earth. When an individual sets out on this journey towards this light and when he eventually approaches close to God, when he arrives at a nearness which the rest of the world has had no experience of then witnesses strange and wonderful manifestations of God's power but even

these occurrences are within the laws of nature only man is unaware of them because he has never approached so close to the divine light. Once again when light in the spiritual Universe has been approached, new unknown laws of nature have taken over. Then when the individual tries to narrate his experiences to others, they laugh at him and the world mocks at him and dismisses his narratives as cock and bull stories, Islam teaches that the Prophets, the founders of the major world religions were such individuals who were guided to approach close to the divine Light, and consequently, higher laws of nature came into operation which they witnessed and which served to transport them to the tower of one hundred percent certainty regarding God's existence. Perhaps all this root behind the extra-ordinary happenings which are sometimes called miracles.

LIFE AMONGST THE STARS ?

All that is in the heavens and the earth glorifies Him and He is The Mighty, Wise. (59:25)

The observation of modern astronomy has taken us to bewildering distance. We know now that our milky way galaxy with its approximate one hundred billion stars is only one of the many billions of galaxies that comprise the observable Universe. We are now able to look into regions of space that are billions of light years away from us.

Thus with the progress of astronomy, man's mind is being stretched in an effort to comprehend the immensity of the Universe. One wonders how many of the stars populating the innumerable galaxies have planetary system like our own and how many planets support life. Our scientific knowledge is extremely scant, but these are indications that other stars in our own galaxy have planets.

The Quran is ahead of science in telling us that there are living beings beyond our earth. Commenting on the verse quoted at the beginning of this section, Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam wrote in 1896 as follows,

The dwellers of the heavens and the dwellers of the earth glorify Him. This is an indication that the heavenly bodies are also populated and their dwellers follow Divine Guidance. (Philosophy of the Teachings of Islam).

The very first couple of verses of the Quran are as follows:

In the name of Allah, Most Gracious, Ever Merciful. All types of

Perfect Praise belong to Allah, the Creator, the Sustainer and the Nourisher stage by stage unto perfection, of all the worlds. (1:1-2).

In the first verse of the Book, it is made clear that we are not alone in the Universe, incidentally Allah is also called above as One who 'Nourishes His creation stage by stage until they reach their perfection – a confirmation by religion, of a theory of evolution which is widely held today, in some form or another.

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 has the power together them together when He pleases. (42:30)

It was not possible for any human being, least of all for an illiterate son of the desert as was the Prophet of Islam, to say, as far back as 1400 years ago, when the science of astronomy was still in its infancy, that apart from our planet, life in some form or another, existed in the heavenly bodies. It was the Quran which in the seventh century A.D. disclosed this great and marvellous scientific truth. I agree it has by no means been confirmed yet by scientific observation, but then neither was the Big Bang Theory until recent times.

The reference in the words, 'He has the power to gather them together,' may be the possibility of the creatures living on earth and in the heavenly bodies becoming united in some future time.

Of Him do beg all that are in the heavens and the earth. Every day He reveals Himself in a different state. (55:30)

God says:

In the name of Allah, Most Gracious, Ever Merciful Blessed is He in Whose hand is the Kingdom, and He has power over all things; Who has created death and life that He might try you – which of you is best in deeds; and He is Mighty, the Most Forgiving; Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then again. Seest thou any flaw? Aye, look again and yet again, thy sight will only return unto thee confused and fatigued. (67:1-5)

Wonderful indeed is the creation of the universe. Our planet earth is part of the solar system, a member of a group of nine planets orbiting the

sun. The sun is an ordinary star, a member of a multitude of stars which form one galaxy, the Milky Way. Such was the energy given out in the initial moments of creation that everything was spinning. The law of conservation of angular momentum holds beautifully true to this day, in the fact that the sun is revolving round the centre of the galaxy. But the beautiful order does not end there; the demands of conservation of angular momentum have not been fully met. The galaxy in turn rotates around the centre of its cluster (galaxies exist in clusters) and the cluster rotates around the centre of gravity of its super-cluster. Everything falls into perfect place with such mathematical elegance that the magnificent revolving spectacle doesn't even stop here. To express perfect obedience to law of conservation of angular momentum, the super clusters in turn revolve around the centre of gravity of the universe. Such beauty and precision of mathematical order pervades every aspect, every point in the universe. The whole design of the universe is graced with elaborate smoothness, and graceful harmony and such flawless fineness that just thinking about it enchants the mind.

Are we then to believe having such splendid order and wisdom, that the universe is a freak occurrence with no Intelligence having directed its formation? Such a view I find very hard to accept. However, I hasten to add that the material universe cannot lead us to an irrefutable conclusion — to absolute certainty regarding the existence of its Author.

The consummate wisdom and order and perfect arrangement which the eye discovers in the universe comprising countless heavenly bodies, and the numerous wonders in nature which are disclosed to a thinking mind have never led and can never lead, to the firm conviction, to the perfect certainty that there truly exists a God, the creator and the Lord of the universe, whose Power and Knowledge extend over every atom of it. The greatest astronomers and philosophers who have applied their minds and energies solely to those sciences, have been involved in doubts and scepticism about God's existence. All their knowledge, if it did lead them to any conclusion, could go no further than set it down among probabilities.

The creation of the sun and the moon and the stars, the order and design witnessed in those orbs, the consummate laws of nature that regulate the universe, the development of man's body and mind, the marvellous power and wisdom discernible in the government of the universe, no doubt all lead to the conclusion of the same probability

of the existence of a Creator, but probability does not prove actual existence. There's a vast difference between a probability and a certainty, Unless there is a firm persuasion and strong conviction that God actually exists, the darkness of doubt cannot be dispelled from there and true light cannot enter therein. The rational persuasion, following from observing a plan in the universe doesn't amount to certainty and cant lead to peace and contentment of mind. It doesn't have the power to wash away every doubt and quench the thirst which man naturally feels for a true perfect knowledge of God's existence. The imperfect knowledge which comes from studying nature alone, is fraught with danger because in it, is more argument than substantial reality.

In short, unless God reveals Himself by His Word spoken to His chosen servants, as He reveals Himself by His works as witnessed in nature, a rational persuasion of His existence, which is the outcome of an observation of His work, is never satisfactory. If, for instance, the doors of a room are latched from the inside, the natural inference is that there is someone inside who has locked the doors. But if years pass and no sound is heard from within, if no voice responds to the repeated cries of the outsiders, year after year, then he would have to change his opinion as to the presence of someone within, and would be compelled to dismiss it as an incomprehensible circumstance such is the belief in God's existence which is based merely on a study of nature. The whole inquiry brings us simply to the extremely disappointing conclusion that chances are in favour of a God who created, the universe, no further.

The fact is that an inquiry relating to the existence of God cannot be complete so long as we consider only one side of the question ie. the Word of God. That effort is misdirected which sets before itself the objective of discovering the creator simply from under heaps of matter, it is as if in the midst of all His creation, the glorious and living God is being likened to a dead body which can only be discovered by digging it out from under heaps of rubbish. That God, with all His infinite wisdom and Almighty power should depend upon human effort to be revealed to the world, is an extremely misguided and erroneous idea. God veiwied in this light, cannot be God, the centre of our hopes and curiosity. Does God Himself reveal His face to His creatures or are they to seek a clue to His existence for themselves? Does He show us His presence or are we to search for Him? The eternal and invisible God has eternally made Himself

known by His Own dear and blessed voice proclaiming, 'I am' and has ever thus invited His frail creatures towards Himself that they may seek their support in Him.'(PHILOSOPHY OF THE TEACHINGS of Islam by Hazrat Mirza Ghulam Ahmad).

This is where science and religion begin. I close with a verse from the Holy Quran:

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 made to grow therein every kind of beautiful species – as a means of enlightenment and as a reminder to every one who turns to Us.
(50:7–9)

(from page 2)

Whatever religion one follows or even if one follows no religion 'peace and good will towards our fellow-beings' is a message which all can appreciate and make an effort to act upon. It is, indeed, the message of Islam which has been condensed into the memorable words of Hazrat Mirza Nasir Ahmad, third successor of the Holy Founder of the Ahmadiyya Movement in Islam – *Love for all. Hatred for none.*

If we heed this message it would go a long way in establishing harmony among people and nations of the world. It is a message which should be high-lighted and observed not only at Christmas but at all times.

(from page 45)

the preceeding stages. that the state of the souls in the latter may be regarded as a state of death compared with their condition in the former.

HISTORY OF AHMADIYYAT IN NIGERIA

(AHMAD OLAYIWOLA JEJEGEDE)

THE NAME AHMADIYYAT

Before going into details of this vast topic, it is necessary to know what is Ahmadiyyat is. It is nothing but the true Islam, a distinct name to distinguish the followers of the holy founder of the Ahmadiyya Muslim Community or Jamaat. Hazrat Mirza Ghulam Ahmad (Alaihi Salaam) the Promised Messiah and Imam Mahdi from those Muslims who do not follow him. In other words, Ahmadiyyat is to Islam as Christianity is to Judaism.

In order to displace the notion that the name of the Ahmadiyya Jamaat, is a tribute to the egotism of Imam Mahdi and the Promised Messiah, Hazrat Mirza Ghulam Ahmad (AS), let us listen to the words of this elect of God:

The name which is appropriate for the Movement and which we prefer for ourselves is Muslims of the Ahmadiyya sect. We have chosen this name because the Holy Prophet Muhammad (S.A.W) had two names: MUHAMMAD and AHMAD. Muhammad was his name of glory and Ahmad was his name of beauty. God so arranged the life of the Holy Prophet (S.A.W) that his Meccan life was a manifestation of his name Ahmad when the Muslims were taught patience and endurance.

In his life in Medina his name Muhammad (S.A.W) was manifested and God in His wisdom decided to chastise his enemies. But there was a prophecy that the name Ahmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty which characterise Ahmad would be manifested and all fighting would come to an end. For this reason, it has been considered appropriate that the name of this sect should be Ahmadiyya sect, so that everyone hearing this name should realise that this sect has come into being for the spread of peace and security and that it would have nothing to do with war and fighting.

SITUATION BEFORE AHMADIYYAT CAME TO NIGERIA

Before a prophet is raised among the people in any part of the world, the learned ones among them have become most corrupt. Before

Ahmadiyyat came to Nigeria, the learned ones of the country, who might have awakened the sleeping masses, had taken to private home business preparing charms and amulets for other unenlightened ones while others among them became peripatetic or itinerant teachers of stars and divinations through collected sand manipulation.

During this period under review, that is, the period preceding the coming of Ahmadiyyat into Nigeria, a critical observer of the religion of Islam would have noticed that its adherents, the Muslims, were practically synonymous with illiteracy, ignorance, low or base morals and even laziness. The Muslim scholars called the Alfas played upon the credulity of the faithful by not giving the correct and intelligent interpretation of the texts of the Holy Quran, the hadith and sunnah – practices of the Holy Prophet Muhammad Mustapha (S.A.W). As a result of this, many Muslims trooped out of the religion to join the fold of christianity where they presumed they could gain better knowledge, intellectualism and spiritual linkage with their Creator, while at the same time acquiring Western education.

A historian commenting on Muslims wrote:

Among Nigerian Muslims then, there was literacy in Arabic all right, but the vast majority only knew the Quran by rote – memory. Thus in Islam, learning seemed to have been equated with pedantry and the mass of the faithful were subjected to charlantanism, peddling potions concocted with written words from the Holy Quran and swindled by purveyors of amulets and magical waist bands. Infact, Muslims appeared to be wallowing in ignrance and Muslim women were relegated into the background, some in purdah and most were credulous victims.

AHMADIYYAT IN NIGERIA

The late Alhaji Ali Fahm of blessed memory who was a trader in Islamic literature from Cairo in Egypt and other places including Britain had an Islamic magazine which was published from Qadian, India and which was founded by Imam Mahdi, the Promised Messiah (AS).

The magazine titled "The Review of Religions" was given to the late Imam, Alhaji L.B, Agosto for the attention of his other educated Muslim colleagues in the Islamic Society, which eventually led to contacts with Ahmadiyya Movement members in India and London. It is worthy of mention that Allah has said in the Quran 'And when books are spread abroad' (81:11). This means that information and matters going on at distant places would be brought to the knowledge of other people by means of various kinds of publications such as journals, magazines, newspapers etc.

AHMADIYYA MISSIONARIES IN NIGERIA

The history of Ahmadiyyat in this country dates back to between 1914 and 1916, when it found a foothold here. A few young Muslims became concerned to find a more modern expression of Islam. This urge arose as a result of contrast between the Muslims who were few among the population of Lagos who were relatively westernized Christians.

According to Humphrey J. Fisher 'A group including Oba Adeniji Adele, the then Oba of Lagos developed around K.R. Ajose. Then L.B. Agosto joined and attention came to center on him, meetings were transferred to his house. Ahmadiyya literature from India formed an important part of the basis for the thinking and planning of these young men. In 1916, twenty one membership forms duly signed were sent to Qadian. It was about this time that a number of new adherents came forward including people like Jibril Martin and Booyamin Qasim who later played important parts in the formation of the Community.'

To carry out this work successfully, there was a dire need for a missionary to step on the shores of this country. Maulana Abdur-Rahim Nayyar, according to reliable and authentic sources, arrived in Nigeria on Friday, April 4, 1921. Before his arrival, the Muslim sects in Lagos were four:— (1) The Jamaat— the largest group (2) The Quranic people of Aroloya declining and rather weak but there is something spectacular and historical about them which H.J. Fisher recorded as follows 'Their late Alfa Ayanmo reported to them of his vision of the Promised Messiah, how the Mahdi had promised him that though he will not personally visit the country but a great follower of his (Mahdi) will come and reform, guide, elevate and make stronger the position of the people and that whosoever will hearken to his voice with the Holy Quran in hand will prosper but whosoever will not hearken will perish.'

See also N.M. Saifi on the Biography of Alhaji Maulana A.R. Nayyar which he wrote in 1948 pages 3 – 4. The third sect was the small body of Ogunro and (4)– the Ahmadis, the smallest of them all. Maulana A.R. Nayyar stayed in Nigeria for only a period of one and a half years. He left Nigeria in 1922. For a long period, the Community had no Indian missionary but Imam Dabiri was acting as the missionary in charge of the Jamaat.

In 1934 another missionary came in the person of Maulana Fazlur Rahaman Hakim. He stayed in Nigeria for a period of thirteen years – 1934 to 1947. His tenure of office witnessed tremendous progress of the Jamaat but at the same time, a split arose during his period. This was

triggered off in 1935 by people like Imam K.R. Ajose backed by Jibril Martin. The bone of contention was who is to be the Imam leading the congregation in prayers and as well as the properties owned by the Jamaat. However, the case was finally settled out of court in 1937. A cross section of the Jamaat broke away while the few faithful ones renewed their oath of allegiance (Baa'it) on the orders of then Khalifatul Masih – Hazrat Mirza Bashir-ud-din Mahmood Ahmad. During the leadership of Maulana F.R. Hakeem, many communities were established throughout the country and the mission house at 45 Idumagbo was built along with the mosque at Ojo – Giwa street.

Maulana N.M. Naseem Saifi became the Amir and Missionary incharge from 1947 to 1965. His period witnessed Islamic evangelism through the publication of books pamphlets, leaflets and radio broadcasts. Through him, Ahmadiyya Muslim Community became the first Muslim sect to start broadcasting on religion. The Community gained proselytes from all the nooks and corners of the country. He inaugurated the Annual Jalsa – conference in 1948, the publication of the newsletter which metamorphosed into *The Truth*, the only Muslim newspaper in the country and the inauguration of the auxiliary organisation of Majlis Khuddam etc.

He was succeeded, on his recall home in 1957, by Maulana N.D Ahmad. His tenure of office was 1965 – 1968. He built upon and consolidated the beautiful and magnificent works of his predecessors. Maulana Fazl Ilahi Anwari came for the first time in 1968 and stayed till 1972. He was succeeded by Maulana Muhammad Ajmal Shahid in 1972 who remained in office till 1982. His decade of stay in Nigeria witnessed the greatest period of success for the Community. More schools, hospitals, clinics and other social services were established. Thousands of converts were gained. Communities were also founded in the adjacent countries of Republics of Benin and Niger. The Holy Quran was translated into Yoruba and much Islamic literature published by the Community was translated into local languages – Yoruba, Igbo and Hausa. All the auxiliary organisations of the Community – Ansarullah, Khuddam, Atfal, Nasirat, and Lajna Imailla were placed on a sound footing.

Maulana Muhammad Ajmal Shahid was replaced in June to December, 1982, by Maulana Muhammad Munawwar. His stay was only for 6 or 7 months as a result of ill-health and blood preassure. Maulvi M.A. Bismil who was then the Naib Amir acted as missionary from January to April, 1983. For the second time, Maulana F.I. Anwari

came in as the Amir and missionary incharge. He stayed till 1986 when Maulvi M.A. Qureshi became the acting Amir and Missionary incharge of the Ahmadiyya Muslim Community, Nigeria, until Saturday, February 20, 1988.

Saturday, February 20, 1988 will remain indelible in the annals of the history of the Ahmadiyya Muslim Community Nigeria. It was on this day that Hazrat Amirul Momineen Khalifatul Masih IV, Hazrat Mirza Tahir Ahmad appointed thirty-four year old Maulvi Abdul Rasheed Ahmad Agboola, a Nigerian, as the Amir and Missionary incharge. He has since this date been piloting the affairs of the Jamaat creditably by introducing many reformatory and revolutionary measures. May Allah continue to assist him, bless him with sound health and longevity of life to carry out this onerous task which has pleased Allah to put on his shoulders. (Ameen)

BLESSED VISITS TO NIGERIA BY THE KHALIFAS

The third and fourth Khalifas were opportuned to visit this great country. The third Khalifas of the Promised Messiah, Hazrat Hafiz Mirza Nasir Ahmad (R.A) came on two occasions – 1970 and 1980. It was during the visit of April, 1970 that he launched the blessed programme called NUSRAT JEHAN SCHEME meaning LEAP FORWARD SCHEME. Under the scheme, many schools, primary and post primary, clinics and hospitals sprang up in so many states of the country. He revisited the country in August, 1980. He saw tremendous progress of the Community in the larger cities of Lagos, Ibadan and Ilaro which he visited. He performed the official opening of large mosques built in these cities by the Community.

Between February 13 and 22, 1988, Hazrat Khalifatul Masih IV, Mirza Tahir Ahmad paid a ten-day working official visit to Nigeria. This was the last leg of his journey to some African countries where there are Jamaatul Muslimin Ahmadiyya, The visit was of a special blessing for all Nigerians in general and Ahmadis in particular. He covered Lagos, Kano, Bendel, Oyo and Ogun States. His visit brought revolutionary and reformatory changes in the set up of the Community. A Nigerian is now the Amir and Missionary incharge as already mentioned and is assisted by six Naib Amirs. The Northern circuit has a regional Amir who is responsible to both the Naib Amirs and the Amir.

ORGANIZATIONAL ESTABLISHMENT

In addition to the above, the Community is run by a Majlis Amila – National Executive Committee, where there is a Secretary General,

Secretary Tabligh, Trésaurer, Auditor, Legal Adviser, Secretary Tarbiyat – Moral training, circuit presidents are also members while there are others co-opted. At the circuit and local Community levels, the administrative structure is the same. The following auxiliary organisations were found within the Community. They are (a) Majlis Ansarullah (b) Lajna Imaillah (c) Majlis Khuddam (d) Majlis Atfal (e) Nasirat. Both the Khuddam and Lajna take care of the Atfal and Nasirat respectively. (f) A.M.S.A – Ahmadi Muslim Students' Association was formed about six years ago in 1983.

TRIALS

The trial faced by this Community in Nigeria dates back to the date of its inception. On September 8, 1921, a group of non-Ahmadi Muslims attacked the Ahmadis during a public lecture. Not only stones but matchets were also used to attack them. They were stabbed and wounded, Law enforcement agents were also contacted and the culprits were apprehended, tried in the court of law, found guilty and sent to prison for various periods. This nipped the opposition in the bud. The episode of 1935 – 1937, which I mentioned earlier on led to the split of the Community into two. Those who seceded during this period did not return to the mainstream of the Community till today. They retained initially, the global name of the Community, Ahmadiyya Movement in Islam.

Following the worldwide anti-Ahmadiyya stance of 1974, they too split into two. A group still retaining the original name of Ahmadiyya Movement in Islam while the other group inaugurated the ANWAR-UL-ISLAM. Their dissension centred on materialism and vainglorious secular attainments. It is impressive to remark that the loyal Ahmadis who maintained an unbroken link with the Khalifatul Masih adopted the name Ahmadiyya Muslim Mission (SADR ANJUMAN QADIAN) to distinguish it from the seceders. The loyal Community has gained four fold what the seceders think they have taken from them that will make them reach the pinnacle of fame globally. They have nothing specifically and they are almost extinct and non-existent.

The Anti-Ahmadiyya campaign agreed upon by RABITA-ALAME-ISLAM – the world Muslim league and perpetrated or started by late Zulfikari Ali Bhutto, the then Pakistan Prime Minister, was also formented in Nigeria. The Supreme Council for Islamic Affairs (SCIA) representing the non-Ahmadi Muslims in Nigeria like their other counterparts in RABITA-ALAME-ISLAM – World Muslim League branded Ahmadis as Kafirs – non Muslims and added that they should

not be allowed to perform Hajj – Holy pilgrimage to Mecca and Medina.

This ugly episode took away some persons thought to be formidable and staunch members of the Community. Notable among such people was Professor I.A.B Balogun a born Ahmadi, who was forty-four years old then. He wrote many scurrilous articles in the pages of Nigerian daily newspapers against the Ahmadiyya Muslim Community. He was actually dancing to the tune of his paid agents. It is actually so that he who pays the piper dictates the tune. All praises belong to Allah that this did not wipe off the Community in the country, rather it was a fertilizer for its bouyant growth and accelerated progress.

Ten years later, in 1984, Late General Muhammad Zia-Ul-Haq compounded issues for the Ahmadis in Pakistan with the various obnoxious laws he enacted against them which did not spell out only that they are minority non-Muslims but clearly spelt out various jail terms also ranging from 6 months to three years for any Ahmadi who recites the Islamic credo of Laillaha Illalahu, inscribes this on a mosque, calls the name of his place of worship a mosque. Their Nigerian counter-parts wanted to perpetrate such havoc here but they were handicapped and their plans were frustrated. They planned and Allah also planned and Allah is the best of Planners. Allah's plan surmounted and submerged their evil designs better. Allahu Akbar.

ACHIEVEMENTS

The achievements of Ahmadiyya Muslim Jamaat in Nigeria are not only a thing that is quantifiable, they are feasible, practical and even extolled by its spiritless, weak and irresponsible opponents. In a jiffy, they can be epitomized thus:-

- (1) Ahmadiyyat cleared the misconceptions that crept into Islam by the lapse of time especially in the centuries preceding the advent of *Imam Mahdi* and *Promise Messiah* (A.S) not only in Nigeria but in other parts of the world as well.
- (2) It has emerged as the champion to bring the people of various nations irrespective of their creed, colour, or cast etc. under the same leadership through the beautiful and unassailable teachings of Islam.
- (3) Ahmadiyya Muslim Jamaat, Nigeria was in the vanguard in promoting the social and educational emancipation of Muslims of this country. It established the first Muslim Primary School in

Nigeria in Lagos on Monday September 4, 1922 called Taleemul-Islam Ahmadiyya School at Elegbata Street, Lagos.

- (4) It established the first Muslim clinic at Apapa and Ultra-modern hospital at cost of millions of Naira at Ojokoro, both in Lagos. It can boast of other clinics and hospitals in various States of Nigeria as well.
- (5) It has established more than ten secondary schools in various states of Nigeria.
- (6) It was the Ahmadiyya Muslim Jamaat that introduced the system of delivering the Friday Khutba—sermon or other preaching in the native tongue.
- (7) In the early forties, it was the first to move and win a motion in the legislative council that Muslims in Nigeria have the right to be accorded free holidays for their religious festivals hence the official government holidays for Eid-ul Fitr; Adha and Maulud – Nabiyyi were approved.
- (8) Ahmadiyya Muslim Jamaat Nigeria produced the first Muslim male and female doctors in the country in the persons of Doctors Saka Tinubu and Sister Anibaba. It also produced the first lawyer in the country in the person of Late L. B. Agosto.
- (9) It championed the responsibility for the mass publication of Islamic literature in Nigeria including the translation of the Holy Quran into Yoruba. The Holy Quran has been translated into Hausa while that of the Igbo language is in progress. All shall see the light of the day soon Inshallah.
- (10) The first Muslim press and Muslim newspaper was established by it.
- (11) The Ahmadiyya Muslim Community, Nigeria, was the first to build a mission house at 45, Idumagbo Avenue, Lagos on Monday, August 6, 1945. It stands as a monument for other Muslims to emulate.

Thus far, the Ahmadiyya Muslim Community, has been firmly established in this country by the special grace of Allah. It is no exaggeration to say that its future Insha Allah, is as bright as the moon of the fourteenth day. In no distant day shall it be the mouth organ of the generality of the Muslims of this country. (Ameen).

80 YEARS AGO

(The following is an extract from the December issue of
The Review of Religions. 1909)

SOME SCRIPTURAL ARGUMENTS AGAINST THE GODHOOD OF CHRIST

It is strange how, in spite of the over-whelming scriptural evidence against the God-hood of Christ, certain Christians still persist in holding that Christ is the very God or is identified with Him or is equal to Him. There is not a single passage in the whole of the Bible which directly sets forth the doctrine that Christ is God; innumerable texts may be adduced to prove the untenableness of this doctrine; the whole tenor of the New Testament disfavours it. The following few texts, some of which are considered by our Trinitarian friends to be their strong points to prove their case, are herewith adduced. Christ has said, *I go to my Father and My Father is greater than I* (John xx, 28). Christ asked his disciples, *But whom say ye that I am? Simon Peter said unto him, Thou art Christ the son of the Living God, and Jesus answered and said, Blessed art thou son of Simon Barjona, for flesh and blood have not revealed it unto thee but my Father which is in heaven.* This is an emphatic declaration that Christ is not God but the *Son of God*. Indeed, Christ has said, *I and my Father are one* (John x, 30). But he has again said, *And the glory which thou hast given me, I have given them, that they may be one, even as we are one* (John xvii, 22). Surely Christ did not mean that they all shall be God. Then there is to be an end of Christ's reign. *When all things shall be subdued unto him, then shall the son also himself be subjected unto him that put all things under him that God may be all in all* (1 Cor. xv, 28). Then again the Jews who were seeking evil against him said, *He himself made himself God.* Christ immediately refuted the calumny and said, *Is it not written in your law, ye are Gods? If he called them God unto whom the word of God came, and the Scripture could not be broken; say ye of him whom the Father has sanctified and sent to the world, Thou blasphemest, because I said, I am the son of God* (John x; 34-36). Christ's protest against the assertion that he is God, is thus significant *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.* (John iv, 15). The following text, in the opinion of eminent Christian divines, is not to be found in any Greek M.S.S. earlier than the 15th century, nor in any Latin M.S.S. earlier than the 9th century. It runs thus, *Christ being in the form of God thought it not robbery to equal with God.* The expression in the form of God or figure or image of God proves that he was not the person of God. The same idea

(continued on page 49)

BOOK REVIEW

PROPHECY CONTINUOUS by Yohanan Friedmann.

Published by the University of California Press.

Berkeley and Los Angeles (1989 First Edition)

ISBN 0-520-05772-4, Hard Cover 230 pages.

Part IV

Part I to III of this review have appeared in the preceding three issues of *The Review of Religions*. Yohanan Friedmann belongs to the Institute of Asian and Africa Studies at the Hebrew University, Jerusalem. His interest in the Ahmadiyya Movement started when he researched for the *Encyclopaedia Iranica*. Some shorter versions of his book were published in *Jerusalem Studies in Arabic and Islam*, Vol.7, *Proceedings of the Israel Academy of Sciences and Humanities Vol 7* and in *Studies in Islamic History and Civilization in honour of Professor David Ayalon* (Cana Publishing House, Jerusalem). Copious footnotes leave an impression of intensive research: this marks the omission of some pertinent facts. In view of errors being made by equally hasty future research scholars, an opportunity has been taken to rectify the more significant errors and misunderstandings on the author's part. Yohanan Friedmann's (YF) text is reproduced verbatim: this is followed by *The Review of Religions* (RR hereafter formal response).

YF: On June 30 the (National) Assembly (of Pakistan) formed itself into a special committee 'to discuss the status in Islam of persons who do not believe in the finality of the prophethood of Muhammad (peace be upon him)'. The deliberations were behind closed doors. The Assembly met in open session on September 7 and unanimously decided to amend the constitution of Pakistan..... that 'a Muslim who professes, practices or propagates against the concept of the finality of the Prophethood of Muhammad' would be punishable under a section of the Pakistan penal code. This seems to be one of the more ineptly formulated decision taken in this context: the only persons likely to engage in the activity that it condemned had just been declared non-Muslims... And in any case, the decision seems to be in clear contradiction to article 20 of the constitution which promises every citizen the right not only to profess and practice but also to propagate his religion. The National Assembly of Pakistan thus arrogated to itself the authority of an assembly of

theologians, competent to decide on matters of faith or infidelity, and to pronounce judgement on the religious affliction of individual citizens. If the secret deliberations of the Assembly are ever made public, they should become one of the more fascinating documents concerning the relationship between religion and state..... The action taken by the National Assembly is rather extraordinary when we consider the fact that Islamic history never knew assemblies convened for a similar purpose. The 1974 debate on the Ahmadi issue revealed again the dilemma facing countries that try to govern themselves according to modern liberal principles, yet feel attachment to a medieval civilization that recognised no separation between religion and state. (pp42-43).

RR: YF has omitted the fact the Head of the Ahmadiyya Community, Hazrat Mirza Nasir Ahmad, accompanied by the present Head Hazrat Mirza Tahir Ahmad appeared before the Assembly and responded to each false allegation made by the members of the Assembly. Like YF, we await the day when the minutes of the secret session are made available to the public because then the world would be able to see how blind people can be in perceiving the truth. Once they have made up their minds to reject the truth no amount of counter arguments can appeal to them. YF's final comment about a medieval civilization is unkind to Islam. It contradicts his immediately preceding sentence. A modern day lynch mob is bound to pass a guilty verdict. The separation between religion and state, therefore, fades into insignificance because a political decision was made under the facade of religion.

YF: Bearing in mind the notion of Islamic superiority, so manifest in the Quran as well as in numerous other branches of Islamic civilization, it is noteworthy that a considerable body of material found in the earlier sources regards all Prophets as equal and refrain from according the Prophet Muhammad any superior standing among them. The Quran is not unequivocal on this issue. Several verses speak of differences of rank between the Prophets and were interpreted as indicating that Muhammad enjoyed a superior standing among his predecessors in the Prophetic office (footnote Quran 2: 253,17:55). There are on, the other hand, verses that praise people who do not make any distinction between the Prophets and describe all of them as following the straight path (Quran 2:136,285;3:84;4:152). The egalitarian approach toward the Prophets can also be discerned in parts of hadith literature...(p. 51). Tor Andrae rightly observed that these traditions must reflect very early attitudes and date from a period in which the self consciousness of Muslims as a separate Community had not yet become fully developed.

The egalitarian approach towards the Prophets did not last long. Islamic tradition soon began to insist that Muhammad was the best of creation and consequently better than any other Prophet... They (the Muslim scholars of hadith) explained the contradiction by saying that the Prophet declined a superior status to avoid rivalry with other faiths, to steer clear of disparaging the ancient Prophets, or of modesty. Most of them also suggested that the Prophet had uttered the egalitarian statements before he became aware that he indeed was the best Prophet and even the 'Lord of the sons of Adam' (Sayyed Wuld Adam). Though this explanation seems to ascribe to the Prophet a development of Muslim consciousness which probably occurred only some time after his death, it reflects the actual process by which the Muslim community gradually acquired the self-confidence and conviction of superiority which was to become a leading feature of the Islamic world view (p.52)... In a frequently mentioned tradition, the Prophet compared the relationship between himself and the Prophets who had preceded him to a man who almost completed the building of a beautiful house, leaving empty only the place for one brick at the corner. People started to walk around it, admired it, and asked why the missing brick had not been put in place. The Prophet said: 'I am the brick and I am the seal of the Prophets' (Fa-ana al labina wa ana khatam un-nabiyyin). Here the Prophet is described as completing, perfecting, and putting the final touch on the sumptuous structure of religion, which had gradually been erected but not completed by his predecessors in the Prophet office. (pp. 54).

RR: Regrettably, this forms the cornerstone of YF's subsequent arguments. He argues that Hazrat Mirza Ghulam Ahmad's claims were clearly inspired by medieval sufistic thoughts (pp. 105, 106, 109, 110, 114, 146). YF therefore has to deny that the 'Seal' of Prophethood signifies the Holy Prophet's superiority over other Prophets. Thus, he makes an attempt to highlight what he sees as contradictions in the verses of the Holy Quran but in doing so he ends up contradicting himself. This is not a fresh allegation against Islam. Numerous orientalists here often repeated it. It is a pity therefore that a scholar such as YF, who we presume is well aware of the numerous counter arguments against such a contradiction, should resort to constructing such a weak base for his thesis. The advent of a great Messenger of God had been first foretold in all precious revealed books. (See Deuteronomy 18:15, 18-20; Genesis 17:20; 21:13, 18; Isaiah 21:13-17; Habakkuk 3:3-7; Songs of Solomon 5:10-16; 2:7; Daniel 2:31-45, Matthew 21:33-46; John 14:26; 16:7-14; Acts 3:21-24, all clearly refer to the Holy Prophet Muhammad, may peace and blessings

of Allah be upon him). It is ironic that earlier scriptures should have exalted the Prophet's status and yet early Muslims should be totally unaware of his status till his death or should begin to accredit him with such a status after his death.

Who is it who exalts this status? It is none other than God Almighty Himself. When God created the world, He reserved His Mercy unto mankind (Rehmatun Lilaalameen) and caused His Noble Messenger to appear when God determined it fit. God thus fulfilled His promise through the Holy Prophet of Islam, may peace and blessings of Allah be upon him. Now, God also revealed the Holy Quran. To suggest today that some verses of the Holy Quran rank the Holy Prophet just like any other Prophet and that this ranking continued till Muhammad became more confident through the spread of Islam is tantamount to suggesting that like the early Muslims, even God Almighty was not (God forbid) aware of the Prophet's status. We regret that no Muslim can even concede to such a notion.

Turning specifically to the verses cited by YF, the Holy Quran states:

These Messengers have We exalted, some of them above others; among them are those to whom Allah spoke (meaning that they were given revealed Law); and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allah had so willed, those (that came) after them would not have fought with one another after clear signs had come to them, but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allah had (so) willed, they would not have fought with one another; but Allah does what He desires.
(2:254)

The above verse is in direct response to the implied question in the immediately preceding verses which end with the words;

Surely, thou art one of the Messengers. (2:253).

The mission of all previous Prophets was limited to their own people and there were differences on their individual responsibilities. So God it is Who has exalted some over others. Incidentally, the words 'among those are some to whom Allah spoke does not mean that Allah did not speak to the others because they could have hardly carried out their mission unless God addressed them. So this verse clearly shows that there are some Prophets who are gifted with the revealed Law (such as

Moses and the Holy Prophet) and that there were others who did not bring a fresh Law (such as the Israelite Prophets, including Jesus) may peace and blessings of Allah be upon all Prophets of God. Then in the chapter Bani Israel, revealed wholly in Mecca, and perhaps in the 10th or 11th year of the Prophet's call, it is stated in the Holy Quran:

Your Lord knows you best. If He please, He will have mercy on you, or if He please, He will punish you. And We have not sent thee to be a keeper over them. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others and to David We gave a Book. (17:55,56)

God Almighty knows the innermost secrets of the heart. He is aware of the stations and the grade of Prophets. He also knows what kind of a Prophet is needed at a particular time.

Now as stated by us, this verse was revealed fairly early in the Prophet's life. Therefore Muslims of that time were aware that some Prophets enjoyed a higher rank than others. Given these clear statements, how are we to interpret this verse cited by orientalists which state that the Holy Prophet, may peace and blessings of Allah be upon him, was like other Prophets. In examining these verses, it is important to remember firstly that, 'like other Prophets' does not in any case lower the status of the Holy Prophet, may peace and blessing of Allah be upon him.

The Holy Quran states:

And they say, Be ye Jews or Chritians that you may be rightly guided. Say 'Nay, (follow ye) the religion of Abraham who was ever inclined (to God); he was not of those who set up gods with God.' Say ye 'We belive in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and (his) children, and what was given to Moses and Jesus, and what was given to (all other) Prophets from their Lord. We make no distinction between any of them, and to Him we submit ourselves. And if they believed as you have believed, then are they surely guided; but if they turn back, then they are only creating a SCHISM, and Allah will surely suffice thee against them, for He is the All-Hearing, the All-Knowing. (2:136-138)

Once put in its fuller context, it is obvious that Muslims are being enjoined to reply to the Jews and Christians that if everything comes from God, it is foolish to say that people believing in some Prophets need not believe in other Prophets of God. So as far as the belief in all Prophets

is concerned, no distinction is to be made between one Prophet, or one revelation and another. A Prophet or a revelation may be more important than another or enjoy a higher status accepted without discrimination. Thus the words 'We made no distinction between any of them' simply means that a Muslim makes no distinction between the various Prophets as far as their Prophethood and link with God is concerned. It thus rejects the Judaic concept of Prophethood being hereditary or reserved exclusively for Israelite Prophets.

Then in the same chapter, the Holy Quran states:

This Messenger (of Ours) believes in that which has been revealed to him from his Lord, and (so do) the believers : all (of them) believe in Allah, and in His angels, and in His Books, and in His Messengers, (saying), 'We make no distinction between any of His Messengers', and they say, 'We hear and we obey. (We implore) Thy forgiveness, O our Lord, and to Thee is the returning. (2:286)

This verse sets out the fundamental articles of belief which the believers were taught i.e. belief in God, His Angels, His Books, and His Messengers. The fact that believers "make no distinction between any of God's Messengers" means that believers should accept all the Messengers of God, without exception, They should not discriminate amongst them by accepting some and rejecting others.

In the next chapter, the Holy Quran states:

Say, 'We believe in Allah and in that which was revealed to Abraham and Ismael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them and to Him we submit. (3:85)

The Jews had refused to believe in non - Israelite Prophets (the Holy Quran says that they 'obey none but him who follows your religion' 3:74). This point is re-emphasised here. Whereas the Jews had rejected all but the Israelite Prophets, Islam requires its followers to believe in all Prophets of God, irrespective of race, creed, or the community to which they belonged or of the time during which they lived. There is a sharp contrast between what may be called the catholicity of Islam and the rejection on hereditary grounds by Judaism. So here too the words *we make no distinction between any of them* do not contradict verse 2:254. These words refer only to discrimination as regards believing in the Prophets and not as regards the status enjoyed by them in the sight of

God Almighty.

In the next chapter, the Holy Quran states this concept in even clearer terms:

Surely, those who disbelieve in Allah and His Messengers and desire to make a distinction between Allah and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between, these indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment. And (as for) those who believe in Allah and in all of His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allah is Most Forgiving, Merciful. (4:151-153)

Ibn Kathir explains: 'What is meant here is that he who rejects any of the Prophets of God really rejects all of them, for God has made it obligatory on man to believe in every Prophet whom He has raised for any people at any time on the earth.' (Vol III p.224). The middle-rovers who believe in some and reject other Prophets thus reject all others and deserve a humiliating punishment. So, in this final verse cited by YF, the meaning is consistent with the three previous quotations that a true believer should not discriminate in accepting some Prophets and rejecting others. By no stretch of imagination does this verse or any of the three earlier ones contradict the stand that some Prophets had been commissioned by God in bringing a new Law and thus some of them ranked higher than others who did not bring a new Law but who were Prophets nonetheless.

Whereas Prophets before Muhammad, may peace and blessings of Allah be upon him, were sent to a particular nation, it was the Holy Prophet who was charged with a universal message. He invited the rulers of other nations to this message. He had been called 'Ta Ha' (man of perfect qualities) (20:2), 'Ya Sin' (the perfect leader) (36:2), 'Khatamun nabiyeen' (the seal of the prophets) (33:41) 'for whom there is an unending reward.. possessing high moral excellences' (68:4-5) 'sent as a mercy for all mankind' (2:108) 'a light-giving sun' (33:47) 'Allah sends down blessings on the Prophet and His angles invoke blessing on him' (33:57) 'Mohammad approached closer to Allah, and Allah leaned down towards him, so that it became as it were a case of one chord serving two bows or closer still' (53:9-10). Then this 'excellent exemplar' showed how God's commandments were to be put into practice. More is known about him than any other person. And his universal message appealed to human intellect, was not based on the

hokus pokus of fairy tales and was best equipped to unite mankind under one God. Therein lies the superiority of the Holy Prophet and Islam. There can be no doubt that early Muslims were deeply conscious of the status of the Prophet. Some of these Muslims had been converted from Christianity and Judaism and they were aware of the Prophet's claims.

In view of all these facts, how can one say that the Holy Quran is not unequivocal on this issue or merely because he required that he should not be compared with Abraham, etc. that he ended up declining a higher status? How could the Prophet deny what God had undoubtedly made him to be? To suggest that this explanation of compromise or modesty 'seems to ascribe to the Prophet a development of Muslim consciousness which probably occurred only some time after his death' or that 'it reflects the actual process by the Muslim community gradually acquired the self-confidence and conviction of superiority which was to become a leading feature of the Islamic world view' is 'probably' a gross misunderstanding on YF's part.

If YF's deduction is that those traditions which grant the Prophet a higher status or the verses in the Holy Quran revealed during the Prophet's lifetime which exalt his status were concocted in different periods of Islamic history, he should provide tangible evidence of this rather than relying on Tor Andrac's conjecture.

YF cannot choose traditions which quite obviously relate to the Prophet's time and in one false sweep transpose them to a period after his death. Why should Muslims reject what is clearly stated in the Holy Quran and believe as YF does that the Prophet was not really as great as he is made out to be? YF's book has been based on the title "Khatamun nabiyeen". These words make the status of the Prophet so manifestly clear and decisive (that the Prophet is superior over all other Prophets) that it is unbelievable that YF should accredit it to later egalitarian development merely because it suits his thesis.

We have elaborated this point so that future research scholars who rely on YF's treatise should be aware of the fallacy of YF's assumption and so that they do not repeat his error.

(to be continued)

HUMAN SOUL IN THE LIGHT OF THE QURANIC TEACHINGS

(Translated from Chashma-i-Ma'rifat of
Hazrat Mirza Ghulam Ahmad Sahib, The Promised Messiah)

The teachings of the Quran as to the birth and death of the soul are not only not opposed to reason, but are also in accordance with the facts which we witness every day. Facts bear unmistakable evidence that the very seeds of man and woman possess a capacity to give birth to soul. This capacity continues to develop until the body of the child is fully formed. Then there is created in it a soul with the command and power of God. These are facts which are daily observed. It is thus that God brings the soul into existence out of nonexistence for the soul is not a body. We also see that the soul is created out of the substance which gradually adopts the form of a body in the womb of the female. That substance is not necessarily prepared from some soul-bearing vegetable, but may also be prepared from any kind of flesh. Sometimes, the substance that gives birth to animals like frogs and some insects lies deep in the earth. Indeed it is one of the mysteries of divine power that out of matter. He creates something which is neither matter nor material. Thus our daily observation clearly shows that the soul of man does not rain down from the heavens, but that it is created out of the body by the power of Almighty God. The Holy Quran says:

ثم أنشأناه خلقاً آخر فتبارك الله أحسن الخالقين

When the human mould is prepared in the womb, We perfect it with a new creation, i.e; We create the soul out of the matter which builds up the human mould.

Again it says in the chapter titled *Man*:

إنا خلقنا الإنسان من نطفة أمشاج

We create man out of mixed semen, i.e; the combined seeds of the male and the female parents. No body can deny that the child inherits the moral attributes of both the parents as he inherits the physical features of both.

The verses of the Holy Quran quoted above show that the soul of man is created out of the seed from which the human mould is built up and this is borne out by the observations of millions of men. In some cases, this seed is prepared only from animal food. Can we imagine, then, that

the soul also falls on the skin of goats, &c., penetrates into their body and is mixed with their flesh, and that the particular piece of flesh with which the soul is mixed is further subdivided into two pieces, one to be eaten by the male and the other by the female, no matter, however distant they may be from each other, and even if one of them be a strict vegetarian? Can we imagine that the soul of such animals which form their food? There are numberless insects that lie buried fathoms deep in the earth. Hundreds come into view when we dig wells. Again, countless fish and other animals live deep in the ocean. How do the souls manage to find their way into the bodies of these animals? All these instances show the absurdity of the Arya Samajic theory that the soul falls down with the rays of the moon like a dewdrop on vegetables, etc; to be consumed by the female animals. If, for instance, milk is allowed to stand for some days or pulse, after it has been cooked so that any germs that may have existed in it have been burned to death, continues to lie in some vessel for some days, there are born in it numberless insects. How can, then, the theory that life cannot be breathed into any matter unless a soul falls on some vegetable, etc., to be consumed by the female, hold good? Those who believe that a soul after its departure from a body can come back to a new body by some means are bound to show how and by what means the outside soul finds its way into the body. This is a duty which they cannot shake off. When a soul leaves a body, no doubt is left as to its departure. If it comes back, it is the duty of the followers of the Vedas to demonstrate the manner of its entry into the body so clearly as to leave no room for doubt. But we are not bound to prove how the soul is created. In millions of instances we clearly observe souls being created, and that is enough. But the Aryas hold that the old souls come back and on them lies the onus of proving it. If they reject Daya Nand's theory as erroneous, a mere rejection of the theory will not absolve them of their duty to demonstrate the way by which old souls come back. We can show them that souls are created, but they cannot show that souls come from outside. The manner in which life is breathed into all land and sea animals clearly shows that souls are born in them and that they do not come from outside.

In reality, all the works of God are beyond the comprehension of man. For instance, a human child is born from a drop of sperm and we are at a loss to understand how man is created out of a trifle like that. It is quite incomprehensible how there are created out of it eyes that see, and ears that hear. The formation of human features, of hands and feet, of the heart, brain liver and all other members of the body is quite beyond human comprehension. Their formation appears to us as impossible as

creation out of nothing; for we are not able to form them, nor can human reason demonstrate the mode of their formation. As it is beyond our power to comprehend how the various members of the human body are formed, similarly it is beyond our power to understand how the soul is created. But we have shown that souls are created and we observe their creation every day; how can we then deny a palpable fact? If it is beyond our power to understand how the soul is created; it is also beyond our power to realise how man with all his faculties and organs is created out of a drop of sperm. The creation of both is equally beyond our comprehension and we are not justified in denying the creation of the one and admitting the creation of the other. It is the height of presumption on the part of man to meddle with the works of the Divine Being. There are thousands of secrets in the works of God which baffle our understanding, but our daily observation compels us to admit them. Similarly our observation forces us to admit that the souls are created and that they do not fall from above. Dig the earth fathoms deep, and you will find animals there. Can it be imagined that the soul rains down upon them from the firmament? It is a matter of every day observation that souls are created, and to assert in the face of these observations that the souls rain down from the higher regions is highly ridiculous and childish.

It is an established fact that in every thing on this earth, there is an essence out of which there may come into existence some animal form. Even the iron that rusts may give rise to an insect. Living forms may also be found in the heart of stones. Every kind of corn and every kind of fruit gives rise to insects when it is rotten. When a man dies and is buried in the earth, his body soon becomes full of insects. There is a kind of fruit called golar (wild fig) in which no insects are to be seen when it is raw, but as it ripens, its substance gives rise to insects, some of which may even take wings and fly away when the fruit is cut. When the egg of a fowl becomes addled, it is found to be teeming with insects. All these examples show that the theory advanced by the Vedas and advocated by Pundit Daya Nand hardly explains the birth of these animals, which can only be fitly described by saying that God brings animals into existence out of non-existence. It is said that souls fall down on vegetables, &c., but there are living organisms even inside those very vegetables. Where do their souls come from?

Unlike the Vedas, the Quran says that the souls are not uncreated but that they come into existence along with the body. This is the truth about the birth of souls which is borne out by established facts and

which we cannot but accept. When we say that the soul comes into existence out of non-existence, we do not mean to say that it was nothing before it was created. What we mean to say is that before the soul came into being, there was no material out of which man with his own efforts, could draw a soul. It is only the power and wisdom of God which brings the soul into existence out of some matter. It was for this reason that on the Holy Prophet being questioned as to the reality of the soul, God said:

يسئلك عن الروح قل الروح من أمر ربي وما أوتيتم من العلم إلا قليلا

The unbelievers ask thee as to the reality of the soul and the manner of its creation; say the soul is created by the command of God, (i.e; it is a mystery of divine power) and you have no knowledge concerning the soul save a little, (i.e; your knowledge of the soul is only this much that you can see it being created and no more.)

The law of God pertaining to the creation of the human soul is that when the human mould is gradually developed, there is produced in it a new essence, just as two or more elements being united together acquire a new property which was not possessed by them separately. The bright essence thus engendered in the body is at once kindled, when the wind of divine manifestation blows on it and it pervades the whole body of the foetus in the womb and animates it. It is then that a life is breathed into the body, and that bright essence when kindled by the command of God is called the soul. It is the Word of God and is said to come into existence at His command for the natural power of the female, which causes the body to grow like the web of the spider with the permission of God, has no share in the creation of the soul, which is purely a manifestation of divine power. Though this spiritual fire, called soul, appears out of the body, yet it cannot be produced unless the heavenly zephyr breathes on it. This is the true knowledge of the soul, which is revealed to us by the Holy Quran; and the Vedas, like all other books, are devoid of it. It is thus that the soul is said to come into existence out of nonexistence, but by this we do not mean to say that it is brought into existence out of absolute nothingness, for the whole universe depends on the system of cause and effect.

The objection may be raised that if the soul is created, it should also be subject to death. The answer to this objection is, that it is indeed subject to death. Anything which loses its attributes is said to die. If any drug has lost its properties, it is said to be dead. Similarly, with regard to the soul it is an established fact that under certain circumstances it loses its

attributes, nay, it undergoes even greater changes than the body itself. It is when these changes separate the soul from its attributes that it is said to die, for when a thing leaves its essential attributes, it is said to die. It is for this reason that the Holy Quran describes only those souls as living after their departure from this world as have attained the object of their creation, viz., the souls which are characterised by perfect love of God and perfect submission to the Divine Being. All other souls are represented as dead. In short, the death of the soul consists in its being separated from its attributes. For instance, when a man is subjected to a death at the time of his sleep, his soul also undergoes a simultaneous death, i.e.; it loses the attributes which it possessed in the state of wakefulness. In sleep, it no longer possesses the attributes which it possessed when the man was awake and its relinquishing its attributes during sleep may be fitly represented as its death, for death only means the loss of attributes. The word *death* is often misunderstood.

It not only means complete annihilation but also the loss of essential properties or characteristics. When a body dies, it does not become quite extinct, for its dust still exists. Similar is the death of the soul, for it too is deprived of its attributes and properties. As the body ceases to do its work during sleep, similarly the soul of a sleeping person is deprived of the powers which it possessed when the person was awake. For instance, the soul of a living person meets a dead person during sleep and does not know that the person is dead. It totally forgets this world as soon as a person goes to sleep. Then it casts off the garb of this world and dons quite a new garb. It remembers nothing of this world, unless it is reminded of it by God. It is completely divested of its own powers and actually enters the house of God. All its movements, words and passions are under the control of the Divine Being, and it is so completely under the power of God that everything which it does, or speaks, or hears, and every movement it makes, cannot be said to be proceeding from its own will. On the other hand, it is totally deprived of all will and displays every sign of death. Thus it undergoes a greater death than the body. I wonder at those who do not ponder even over their state of sleep. If the soul was to be exempted from death, it ought to have been exempted from it even in sleep. The state of sleep serves us for a mirror in order to realise the state of death. On who wants to attain a true knowledge respecting the soul should ponder much over the state of sleep. Every secret of death may be discovered by means of sleep. If you will properly ponder over the state of sleep and will consider attentively the way in which the soul undergoes a death during sleep, you will be convinced that the state of death is similar to the state of sleep. So it is wrong to say that the soul

after its departure from the body continues in the same condition in which it was in this life. On the other hand, it, by the command of God, is subjected to a death similar to that to which it is subjected during sleep, but that death is much stronger than the death of the soul during sleep. Every attribute of the soul is, then, ground under the millstone of extinction, and that is the death of the soul. Then only those are raised from death, who, while here, did deeds which could give life. No soul has power to remain alive. Does it lie in the power of man to maintain a fast hold, during sleep, of the attributes and knowledge which he possessed during wakefulness? Nay, the moment one closes one's eyes, the state of the soul is completely changed and it is overtaken by a death which upsets its very existence.

God says with reference to the death of the soul:

الله يتوفى الأنفس حين موتها والتي لم تمت في منامها فيمسك التي قضى عليها الموت ويرسل الأخرى إلى أجل مسمى إن في ذلك لآيات لقوم يتفكرون

God takes hold of the souls at the time of their death. They come completely under the control and power of God and lose their will and self-consciousness. They forego the attributes of life and undergo a complete death. And the souls that are not really dead but whose condition bears a close resemblance to death are the souls of those that go to sleep. In the state of death, the soul goes into the hands of God and undergoes a change which renders it unconscious and forgetful of the world. In short, both in the state of death and in sleep, the soul is so completely under the control of God that it parts with its will and self-consciousness, which are the signs of life. Then God detains such souls as have been made to undergo real death and sends such souls back to the world for a time as were not subjected to real death. In this there are signs for those that ponder and reflect.

This is the translation and explanation of the verses quoted above. These verses show that there is a death for the souls, as there is a death for the body. But the Holy Quran also shows that the souls of the elect of God are recalled from death after some days, some after three days, some after a week, and others after 40 days. This new life of theirs is a life of extreme bliss, sweetness and enjoyment. It is to attain this life that the righteous servants of God turn to God with all their power and strength and with complete sincerity and devotion. It is to be blessed with this life that they exert themselves to the utmost of their powers to free themselves from the impurities of the worldly life. It is to achieve this life

that they adopt a bitter life here and bring on themselves a death in order to win the pleasure of their Divine Master.

In short, as the foregoing verse shows, there is a death for the soul as there is a death for the body. Though the most secret conditions of the next life are unknown to us in this dark world, yet the state of sleep, no doubt, serves as a specimen of the life to come. The death which overtakes the soul in this life is well exemplified in the state of sleep, for we know that as soon as we close our eyes, all the attributes of our wakefulness and every thing connected with it is totally forgotten, and all the knowledge that we possessed while awake is buried in oblivion. The scenes which we see during sleep prove beyond doubt that our soul has been totally changed and has lost all the attributes it possessed during wakefulness. This is a condition which bears a close resemblance to death, nay, it is really a kind of death, and is a conclusive evidence of the fact that the death which overtakes the soul at the time of the death of the body is like the death which overtakes the soul at the time of sleep; but the real death is far greater than the death of the soul during sleep.

We see strange scenes during sleep. Sometimes we see ourselves as children and we forget the fact that we are grown up men and have children and a wife. These scenes which come into existence during sleep conclusively show that the soul loses memory and other attributes. This state may be justly called death.

The Vedas have committed a serious mistake in representing the souls as eternal and undying like God, and it is sheer ignorance to regard such a book as a source of all wisdom, a book which sets up the creatures of God as partners with Him in eternity. Unlike the Vedas, the Holy Quran represents the souls as created and subject to death and not eternal and undying. As to the souls being created, the Holy Quran observes:

When the human mould is prepared, We bring about in it a new creation, i.e; We create therein the soul.

Again it says:

Say, (O Prophet,) that the soul is created by the command of my Lord and that you know very little about it.

The Holy Quran has also hinted on many occasions that the morals of a soul are according to the substance of the seed. If we consider the beasts, the birds, and the insects, etc; we come to the conclusion that the

attributes of the soul of each animal are according to the substance of the seed. In addition to the verses quoted above, there is another verse which shows that the souls are created. It runs thus:

وخلق كل شيء فقدره تقديراً

God is He who has created every thing; (there is nothing outside His creation), and He has placed a limit on (the body, powers, faculties, properties and forms of) each, (so that their limitations may point to a limiter, who is God).

But God Himself is unlimited, therefore we cannot ask respecting Him, who is the limiter of God? The verse quoted above clearly states that every thing that has come into existence has, with all its powers and faculties, been created by God. This teaching is in consonance with the perfect unity of God; for it represents God as the source of all bounties, and according to it there is nothing which is not created by God and is not sustained by Him.

The teaching that every thing is created by God is the first part of the teaching of Divine unity. The second part of the doctrine of Divine unity consists in the teaching that nothing in itself is exempt from death, except God. On this point, God says:

كل شيء هالك إلا وجهه

*Every thing is subject to death except God,
Who is free from it.*

Similarly another verse says:

كل من عليها فان

Everything that is on the earth is to die.

As God has included all things in His creation by saying:

خلق كل شيء

He created everything

The word كل conveying the idea of totality, similarly He represents all things as subject to death by saying:

كل شيء هالك إلا وجهه

Everything is subject to death except God.

the same word كل (every) being repeated in this verse. Similarly, the other verse:

كل من عليها فان

Everything on this earth is to die,

represents all things as subject to death. As the body undergoes

a death by decomposition and decay, similarly, the soul undergoes a death when it foregoes its attributes. But those who lose themselves in God are again raised to life, because they attained a union with God, and because their lives were shadows of Divine life. The unclean souls are also given a sense so that they may be subjected to torment, but they are neither among the dead nor among the living, like the man who is suffering from an excruciating pain, when his condition is as bad as death and when the whole earth and heavens grow dark in his eyes. Of these, the Holy Quran says:

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

For him who comes to his Lord as a criminal, there is Hell, where he will neither live nor die.

When a man looks into his own-self and considers how his soul undergoes changes in wakefulness and sleep, he will not hesitate to admit that his soul, too, like his body, is subject to change and death is nothing but a change and loss of attributes. When a living being dies, the body still exists, but we apply the word death to it on account of the change it undergoes. It is to this that God refers when he says:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

Do you not look carefully into your own selves?

This verse means that there are placed in the souls wonderful properties which are not placed in the bodies, and that if a man reflects deeply on the state of his soul, he can soon recognise God. There is also a saying of the Holy Prophet to that effect. He is reported to have said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

One who recognises his ownself recognises God

Man cannot derive much benefit from the changes which bodies undergo, for physical things soon become a habit. But the changes of the soul, particularly during our exertions to purify it and in visions, are so wonderful that they, as it were reveal the face of God. The spiritual wayfarers, at every stage of their spiritual advancement, feel that the former condition of their souls was, as it were, a state of death, and that in their earlier stages their souls did not possess the knowledge and light which they have attained in the later stages. Even those who learn the worldly sciences realise how immersed in sleep were their souls in childhood, and what a new light dawned on their souls after they made an advancement in learning and science.

Referring to the souls, God says:

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

I said to the souls, Am I not your Lord?

They responded, Yes.

This verse means that a belief in the existence of God is implanted in the nature of souls, and that if a man looks carefully into his soul, he will recognise God. But when a man plunges himself in the darkness of negligence and is affected by unholy teachings, he denies the existence of God who is His creator, and entertains doctrines which are not in consonance with what God has impressed on his nature. It is apparent that every person bears love for his parents, so much so, that some children die after the death of their mothers. So, if the soul of man does not proceed out of the Hand of God and is not created by Him, who is it that has implanted the love of God in its nature, and why is it that as soon as the eyes of man are opened and he casts off his negligence, his heart is attracted towards God and a river of the love of God flows in his breast. This shows that there is some tie between God and the souls which makes them mad in divine love. They are so lost in the love of God that they are prepared to sacrifice their all in His path. The truth is, that the tie which unites the souls with the Divine Being is so wonderful that the relations of children with their mothers and father are not comparable with it. If, as the Arya Samajists represent, the souls are self-existent, how did this wonderful tie come into existence. Who placed this love, this passion, in the souls? This point deserves the deepest consideration and is a key to the true knowledge of God.

It is an admitted fact that the human body is subject to constant decay. The old particles of matter composing the body are, every moment, being replaced by new ones. How the waste of the body is repaired by new matter may best be seen when a man recovers from a long disease which has decimated his body and has reduced it to a mere skeleton. After recovery, he gradually gains in flesh, until he recovers his original bulk. The body is, thus every moment, undergoing a death and gaining a life. And just as the body undergoes changes, similarly the soul also undergoes changes. The soul, too, like the body, is undergoing a death and gaining a life every moment. The only difference is that the changes of the body are apparent and palpable, while those of the soul are hidden as the soul itself is hidden. Again, the changes of the soul are unending. From the Holy Quran it appears that even in paradise the souls will be undergoing changes, but the changes there will be for the better. The souls will ever be advancing forward in their spiritual journey, every stage of their advancement being so much higher than the preceeding stages, that the state of the souls in the latter may be

PRESS REPORT

MARTYRDOM OF DR ABDUL QADEER

DETAILS PERTAINING TO DOCTOR ABDUL QADEER'S MURDER
IN PAKISTAN FOR HIS FAITH:

Dr. Abdul Qadeer of Qazi Ahmed, Nawabshah, Sind, Pakistan, a respectable member of the Ahmadiyya Muslim Community, who had been the President of the local Ahmadiyya Community for 35 years was shot dead at 3 p.m. on 2nd August 1989, by an unknown person, while he was reading the Daily Alfazl in his clinic.

According to details received here, he sent his assistant out to fetch some medicine. Shortly after, a bearded man was seen entering the clinic, who shot Dr. Abdul Qadeer at close range with a carbine. He was rushed to the local hospital but did not survive. This horrific and abhorrent attack is one of the series of such attacks on the lives of Ahmadi Muslims in the region in recent years. The fact is that the Ahmadiyya Community has suffered greater loss of life in this area than in any other part of the country.

It is believed that some bitter opponents of the Ahmadiyya Muslim Community are behind these systematic attacks and murders. Their names are: Maulvi Abdul Karim Bearwala Distt. Larkana, Sind; Mr. Muhammad Sadiq Untar of Sukhe Munahejo, Nawabshah, Sind; Maulvi Dost Muhammad, Iman Railway Station Mosque, Nawabshah; Doctor Ilahi Baksh Sumro, Nawabshah; and Maulvi Ali Muhammad of *Qazi Ahmed*, Nawabshah.

Dr. Abdul Qadeer was born in 1924, in a small village *Talwandi Ghunglan*, near Qadian, Punjab, India. His father Maulvi Rahim Baksh was a Companion of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian. After passing the Matriculation Examination in 1938, he joined the army and remained in service up to 1945. He left military service at the call of Hazrat Khalifat—ul—Masih II and dedicated his life for the cause of Islam and Ahmadiyyat. He came to Qadian and took admission in Jamia Ahmadiyya, the Training Institution for Student Missionaries.

After the partition of India in 1947, the Institution moved to Ahmed Nagar near Rabwah Pakistan. Later he was called to Rabwah to receive medical training in Fazl-e-Omar Hospital.

After completion of the training he was posted in Sind Province where he served for five years. He worked so tirelessly that he fell critically ill. He was, therefore, relieved from his duties and went to his home town Nawabshah in Sind.

He remained under treatment for a long time. After recovery he started his own practice at Nawabshah. He was very sympathetic to patients. He always gave free medical advice and treatment to the poor and needy. Due to his selfless services he was very popular in the whole area.

He was an active preacher of Islam and was keen to propagate the message of Ahmadiyyat under all circumstances. He also took part in the financial sacrifices and contributed towards the Centenary fund, *Tehrik Jadeed*, *Waqf Jadeed*, *Buyoot-ul-Hamd* schemes and towards the building of *Waqf Jadeed* Hall, Mahmood Hall and *Ansarullah* Hall etc. He had great love for the Promised Messiah and his Khulafa, and used to write to The Head of the Ahmadiyya Movement asking for prayers.

During the present hostilities against the Ahmadiyya Muslim Community in Pakistan, he received many death threats, but he loved the Community he was serving, so much, that in disregard to the advice of some of his well-wishers that he should leave the area, but he preferred to stay there.

He has left a widow, a daughter and four sons after him. May God enable the survivors to bear the irreparable loss with fortitude and shower His choicest blessings on the martyr's soul. — Ameen.

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 Press Report.
 Articles published in 1989.

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arises in the minds by the expression equal with God. If Christ was himself, it was unmeaning to talk of him as equal with God. Christ himself has said, *—My Father is greater than I, and I was sent by Him to do His will. This is life eternal that they may know Thee the only True God and Jesus Christ whom Thou hast sent (John, xvii, 3).* Christ has been called , King of Sion, Lord and Master, Light of the World, Bread of life, Lamb of God, High Priest, Prophet, Redeemer and Reconciler, Saviour, Teacher ,the Way, Truth, Light and Life, Wisdom of God, Voice of God and the Son of God;. About twenty times in Scripture, God is styled the God of Jesus Christ. Forty times Jesus is called a man. Sixty-eight times God was styled the Father of Jesus Christ. Nineteen times Jesus is called a Prophet. Upwards of eighty times Jesus is called the Son of Man. Fifty-six times the Sent of God. The Son of God about one hundred and twenty times. In nineteen passages it is declared that all praise and prayers are to be offered up to God. Four hundred and fifty times peculiar epithets are applied to God, none of which are applied to Christ. Thirteen hundred passages show that God is a Being distinct from Jesus Christ. The doctrine, that Jesus Christ is God, is not only without proof, but opposed to the ample and clear testimony of the Holy Scriptures. — *Unity and Minister.*

The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in 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-six years the message of Islam has been conveyed through this magazine to millions of readers and many fortunate persons have recognized the truth of Islam and accepted it through its study.

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 refutation 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.

