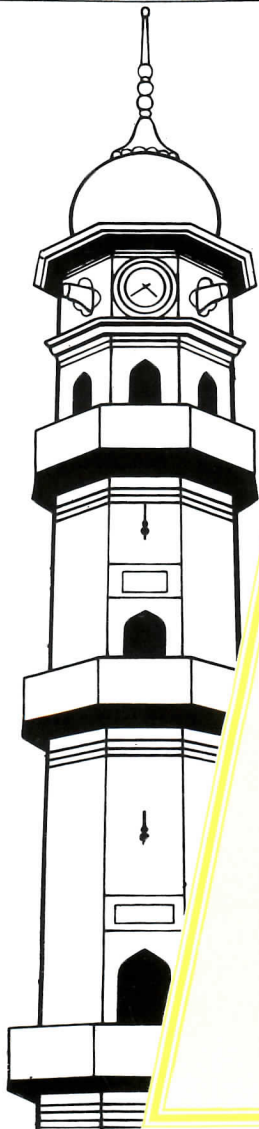


# THE REVIEW of RELIGIONS

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IN THIS ISSUE

- *EDITORIAL*
- *FRIDAY SERMON*
- *RELIGIOUS PREJUDICE*
- *MUSLIM HOSPITALITY*
- *BUDDHA AND JESUS*
- *80 YEARS AGO*
- *POOR AS A NATION*
- *SPIRITUAL JOURNEY –  
THE ISLAMIC WAY*
- *A RIGHT TO LIVE*
- *PRESS REPORT*
- *JEHAD OF THE PEN*





## 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**

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

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

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**CONTENTS PAGE NO.**

1. Editorial. 2
2. Friday Sermon. 3
3. Religious Prejudice. 7
4. Muslim Hospitality. 12
5. Buddha and Jesus.  
(Bashir Ahmad Orchard) 14
6. 80 Years Ago. 16
7. Poor as a Nation.  
(Prof. Dr. Abdus Salam) 18
8. Spiritual Journey –  
The Islamic Way. 27
9. A Right to Live.  
(Haven Bradford Gow) 32
10. Press Report.  
(Ch. Rashid Ahmad) 34
11. Jihad of the Pen.  
(Tahir Ahmad Khan) 37



## EDITORIAL HOSTAGES

The taking of hostages in return for political favours can never find justification in any religion. It is to be thoroughly condemned.

Only through lack of knowledge would anyone blame Islam for the hostage issue in Lebanon. The world is well aware of the kidnappers and their apparent cause. It is also aware of the duplicity in the stand adopted against this issue by different countries.

The views of the Ahmadiyya Movement in Islam on any form of terrorism for whatever reason has been consistent since its foundation. The views were repeated in a lecture on *Islam's Response to Contemporary Issues* delivered by the Head of the Ahmadiyya Community, Hazrat Mirza Tahir Ahmad, at the Queen Elizabeth II Conference Center in London on 24th February, 1990, when he stated:

*The word 'Islam' means peace. In this single word all Islamic teachings and attitudes are most beautifully and concisely reflected. Islam is a religion of peace. It advocates and promotes peace. Its teachings guarantee peace in every sphere of human interest and aspirations.*

Again:

*No religion with a universal message and with global ambitions to unite mankind under one flag can even momentarily entertain the idea of employing force to spread its message. Swords can win territories but not hearts. Force can bend heads but not minds.*

These principles have always been advocated by the Ahmadiyya Community which its opponents accused of not taking up the sword against the ruling British. The Holy Founder of the Ahmadiyya Movement reminded them of the futility of murdering wives and children of British officers. Such wrong and bloody concept of Jihad continued to prevail among some Muslims until they themselves saw the harm which such actions were doing to the image of Islam. They interpreted Jihad to mean the peaceful striving to spread the message of Islam which was the interpretation given to the word by the Ahmadiyya Movement in Islam. We do not deny that unfortunately there are Muslim terrorists and kidnappers as terrorists are also among Christians, Jews and adherents to other faiths. These acts, however, cannot be traced to the original teachings of Islam and to the Founders of other revealed faiths.

## FRIDAY SERMON

*(The following is the gist of the Friday sermon delivered by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, Head of the Ahmadiyya Movement in Islam, at the London Mosque on March 4, 1990)*

Someone, once, asked the Holy Prophet of Islam: when would the Day of Judgement be? The Holy Prophet responded by asking the person what had he done in preparation for it? It is an affectionate reply with deep meaning. One should be more concerned in preparing oneself for it rather than wondering when it would be. In my last sermon I urged members to pray to attain personal relationship with God. Today I want to speak on a few points that can help in preparing oneself to meet God on the Day of Judgement. Everyone will have to appear before God. At that time what preparation would you have made in this world to meet God? What is meant is that one should also establish communion with God in this world by developing a personal spiritual relationship with Him. This is known as *liqa*. It is not a momentary contact with God like a temporary meeting with a friend. It is a continuous and permanent relationship with God. This subject has been explained by the Promised Messiah, Holy Founder of the Ahmadiyya Movement in Islam, in his books and discourses. A state of personal relationship with God involves continuous and progressive connexion with Him. There is no turning back.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II, was asked by a cynical philosopher: what would be his opinion of a man who reached his destination in a boat and then continued to sit in it? He replied that if the ocean had an end it would be foolish to remain sitting in the boat; but if it had no end then whoever got off the boat would drown. It would be ruinous to turn away from God after finding Him. If one develops a progressive and spiritual relationship with God one would witness its manifestation in the next life. In the life to come one's relationship with God is likely to be illumined thousands of times brighter and that will be the reward of a living relationship with God in this life. It would seem as if one is standing before God but, despite that, the relationship of each individual is at a different level. While Moses had a special relationship with God it had no comparison with the level of that of the Holy Prophet. Whatever capacity God has created in man He enabled the Holy Prophet to reach its maximum limit. It was, however, not the limit of God but rather the beginning. God is an infinite Being. However saintly or pious a philosopher may be the wonder of God is beyond

imagination without experience. Many things can be imagined without experience but there are also many things which can not be known without experience. It is possible to have a personal experience of God according to one's capacity anywhere and in all situations. One concept of the omnipresence of God is to be found in all six directions. It requires deeper reflection. The meaning of God being everywhere is that wheresoever one may look and however much one may think, the existence and presence of God is apparent. *Liga* is a state of personal relationship with God and it should be remembered that to have a relationship with ordinary people is not easily come by. People often remain strangers after meeting one another. Some people cannot recognise others due to defective eyesight. They pass their lives among people without being able to see them. Sometimes one thinks one knows people well but it is only during the passage of time that their good and bad points become clear to you. Wives often do not know their husbands and vice versa. Many wives suffer while rendering devoted service to their husbands who, they feel, are oblivious of their good qualities. Those who do not develop finer feelings and good tastes and who are harsh would not experience God during the holy month of Ramazan although they fast. There is no chance of enjoying spiritual experience with God unless one makes a change for the better in oneself. One should endeavour to find and experience God. In the beginning contact would be on a lower level which would, however, arouse a desire for deeper contact and divine experience. The early stages of divine recognition are superficial as they are acquired by intelligent reasoning and deduction only from the signs and wonders in the universe. God says in the Holy Quran:

*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. (3:191)*

Certainly there are divine signs in the alternation of day and night and in the changing of seasons; but they are discerned only by the intelligent who seeing them in operation remember God. They not only remember God during prescribed prayers but also at all the times and under all circumstances. This practice flows naturally like running water with no strain or struggle. It becomes a natural habit. One should accustom oneself to see the work and attributes of God in one's surroundings whereby remembrance of Him would grow. There is also the inner study of oneself because by becoming aware of one's soul one finds God. In this connexion there are many kinds of studies. One is the study of the human body. The more the body is studied the more wonderful discoveries are made about it. One can see a glimpse of God in every particle of it.

Hazrat Khalifatul Masih IV said that sometimes he has asked people who understand the functioning of the human body whether they have thought over what they actually are? Is the consciousness of the 'I' the result of physics or chemistry? What is the 'I'? Why should one suffer pain? These are questions which need to be answered. I would answer by asking what physical law causes one to feel unhappy at receiving a look of anger, or pleasure at receiving a loving look? If one begins to reflect on one's inner self one will see the wondrous hand of God at work. How did the eyes evolve? God has given us something better than the perfect camera. All of their parts were created together and not separately. It is not possible that first the retina be made without any purpose followed by the lens and then the controlling muscles which would render the lens useless if they stopped functioning. One is unable to see when the muscles weaken from age. On reflection one is forced to admit that there must be an external creator as one can not be one's own creator.

Everything cannot come into existence accidentally without creative intelligence. The deeper one reflects on evolution the more one realises that nothing came into existence by itself but behind it all was an intelligence.

One can have some realisation of the existence of God with the use of one's physical eyes by witnessing His signs. The universe reveals the omnipresence of God at all times. After understanding the subject of personal communion and relationship with God the first step towards it is to develop within oneself an awareness of Him. One should develop finer tastes within oneself so that one may experience the presence of God. God has endowed man with spiritual insight. God is an intelligent Living Reality and is the source of all life and intelligence.

The Holy Prophet has explained that *liqa* is a state of having personal spiritual relationship with God. When a person moves towards God then He moves towards that person; and when a person takes one step towards Him He takes ten steps towards that person. If a person walks towards God He runs towards that person. Only that person finds God who moves fast. As long as one is not aware of the presence of God one cannot enjoy a personal relationship with Him. It would only be a philosophical relationship. The Promised Messiah has said that one may come to realise the existence of God through intelligence but without revelation one cannot enjoy full light. Had materialists intelligently observed the universal signs of God they would not have asserted that God is dead! They even say that He might have existed but does no longer now.

The next step towards establishing a relationship with God is to adorn

one's inner house with virtues and moral values which requires constant attention for progressive advancement. An English writer wrote that once when he entered a shop he saw a beautiful girl and fell in love with her at first sight. She dropped a packet on the floor and he immediately rushed forward, picked it up and handed it to her. She thanked him in a flat and emotionless voice devoid of any feeling. The writer said that he then became sure that love can vanish in a moment just as it can be felt in a moment. Superficial beauty is not sufficient. Love must be deep. One should adorn oneself with love for God even as a poor bride adorns herself according to her circumstances. Everybody, according to their ability can spiritually adorn themselves which would result in God's affectionate attention falling upon them. Even in the early stages of spiritual development God manifests Himself. God, therefore, blesses everyone who endeavours to develop a personal relationship with Him. With the manifestation of God further reformation continues.

After understanding this subject one should improve oneself. I delivered a long series of sermons in which I laid stress on moral values regarding such matters as financial dealings, treatment of wives and treatment of husbands, courteous conversation etc with the view that members of the Community should adopt these virtues as the Community enters its second century. In actual fact the observance of these principles which I expounded are not meant for any particular century but should be observed at all times in all centuries. They are of everlasting importance. If one does not experience divine enjoyment one is unable to advance spiritually and is liable to slip back and become indifferent to righteous living. In order to move closer to God it is essential that one should possess the desire to become more and more purified. One's personal conduct towards wives, husbands, children, relatives, friends and everybody should be proper. Disrespectful informality is a deadly poison. It destroys friendships. We read in the Holy Quran:

*Muhammad is the Messenger of Allah. And those who are with him unyielding against the disbelievers but tender among themselves.*  
(48:30)

This verse refers to firmness against disbelief. One needs to make a conscious effort in reminding one another that we Ahmadi Muslims should pay special attention to good conduct and behaviour especially during this holy month of Ramazan. All should pray that they may develop a permanent relationship with God and purify their hearts.

Hazrat Khalifatul Masih IV further stressed the need of paying attention  
(continued on page 26)



## RELIGIOUS PREJUDICE CAN IT BE OVERCOME?

*(The following lecture delivered at the Sinai Temple, Chicago, discusses a topic which is still relevant today. Although there is no date of publication, the lecture below is reproduced from a xerox copy of a rare pamphlet that was evidently published during the time of Sufi Mutiur Rahman Bengalee, M.A., as a missionary to the United States from 1928 to 1948.)*

I think it needless to dwell upon the tragedies of intolerance and prejudice because they are too well known to need any comment. I am interested in finding out some of the causes of this melancholy state of affairs and in suggesting their cure.

In order to bring out to you an important cause of prejudice and intolerance I want to tell you a story. Once upon a time a Frenchman came to England in order to write a book on the history of England in three weeks. At the end of three weeks he discovered that three weeks time was not enough. He proposed to write the history of England in three months. After three months, he found out that it would take him three years to write a history of the English people. At the end of three years he concluded that he knew nothing that would enable him to write a book on the history of England. If we try to derive a lesson out of this story, then we will do well to remove prejudice and intolerance.

Appalling ignorance exists in the Western countries regarding non-Christian faiths. An important cause of religious prejudice is deeply rooted in the ignorance which is to be found among followers of all faiths regarding the faiths of other people. This is a very tragic situation. The people at large are not to be blamed. It is the writers, the propagandists, who are at fault. When they write about or speak about faiths regarding the faiths of other people than their own, they show absolute ignorance. Hence it becomes our sacred duty to impart true education unto the people; it is essential that we wake up from this deep slumber of ignorance and get rid of the great injustice that we have been putting on other faiths.

In my humble opinion, there is nothing in human blood to hate either people or their beliefs. There is nothing inborn, nothing innate in man to cause him to dislike or to feel hatred or to have intolerance and prejudice against others. The sheet of human nature is clean. It is wrong education, wrong information that is infused into him; and that is the root of

intolerance. May I make a suggestion with all the force I can command and in all humility and earnestness — that we unite to impart correct information and education amongst people regarding other faiths? Then a large part of the prejudice will be removed and tolerance and peace will be established.

Closely related to ignorance there is misunderstanding. I bring out this point also with another story. Once somebody asked Dr. Samuel Johnson a question about a third person. *Do you know him?* he was asked. *No*, replied Dr. Johnson. *I do not know him but I hate him.* The questioner was puzzled and inquired: *How can you hate him if you do not know him?* And reply was: *How could I hate him if I knew him? I hate him because I fail to take a sympathetic understanding of his point of view.* Misunderstanding is also another important cause for the creation of intolerance and prejudice. From now on, if we all take a vow to understand other people, to take a sympathetic view in understanding other men's points of view, then we will make a wonderful discovery which will be — that prejudice and intolerance will be removed and peace, harmony and good-will will reign supreme.

I would now like to tell you about the contribution of Islam in this regard. By the way, I have the honour to correct the Chairman, who made the grave mistake in introducing me by saying that I belong to the faith of Muhammadanism. That is a common mistake which has gained currency in the Western world. There is no such thing as Muhammadanism; it does not exist in the Muhammadan world. There it is Islam, which is a word meaning peace and resignation unto the will of God. According to this meaning, the significance of the name *Islam* is the attainment of a life of perfect peace and eternal progress through complete resignation unto the will of God.

Islam emphasizes the basic unity of all religions. According to the conception of Islam from the earliest dawn of history, there has been but one and the only religion, and up to the end of time there will be but one and the only religion. These differences are man-made. Whenever spiritual darkness spreads over the face of the earth, God sends a messenger forth to enlighten the hearts of benighted humanity with the light of truth and knowledge. But all the founders of the different faiths came with the one and the same religion. So, a Muslim believes not only in Muhammad but in the founders of all faiths. I cannot be a Muslim unless I believe in Jesus, in Moses, in Abraham, in Solomon, in David, in Buddha, in the founders of all the faiths of the world.

This reminds me of an interesting experience I had last spring in the city

of Grand Rapids, Michigan. There I had a debate with a Christian missionary who had just returned home from Africa on a vacation. Before the debate took place, we had a conversation during which discussion I wanted to bring out the fact of the unity between Christianity and Muhammadanism, as you wrongly call it. I made a statement to the effect that Jesus was a Muslim. The missionary thought I was foolish in saying such a thing. *Muhammad was born 570 years after Jesus Christ, how could Jesus be a Muhammadan?* That's how he regarded the matter. Immediately he challenged me to a debate. I accepted the challenge and a public debate was arranged. The missionary desired that I should speak first. I was to have an hour in which to discuss my side of the question and then he was to have the same amount of time in refuting me. But I told him that in order to prove that Jesus was a Muslim I needed only a few minutes.

The following day the debate took place and I started this way: You have a Lord's Prayer in which Jesus says *Our Father who art in heaven, Thy kingdom come. Thy will be done on earth as it is in heaven.....* So, to do the will of God seems to be the religion of Jesus Christ. The very word *Islam* means *resignation unto the will of God — to do the will of God*. The Quran elaborates this by saying: *The pleasure of God — the will of God is the greatest of all things*. Therefore, Jesus was a Muslim! Then I gave him a second proof which was that Jesus believed in the one and only God. Somebody asked him: 'What is the first of all the commandments?' Jesus replied: *The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord*. In fact, I showed him many quotations from the Bible to this effect. The most important teaching of Islam is to believe in the one and only God. Therefore Jesus was a Muslim.

I have made a thorough and complete investigation of comparative religions and I have been able to make the startling revelation that fundamentally and basically all religions are one and same. If we discover this great truth, religious intolerance and prejudice will be removed to a large extent. As I told the Christian missionary in Grand Rapids, Michigan, the first and most important teaching of Islam is to believe in one and the only God; resignation unto the will of one and the only God is the spirit, the essence the sum total and the length and breadth of Islam. Because the foundation stone of all religions is the belief in one God — monotheism — therefore we can satisfactorily answer the question of our Chairman that can religious prejudice be overcome?

Thirteen hundred and fifty years ago the Muslim Scripture, the Holy Quran, gave a universal invitation to the followers of all religions — especially the followers of the Christian and Jewish faiths — calling them

the *Chosen People* and the people of the Scriptures. It will be of interest for you to hear the words of the Holy Quran, which say: *O, ye people of the Scriptures, come to an agreement between us and you, that we shall worship none but the one and the only God and we shall ascribe no partner unto Him and none of us shall take others for Lords beside God; and if they turn away, then say, — bear witness that we have submitted ourselves unto Him.*

I want to make two very practical suggestions in consideration of the present day needs. First, let the followers of all faiths mention the names of the founders of other religions, or the religious leaders of other religions, or the religious leaders of other faiths, with respect. Do not speak of the leaders of other faiths in a way calculated to offend the feelings of their followers. If you follow this, then I am afraid a large part of the history of the non-Christian faiths in general and Islam in particular in Christian countries will have to be nullified and a new history of other faiths will have to be written. And that will help create religious unity, peace and brotherhood.

Secondly, confine yourself to the expounding of the beauties and excellences of your faith, because to find fault with other faiths does not prove the truth or superiority of your own faith. If these golden principles are adhered to, then the followers of the different faiths, the followers of the conflicting different groups, could be woven into a harmonious unity for united and concerted action, and we could create a new heaven and a new earth in which there would be peace and brotherhood, joy and happiness.

Closely related to religious prejudice is the race and colour prejudice. The contribution of Islam in this respect is unparalleled. All religions propound the common fatherhood of God and the universal brotherhood of man. When Islam came, it also propounded this golden truth (and I claim a distinction and the superiority of Islam especially in this respect). The test of the pudding is in the eating. The superiority of any doctrine does not lie only in the beautiful wording of it but rather as to how it actually realizes the ideal in the actual life and action of human society.

Islam came at a time when even in Arabia race distinction and colour prejudice loomed large. Muhammad, the founder of the faith of Islam, brought the greatest spiritual dynamics and within a short period of 23 years a moral revolution took place in Arabia which finally overspread the entire face of the earth. During the 1350 years, wherever Islam has gone, it has exterminated the colour and the race prejudice and

established common brotherhood of man. Islam has taken slaves and actually raised them to royalty, — made a king and an emperor out of a slave. History presents no such parallel. Today go to any part of the vast Muslim world and in every Muslim mosque you will find the coloured and the white, the Occidental and the Oriental, the king and the subject, standing side by side, shoulder to shoulder, forming one line and thus demonstrating the universal brotherhood as taught by Islam. Islam is the most dynamic democratic force in the world.

This race and colour prejudice is very intimately connected with religious prejudice. The United States of America is perhaps the sorest spot in that disease, because in this country there is one Christianity for the coloured people and another Christianity for the white people. The same thing is happening in Europe and elsewhere too. We will not succeed in doing away with religious prejudice unless we recognize this fundamental truth; that the lineage of all humanity is to be traced to the same tree, fed by the same root, and supported by the same trunk. All men are common children of one God.

This is about all I can say during the time allotted to me. There is the tragedy of lengthy speech in the United States of America. That reminds me of a minister who was in the course of making a very fine speech. One of the people in his congregation was so enthused that he made up his mind to put five dollars in the basket when it was passed around to him, but the speaker made his speech a little lengthy, with the result that the listener got disgusted and said to himself: *Five Dollars is a little too much; I believe I will put in only three dollars.* The speaker, however, continued to prolong his address until this man became so exasperated that, when the basket was passed around to him he stole a dollar out of it. I don't want to let anything be stolen out of my basket. So I close with sincere and grateful thanks and with the humble request that these practical suggestions of mine which have been made in a spirit of universal love will not be forgotten.

If I knew you and you knew me—  
 If both of us could clearly see,  
 And with an inner sight Divine  
 The meaning of your heart and mine,  
 I'm sure that we would differ less  
 And clasp our hands in friendliness;  
 Our thoughts would pleasantly agree  
 If I knew you and you knew me.

(Nixon Waterman)

## MUSLIM HOSPITALITY

(compiled by Dr. Qazi Muhammad Barkatullah)

### THE HOLY QURAN

1. There is no harm for the blind and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or from that of which the keys are in your possession, or from the house of a friend of yours; there is no harm for you, whether you eat together or separately. But when you enter houses, salute your people – a greeting from your Lord, full of blessing and purity. (24:62)
2. And they feed, for love of Him, the poor, the orphan, and the prisoner, saying, *We feed you for Allah's pleasure only; we desire no reward nor thanks from you.* (76:9-10)
3. And he (Abraham) was not long in bringing a roasted calf. (11:70)
4. He (Lot) said, *These are my guests, so put me not to shame!* (15:69)

### SAYINGS OF THE HOLY PROPHET

1. The worst wedding feast is that from which those are excluded who would come willingly and to which those are invited who would rather stay away. He who does not accept an invitation disobeys Allah and His Messenger.
2. Accept an invitation; do not reject a gift, and do not strike your fellows.
3. He who does not accept an invitation disobeys Allah and His Messenger, and he who enters a house uninvited enters a thief and emerges a robber.
4. When the food is laid out, let the principal person or the host or the best of those present begin first.

5. A guest is entitled to be entertained for three days; beyond that, it is charity on the part of the host. A guest should depart within this period and spare his host embarrassment.
6. When someone visits you, do honour to him.
7. Do not entertain a guest ostentatiously.
8. The Holy Prophet forbade being too formal with a guest.
9. It is-part of good behavior to accompany the departing guest to the door.
10. The worst of people are those who do not entertain a guest.
11. There is no good in one who does not exercise hospitality.
12. The Holy Prophet has said: *Entertain people according to their standing.*  
(Wisdom of the Holy Prophet p.30-31)
13. Eat together and do not sit apart-(while eating) because blessing is with the united body. (Ibn-i-Majah)
14. Whoever believes in Allah and the Last Day, let him honour his guest; and whoever believes in Allah and Last Day, let him not give trouble to his neighbour; and whoever believes in Allah and the Last Day, let him say good things or be silent. In another report, instead of neighbour, the Holy Prophet said: And whoever believes in Allah and the Last Day, let him keep amity with his relations. (Abu Daud)
15. Whoever believes in Allah and the Last Day, let him entertain the guest; and his hearty entertainment is for one day and one night only, and general entertainment is for three days, and after the lapse of three days, it is charity. It is not lawful for him (the guest) to stay longer so as to cause inconvenience. (Abu Daud)



## BUDDHA AND JESUS

(Bashir Ahmad Orchard)

Buddha and Jesus were both holy prophets of God who appeared in their own times for the spiritual rejuvenation of the people to whom they were sent. Buddha appeared in India about six hundred years before Jesus. In both were found a purity of life, sanctity of character and patient endurance under fierce persecution. It appears that they were both very near in resemblance as suggested by the following analogies.

1. Jesus was born of a virgin without carnal intercourse. (Matth. Chapter 1)  
Buddha was born of a virgin without carnal intercourse. (Hinduism by Williams, pp 82 and 108)
2. When Jesus was an infant in his cradle, he spoke to his mother and said: *I am Jesus, the son of God.* (Gospel of Infancy)  
When Buddha was an infant, just born, he spoke to his mother, and said: *I am the greatest among men.* (Hardy's Manual of Buddhism, p145-6)
3. The life of Jesus was threatened by King Herod. (Matth. 2:1)  
The life of Buddha was threatened by King Bimbarasa. (History of Buddha by Beal pp 103-104)
4. When Jesus was a young boy we are told that the learned religious teachers were astonished at his understanding and answers. (Luke 2:47)  
When sent to school, the young Buddha surprised his masters. (Hardy's Manual of Buddhism)
5. Jesus fasted for forty days and nights. (Matth. 4:2)  
Buddha fasted for a long period. (Science of Religion by Muller, pp28)
6. It is believed that Jesus will return to this world. (Acts 1:11)  
It is believed that Buddha will return to this world. (Angel-Messiah by Bunsen, Ch.14)
7. Jesus said: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill.* (Matth. 5:17)  
Buddha came not to destroy the law but to fulfill it. (Science of Religion by Muller. pp140)
8. Jesus taught: *Love your enemies, bless them that curse you, do good to them that hate you.* (Matth. 5:44)



According to Buddha, the motive of all our actions should be pity, or love for our neighbour. (Religion of Science by Muller, p.249)

9. It is recorded *certain of the scribes and pharisees answered, saying, Master we would see a sign from thee.* (Matth. 12:38)

It is recorded in the *Sacred Canon* of the Buddhists that the multitudes required a sign from Buddha that they might believe.

(Science of Religion by Muller, p.27)

10. It is written in the New Testament that Jesus said: *If thy right eye offend thee, pluck it out, and caste it from thee.* (Matth. 5:29)

A story is related of a Buddhist ascetic whose eye offended him so he plucked it out and threw it away.

(Science of Religion by Muller, p.245)

The basic teachings of Buddha are very similar to those taught by Jesus most of which are contained in his Sermon on the Mount. (Matth. ch5)

The essence of Buddha's teachings are:

*Gautama Buddha taught that all men are brothers, that charity ought to be extended to all, even to enemies; that men ought to love truth and hate the lie; that good work ought not to be done openly; but rather in secret; that the dangers of riches are to be avoided; that man's highest aim ought to be purity in thought, word and deed, since the higher things are pure, whose nature is akin to that of man.*

(The Angel-Messiah by Benson)

There are, indeed, also points of resemblance in the history of Buddha and Jesus. It has been declared that the history of Jesus, as portrayed in the New Testament, is a copy of the history of Buddha:

*The most ancient of the Buddhistic records known to us contain statements about the life and the doctrines of Gautama Buddha which correspond in a remarkable manner, and impossibly by mere chance, with the traditions recorded in the Gospels about the life and teachings of Jesus.*

(Angel-Messiah by Benson, p.50)

The view has been advanced that the similarities found in the lives and teachings of Gautama Buddha and Jesus could not happen by chance and that as Buddhism is older than Christianity then the former is the parent of the latter. This, of course, is speculation as there are many teachings and points similar and common to all religions.

## 80 YEARS AGO

(The following is an extract from the June issue  
of the Review of Religions; 1910)

'*Buddhism and Christianity, Face to Face*' is the title of a small book which contains a report of a very spirited discussion, in which a Buddhist priest, (Rev. Migettuwatte) bravely met a Christian Minister (Rev. Mr. Silva) in a square face to face controversy held at Pantura, Ceylon. The discussion lasted two days, before an almost breathless audience, numbering from five to seven thousand. The report, we are told, was revised by the respective disputants and may, therefore, be taken as giving a correct account of the proceedings. It appears that the Rev. David Silva made some statements adverse to Buddhism in one of a series of sermons which he was then preaching in the Pantura Wesleyan Chapel. To these the Buddhist priest took exception and denounced them as untrue and called upon Mr. Silva to establish their accuracy. This led to the great and highly interesting debate which forms the subject of the book under review. The proceedings were opened by Mr. Silva and his first objection against Buddhism was that, according to the teachings of Buddha, man had no soul and the identical man received not the reward of his good or bad actions. In proof of this, he quoted a lot of passages from original Buddhistic writings. The Buddhist priest then commenced his reply and said that the Christian missionary was not competent, owing to his ignorance of Pali, to correctly explain the great Buddha's abstruse metaphysics. This charge, however, seems to be unjust for the Christian priest appears, from this report of the debate, to be full of Pali. The Buddhist priest urged that though the being produced at the death of a human being was not the same, it was not a different one. Continuing he said:

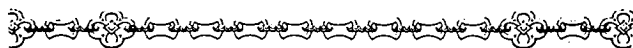
*He would try to make this doctrine yet clearer. The much revered Bible of the Christians was not the original Bible written by Moses and others and in use among the primitive believers of Christ; and yet they could not say it was a different Bible. The substance in both was the same, though it was not the identical book, so it was with Atma. Though at one's death all those constituents which make up the outward physical man perish, and no portion of them is transferred to another world, yet the conscious being, though produced in consequence, is not a different one. Accordingly it was as incorrect to say that it was a different being who suffered for the good or evil committed here as to assert that it was the identical doer with all his environments who thus suffered. Atma or soul, said the priest, was not*

*an easy subject to explain but because it was so abstruse, it did not follow that its existence was denied. Of course they did not agree with the Christians' view of the soul; this declared that without any change man's soul goes to a state of misery or bliss according to its deserts. Again, The great Buddha's last discourse, in which man's nature was explained, was not one that could be comprehended by everybody, and much less by a clergyman of Mr. Silva's linguistic attainments.*

Besides the important subject of the soul, many other points of more or less importance were discussed by the learned disputants. The Buddhistic priest attacked Christianity and the Christian clergyman defended it, and similarly Mr. Silva attacked Buddhism and the Buddhist speaker defended it. The latter deals very summarily with the Christian doctrine of atonement.

*Why should the Christians lay so much stress on the death of Christ, who had been killed by the authorities for attempting to rise in rebellion against the Roman Empire? What else could the 'powers' do to a man who had openly advised his followers to sell even their clothes and provide themselves with swords! and whose crime, according to the inscription placed on the cross, was that of styling himself the King of the Jews! a nation then under the Roman Empire. Besides, how unsatisfactory was the evidence as to his bodily resurrection. The first witness they had to testify to this all important event, according to Mark xvi, 9, was Mary Magdalene, who, they would remember, was a woman who had at one time been possessed of seven devils. What weight could be attached to the evidence of such a mad woman?*

The debate has been stirring throughout. The Buddhist priest is a graceful speaker who knows the art of adapting his discourse to the popular mind. The Christian advocate too is a learned and fluent speaker and is never at loss for words, but he addresses the audience as if each of them was a Max Muller, forgetting that the posers of comprehension in his hearers were limited. The result was that popular opinion declared victory in favour of the Buddhist speaker and some of the Christians also did not feel satisfied with the result.



## POOR AS A NATION

*(An analysis of relationship between lack of education and poverty by Nobel Laureate, Professor Dr. Abdus Salam, Director, International Centre for Theoretical Physics, Trieste, Italy. The following article was published in the Urdu monthly magazine 'Tahzebul Akhlaq', Aligarh Muslim University, India, January 1986. Rendered into English by Mr. Zakaria Virk, Kingston, Canada.)*

I was admitted to Jhang College, Pakistan in 1938 at the tender age of 12. I spent four years there. In those days it was an intermediate college, grade 9, 10, first year and second year classes were taught there. The majority of students in the college was Hindu. It was my good fortune that I had some of the exceptionally learned and most affectionate teachers assigned to me. Shaikh Ijaz Ahmad was my English teacher, Soofi Zia-ul-Haq was my Arabic teacher, Khawaja Mirajud Din taught Persian language while mathematics and science subjects were taught by Hindu as well as Sikh teachers. Science and mathematics in those days were considered to be the domain of Hindu and Sikh students. Lala Badri Nath & Lala Ram Lal taught maths with great proficiency, while Lala Hans Raj taught physics, and chemistry was taught by Lala Naubat Rai.

The foundation of my academic career was laid in this college. I believe that I owe all of my later accomplishments to this institution and to its hard-working teachers. I firmly believe that a teacher's affection and his proper attention can make or break a student. To give an example, in my first year of college I got into the habit of using some English words which I liked very much. I started to use these phrases in my daily conversation without proper context. My respected English teacher Shaikh Ijaz Ahmad forbade me to use such difficult words but advice fell on deaf ears. When the semester ended, my English teacher penalized me by deducting five points for every difficult or improper word I had used. The outcome of my English exam was quite obvious. My teacher did not consider it sufficient but decided to bring my paper to the classroom and announced in the entire school how I had used improper English words in my examination.

At the time I did not appreciate the treatment meted out to me by my teacher but now I think back and feel that it was the proper medicine administered to me. The net result of this shock therapy was that I stopped using difficult words altogether.

The education I received was due, in large part, to my teachers, but it was above all to my illustrious father's benign attention and his fervent prayers for me. In those days matriculation exam was more like a wrestling match in the province of Punjab. *Wrestlers* from various schools would show their prowess through this exam, especially students from Hindu Sanatam Dharam and Arya schools were considered to be formidable wrestlers. I vividly recall the day matriculation exam results came out. I was sitting in my father's Jhang courthouse office. The exam results were published in newspapers from Lahore and on that day the newspaper arrived around lunch time at Jhang railway station. My father had instructed one of his subordinates to bring the newspaper to him right away and in no time telegraphic messages of congratulations started pouring in from Lahore. As I mentioned matriculation exam results were sort of a national event in those days. The reason for this was that the Hindus patronized education to a great extent. I remember returning home around 2 p.m. in the afternoon on my bicycle from Maghiana to Jhang city. The news of my standing first in the exam had already reached Jhang city. I had to pass through Police Gate district of Jhang city to reach my home in *Buland darwaza*. I distinctly recall that those Hindu merchants who normally would have closed their shops due to afternoon heat, were standing outside their shops to pay homage to me. Their respect for me and their patronage of education has left an indelible impression on my mind.

From Jhang I went to Government College, Lahore and then to Cambridge, England. In Cambridge I experienced and learnt a variety of new methods of study from English students. In Cambridge students sit in their class rooms in such a respectful manner, as Muslims sit in a mosque for prayers. Before the lecturer's arrival there is pin drop silence. During the lecture you will see that students use ball-point pens with four types of ink and rulers to draw straight lines. Students' note-pads are written in such a professional manner as if written by a calligrapher. My class-mates had come to Cambridge straight from schools. They were younger than me in age but their self-reliance and high resolve was of such a degree that it took me two years to achieve the same standard. My class-mates had studied in such schools where teachers encouraged their pupils for advanced education and admonished them that they are sons of a great nation in which was born a man like Sir Isac Newton. These teachers drilled in these children's minds that they had inherited the deep knowledge of science and mathematics and they too could become Newton.

In Cambridge the method of discipline was completely new and

surprising for me. You could sit for B.A. exam only once. If heaven forbid you failed once, then you could not sit for this exam again. The discipline in student hostels required every student to be back in his residence by 10 p.m., if you came back before midnight the fine imposed was one penny, but if a student returned after midnight, the penalty was gating for a period of seven days. If it happened three times during the academic year, a student was expelled from the university. Every student was treated like an adult, he was accountable for all his deeds. A student did not engage in useless discussion as punishments were equally exemplary which some students accepted with fortitude.

A Cambridge student is expected to do some work with his hands as well. I remember my first day at St. John's College in London, England. When I arrived there my 40 kilogram luggage bag was brought from the railway station by a taxi driver. On arrival at the college I asked a porter for help. He pointed towards a wheel-barrow and told me to help myself. These incidents I am narrating here not for the sake of pastime but the subject at hand is education whereby these anecdotes become part of getting a point across.

You must have pondered over the fact that there is a vital link between our economic downfall and education. Misleading and rather inappropriate education is in fact a national crisis right now. I believe that our nation is passing through a grave crisis for which the reason is that a proper educational system has not been developed.

The primary purpose of an educational system, in my view, is to develop a person's character. A character that is developed during school years seldom changes for the rest of a person's life. Here, however, I am not going to dwell on personal character. My reference is towards national aspects of our educational system. God Almighty has, at last, endowed us with freedom after 200 years of slavery. This momentous event took place some 40 years ago but up to now we have not cultivated any feeling of belonging, brotherhood, oneness and of being a unique nation.

The fact of the matter is that once we had achieved freedom, it should have been the primary objective of our educational system to strengthen our sense of belonging and nationality. The idea of nationality has been gradually changing in various regions of the earth but in today's world many countries can be cited whose consolidation as a nation solely depended on the type of educational system they developed for themselves. Take for instance the United States of America where Germans, English, Italians, Swedish and French people are living as one

great nation. The reason I mentioned America here is that people from these European countries gave their lives during the last world war for the sake of a separate identity. These people in the U.S. spoke various languages before they arrived in America, they belonged to different religions but the American educational system melted them down into a one great and proud nation called America. In schools the American children are familiarised with the American constitution, American folk heroes are always at the tip of their tongues, day and night these kids listen to the American national anthem. American poets, writers, and novelists write their pieces in such a way that every nook and corner of America is loved by one and all. Every American is taught to love his city, that is why an American citizen considers himself to be a citizen of thousands of cities. Far-off places of Europe from where his forefathers came to US do not bring any emotion or feeling of belongingness. He feels that his livelihood and daily life depends on American soil and that he only belongs to America. He strives day and night to promote the state or his city where he lives and all this is taking place through schools, colleges, newspapers, magazines and television. It is the crying need of the hour that our educational system should consciously promote this vital feeling of belongingness.

My second request to you is concerning the education and promotion of science and technology. India and Pakistan are economically backward countries, here an average person earns \$70 /- USA every year. In contrast an American earns 50 times more, while a person in England earns 20 times more, in Japan 15 times, Iran 8 times, Turkey 8 times and in Iraq, Algeria, Syria and Egypt six times more. My question to you is Why are we poor as a nation? I totally agree that our national wealth was stolen by the British during their 100 years of rule over Dehli, Punjab and Sindh. I admit that Americans are fortunate, they have discovered a continent rich of natural resources, but the question arises how did we become British slaves?

If the British knew the art of sea-travel and we did not, then who taught them this art in the first place? if Robert Clive's flint lock rifles and guns had a higher craftsmanship than those of the Muslim king Sirajud Daula, then may I ask who taught the British this art of making superior guns? Did they not invent this art themselves, and having invented it did they not master it through education in their country?

In the famous battle of Panipat the great Muslim conqueror king Baber won the day due to his use of superior Roman guns. The Roman Turks developed these guns in more sophisticated ways after its invention in

1526, however Baber's children did not care to introduce some sort of an institution in India that would have developed this art even further. If you happen to visit Constantinople (now Istanbul) you will find that the Turkish idea of a mosque was that on one side of the building will be a hospital and a school (or madrassah) on the other. This madrassah or place of learning was not to be for the purpose of teaching religious education alone but rather to teach the art of gun-making as well. Unfortunately those Turks who came to India were not interested in promoting education and learning. They have left behind as their legacy splendid masoleums and stretched graves as a reminder but alas no schools or places of learning for people of the Indian continent.

Let me ask you this, if God Almighty has bestowed the American people with plenty of food and a vast continent, then is it not due to their sheer determination that brought them to an unknown land across the oceans? If the Japanese industry has gained worldwide reputation, then how much of it is due to their well designed educational system? God's angels do not descend on Japanese to teach them new technology. There was time when Japanese goods and products were considered to be of inferior quality, but today it is deemed to be of super quality in technical terms. Do you know that British Leyland started to manufacture mini Morris and the next thing the Japanese produced a car the size of mini Morris but instead of 1000 c.c. engine power, it was 600 c.c. with the same amount of engine power. How can it be? Twenty years ago an American professor Townes invented the transistor and was awarded a Nobel Prize for his revolutionary invention. To find out the true nature and internal working of the transistor, the Japanese started work in Tokyo University right away. The Japanese efforts bore fruit in such a short span of time that since then the Japanese are considered to be the masters in the field of electronics. Not only did they re-discover the transistor but they published the secret of the transistor in a magazine so that any Pakistani, Indian, Arab or Iranian may make use of it in case he could develop the transistor technology a little further. These champions of knowledge who are they anyway? Would you believe that these Japanese are the people who did not know the art of making a horse-shoe. It is said that when American Admiral Percy came to Japan with his armada of ships, the Japanese tried to block his entry into their harbour but the American bombardment forced the Japanese to let Percy's ship enter into the harbour. One night a horse was stolen from the Admiral's ship and returned the next day. The mystery behind this strange theft was that the Japanese wanted to see the horse-shoe as their science of metallurgy had not been developed to a point where they could make a horse-shoe in Japan.



In Japan the exam season is considered to be the suicide season for Japanese students as the admission for higher studies depends on the results of matriculation exam. The standard of this exam is so high that none of the school children in any other part of the world sits for such a tough series of exams in physics & chemistry. During the exam period no body ever leaks the contents of the questionnaires, no one goes on strike, nobody breaks windows of the buildings where these exams are held. The entire nation, parents as well as students are gripped in this exam frenzy and they all accept the outcome of exams with usual Japanese style.

During the month of September, I was fortunate to visit the People's Republic of China. A Chinese student enters the Grade 8 (or middle school) at the age of 12 and at 17 his school career is just about over. These grade 8 schools are the equivalent of intermediate college in Indo-Pakistan. Education in these five years is compulsory and every Chinese student has to study the following 12 subjects of which none is elective: Nationalism, Chinese languages, two foreign languages (English, Russian or Japanese), Mathematics, Physics, Chemistry, Biology, Agriculture, History, Geography, Arts drama, Music and workshops.

Every student has to study 12 complete subjects. Chinese educationists have made up their minds that every student must study science as well as arts.

Perhaps one may surmise that due to compulsory teaching of science the level of 16 or 17 years old students would be lower as opposed to our intermediate level. To find out the truth myself I attended maths and physics classes in a school in China. I was awestruck to find that a barely 14 years old student was learning orders of infinity. In our part of the world we learn orders of infinity at the B.A. level.

Chinese people are now determined to introduce every new industrial technique in China. Their national life started two years after ours, but their determination and sheer resolve has resulted in the fact that during these 40 years they have learnt and mastered science of electronics to its fullest. They started iron casting at 40,000 tons a year and now it is equivalent to 200,000 tonnes a year. They can now manufacture sophisticated machine tools. Every Chinese student spends one day in his school or university workshop in order to practise his craft. The afore-mentioned school I visited had 14 to 16 years old students making transistor components. Another group was bringing the mineral potassium carbonate to its grinding titration and packing it in bottles for

marketing purposes. A group of four students, aged 12 were repairing shoes for the rest of their classmates. One of the girls in the group said that we should look at windows of the particular room, which were adorned with curtains. The girl said that when they started repairing shoes they were sort of shy and felt repulsive to repairing smelly shoes, to overcome this problem they covered the windows with curtains. Gradually they got used to it and now no one is shy at all. I believe that it is imperative for our school children to be productive during their school years. In all of China students and teachers from various schools, colleges and universities spend their summer holidays in factories and at farms in the countryside.

Perhaps you may think that I am exaggerating the situation a bit but believe me that if someone had told me that such a vast country like China is running smoothly like a calm ocean, I would not have believed it either. How can I, however, deny what I have observed there with my own eyes? Not once but three times I have travelled to China. Still it is not possible for me to believe that nearly 700 million humans can sacrifice their personal interests for the sake of their nation, and besides this they have inter-twined their personal self into national self. Every person of that vast land works tirelessly day and night. Their cities were once filled with filth and flies and in Peking once a thirty foot wide Dragon sea canal right behind the Royal Palace, full of flies and disgusting filth and was, perhaps, not cleaned during the past 300 years. But now Peking is one of the cleanest cities and the credit does not go to the sweepers but it was cleaned by lawyers, teachers, students, politicians and store-keepers. This job was done by student unions and in fact they were at the forefront of this movement.

It is true that the Chinese system is working in such an efficient manner because it is equalitarian. A Chinese government minister goes to his office on his bike and he will use an official car only when he is to receive a foreign visitor. The effect of this exemplary behaviour is that the Chinese nation is willing to sacrifice. However, the fact that the Chinese nation is determined to learn technology has no bearing on the system itself.

While talking about China, I have digressed from my main topic to some degree. I was relating to you that the British people invented and introduced industrial techniques and they have disseminated the same through proper education. If Japan can teach skills to its workers without having natural or other resources, if Chinese consider their citizens to be mental slaves and they expect from every child to learn some sort of science or skill and will teach others as well, and if all these nations are

endeavouring to eradicate poverty through these methods then is not there a lesson for us.

One might say that poverty itself is a menace because if a man is hungry then he has no time or inclination to develop his mental faculties. In this context I cannot help but relate to you an incident that took place in Germany some forty years ago. In 1947 I was a student at Cambridge University, Germany had lost the war and the entire German nation was feeling the distressing effects of this crushing defeat. The American control commission invited students from Cambridge and other European universities to visit Germany and see the plight of the German nation. Around 500 students from all over Europe arrived in Munich. Not a single building structure was left intact in the city and it seemed that the inhabitants of Munich were living in pigeon holes.

We were to stay in huge tents in a city park. I had learnt from someone that a German scholar was looking for me. One day I met this scholar who was just a human skeleton. He was employed in a German war camp where there were some Punjabi prisoners as well. He learnt from these Punjabi soldiers that I had arrived in the city. He was learning the Punjabi language from these soldiers as he was compiling a German-Punjabi dictionary in 1947. The books he had in his possession were *Meer Warith Shah* and an old copy of *Dulla Bhatti* published from Lahore. As he was experiencing difficulty in understanding some verses from these books he decided to meet me so that I could explain to him some of the different passages. Unfortunately those passages were rather difficult for me as well and consequently I could not be of much help to him. Now think about this incident for a moment. I don't know whether that dictionary was ever published and if it was then how many people made use of it but this is a story of knowledge loving people. A nation whose total G.N.P. is but knowledge of science, technology and languages. The people of such a great country know that compiling a German/ Punjabi dictionary may be fruitless but they will not waste their time in playing cards or going on strikes or watching useless movies. They consider their time during university years to be extremely valuable, they learn and teach others, perhaps there is a great lesson for us.

In this context I would like to relate a story which was told by great Chinese leader Mao-Tse Tung and invariably you will hear this from almost every person in China.

Once upon a time an old man lived in northern China whose name was Mr. Unlettered. The old man's house faced south and there were two huge mountains Bang and Wang situated right in front of his

house. One day he suggested to his children that they should start digging these mountains away. His neighbour whose name was Mr. Intelligent said to his foolish old neighbour that he knew he was a stupid old man but not this stupid as to remove those mountains by digging away with his hands. The old man replied 'My friend you are right but remember if I die then this work will be carried on by my children, when they die by their children, then when those kids die it will be carried on by their kids and this digging will go on and on and on. These mountains are not going to grow any taller. Every day we dig they are reduced in size and hopefully this menace will be completely removed from the front of the house'. On hearing the old man's tale God Almighty sent two angels who immediately removed those old mountains in no time.

Our society is inflicted with menaces like these two mountains. Try to remove them from your surroundings with patience. God will have mercy on you one day. Do not be afraid if your endeavours don't bear fruit, but keep on doing your job and God will indeed bless your efforts.



(From page 6)

to self purification which will enable one to witness the presence and mercy of God. At the end of Ramazan one should gauge the spiritual progress one has gained during the holy month of fasting. This progress should continue after Ramazan. It is possible that one might slack in one's efforts but after one has attained a certain standard then there should be no slacking. If one perseveres after slipping from time to time one will eventually reach one's objective. After Ramazan is over you should check yourself whether God is still with you in the same way that you experienced Him during the holy month. If not then my message to you is that you should continue your spiritual struggle. May God grant the members of the Ahmadiyya Community a true understanding of the meaning of *liqa* and may God grant them a lasting and permanent relationship with Him. The more they attain a closer relationship with God the quicker will the Community be able to effect a spiritual revolution throughout the world. May God give us the power to do so. Ameen.

## SPIRITUAL JOURNEY – THE ISLAMIC WAY

(Ataul Mujeeb Rashed)

The spiritual journey is a life-long journey. Various stages of progress and development during the course of this journey may be described as achievements but the fact is that the ultimate destination and goal of this journey is never to be achieved in its totality. There is always a stage beyond the highest point of achievement and there is always a peak higher than that we set our feet upon. This has to be like that for the simple reason that in this spiritual journey we travel and ascend towards God Whose infinite Being is, strictly speaking, beyond human comprehension. The Holy Quran says:

*Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:104)*

Man discovers God according to his own limited knowledge and ability and along with the increase in his faculties of understanding God, his realisation of God goes on attaining higher stages. This point is well-epitomised in the Holy Quran. It says:

*Every day He reveals Himself in a different state. (55:30)*

Apart from the depth of this topic of spirituality, the subject is so delicate that it is absolutely futile to attempt to describe it without a real and personal experience in this field. If the essence of spirituality is to know God and to actually attain nearness to the Creator and Maker, then, undoubtedly, it can be described by someone who has gone through all this experience and who can speak with the authority of personal experience and conviction.

According to Islam, the example of the Holy Prophet Muhammad (May peace and blessings of Allah be upon him) is the best in every respect. He not only attained the highest possible heights of spirituality but also became a means to attaining all types of spiritual favours from God Almighty. A unique manifestation of this is to be seen in the person of Hazrat Mirza Ghulam Ahmad, the Imam Mahdi and the Promised Messiah, the Founder of the worldwide Ahmadiyya Movement in Islam (1835-1908) who enjoyed the singular distinction of being the most humble and the most devoted servant of the Holy Prophet of Islam in this age.

Having received the Divine Favours and Blessings, he enlightened the world with the deep insight and experience bestowed upon him in the field of spirituality. He wrote more than 80 books expounding the Islamic teachings on various complicated issues. One of his world-famous books is *The Philosophy of the Teachings of Islam* in which he discusses the various states and stages of spiritual life and their relevance to human life. He has stated that, according to Islam, there are three states and stages of one's spiritual journey:

*Firstly: NAFSE AMMARAH (the self that incites to evil)*

*Secondly: NAFSE LAWWAMAH (the reproving self)*

*Thirdly: NAFSE MUTMAINNAH (the soul at rest)*

Explaining the first stage, he says:

*It is characteristic of the human self that it incites man to evil and is opposed to his attainment of perfection and to his moral state, and urges him towards undesirable and evil ways. Thus the propensity towards evil and intemperance is a human state which predominates over the mind of a person before he enters upon the moral state. This is man's natural state, so long as he is not guided by reason and understanding but follows his natural bent in eating, drinking, sleeping, waking, anger and provocation, like the animals. When a person is guided by reason and understanding and brings his natural state under control and regulates it in a proper manner, that state ceases to be his natural state and is called his moral state.*

Elaborating on this moral state i.e. the second stage of spirituality, he says:

*This reproving self is the second source of human state from which the moral state is generated. At this stage man ceases to resemble the animals. It is so called as it reproves man on vice and is not reconciled to man's submitting to his natural desires and leading an unbridled existence like the animals. It desires that man should be in a good state and should practise good morals, and no kind of intemperance should be manifested in any aspect of human life, and natural emotions and desires should be regulated by reason. As it reproves every vicious movement, it is called the reproving self. Though it reproves itself in respect of vices, yet it is not fully effective in practising virtue and occasionally it is dominated by natural emotions, when it stumbles and falls. It is like a weak child who does not wish to stumble and fall but does so out of weakness, and is then remorseful over his infirmity. In short, this is the moral state of*

*human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience, but cannot achieve complete success.*

How does one progress from the second stage to the third stage? He says:

*At the stage of the reproving self a person's condition is that he repents time after time and yet falls down and often despairs and considers his condition beyond remedy. He remains in this situation for a period and when the appointed time comes a light descends upon him at night or during the day which possesses divine power. With the descent of that light he undergoes a wonderful change and he perceives the control of a hidden hand, and beholds a wonderful world. At that time he realises that God exists and his eyes are filled with a light which they did not possess before.*

What happens next? Describing this third and the final stage of this spiritual journey, he says:

*This is the stage when the soul of a person being delivered from all weakness is filled with spiritual power and establishes a relationship with God Almighty without Whose support it cannot exist. As water flowing down from a height, on account of its volume and the absence of any obstruction, rushes with great force, in the same way the soul at rest flows towards God. That is indicated by the divine direction to the soul that has found comfort in God to return to its Lord. It undergoes a great transformation in this very life and is bestowed a paradise while still in this world.*

According to Islam, this heavenly life is not something to be achieved only in the life hereafter. It can and should be attained in this very life to make a basis for complete and fuller attainment of this in the life to come. Hazrat Ahmad throws light on this phenomenon and further explains the third stage of spirituality in the following passage:

*It should be remembered that the highest spiritual condition of a person in this life is that he should find comfort in God and all his satisfaction, and ecstasy and delight should be centered in God. This is the condition which is called the heavenly life. In this condition a person is bestowed the heavenly life in this very world in return for his perfect sincerity, purity and faithfulness. Other people look forward to paradise in the hereafter, but he enters it in this very life. Arriving at this stage a person realizes that the worship that was*

*prescribed for him is in truth the food that nurtures his soul and on which his spiritual life largely depends, and that its consummation is not postponed to the after life. All the reproof that the reproving self administers to him on his unclean life and yet fails to rouse fully his longing for virtue and to generate real disgust against his evil desires, and to bestow full power of adherence to virtue, is transformed by this urge which is the beginning of the development of the soul at rest. On arriving at this stage a person becomes capable of achieving complete prosperity. All the passions of self begin to wither and a strengthening breeze begins to blow upon the soul so that the person concerned looks upon his previous weaknesses with remorse. At that time nature and habits experience a complete transformation and the person is drawn far away from his previous condition. He is washed and cleansed and God inscribes love of virtue upon his heart and casts out from it the impurity of vice with His own hand. The forces of truth all enter the citadel of his heart and righteousness occupies all the battlements of his nature, and truth becomes victorious and falsehood lays down its arms and is put to flight. The hand of God is placed over his heart and he takes every step under the shade of God.*

The mutual relationship of these stages of spirituality is explained as follows:

*According to the Holy Quran the natural state of man has a very strong relationship with his moral and spiritual states, so much so that even a person's manner of eating and drinking affects his moral and spiritual states. If the natural state of a person is subjected to the control of the directions of divine law it becomes his moral state and deeply affects his spirituality, as is said that whatever falls into a salt mine is converted into salt. That is why the Holy Quran has laid stress on physical cleanliness and postures, and their regulation in relation to all worship and inner purity and spiritual humility. Reflection confirms that physical conditions deeply affect the soul. For instance, when our eyes are filled with tears, even if the tears are artificially induced, the heart is immediately affected and becomes sorrowful. In the same way, when we begin to laugh, even if the laughter is artificially induced, the heart begins to feel cheerful. It has also been observed that physical prostration in prayer induces humility in the soul. As a contrast when we draw ourselves up physically and strut about with our neck raised and our breast pushed forward, this attitude induces a mood of arrogance and vain glory. These instances establish clearly that physical conditions certainly affect spiritual conditions.*



Moreover, he says:

*The Holy Word of God has classified man's natural faculties and desires and urges as natural conditions. These, when they are consciously regulated and controlled and are brought into action on their proper occasions and places, become moral qualities. In the same way, moral conditions are not entirely distinct from spiritual conditions. When moral conditions develop absolute devotion to God and complete purification of self and cutting asunder from the world, turn wholly to God and to perfect love and complete devotion and full serenity and satisfaction and complete accord with the divine will, they become spiritual conditions.*

The most important question is: How to attain these stages of spirituality? The answer is not missing in the book of Hazrat Ahmad. He writes:

1. *Spirituality can be achieved only through the use of every moral quality in its proper place and on its proper occasion, and through treading faithfully upon the ways of God and through being wholly devoted to Him. He who becomes truly God's cannot exist without Him. A true seeker after God is like a fish sacrificed by the hand of God and its water is the love of God.*

2. *Be it known that in this world every effect has a cause and behind every move there is a mover. For the acquisition of every type of knowledge there is appointed a way that is called the straight path. Nothing can be achieved in this world without conformity to the rules that nature has appointed in that behalf from the very beginning. The law of nature informs us that for the achievement of each purpose there is appointed a straight path and the purpose can be achieved only by following that path. For instance, if we are sitting in a dark room, the straight path for obtaining the light of the sun is for us to open the window that faces the sun. When we do that, the light of the sun instantly enters the room and illumines it. Thus it is obvious that for the acquisition of God's love and real grace there must be some window, and there must be an appointed method for the acquisition of pure spirituality. Then we should see the straight path that leads to spirituality as we seek a straight path for the achievement of all our other purposes. That method is not that we should seek to meet God only through the exercise of our reason and by following our self-appointed ways. The doors which can only be opened by His powerful hands will not yield to our logic and*  
(continued on page 48)

## A RIGHT TO LIVE

(Haven Bradford Gow)

Illinois state legislators are weighing a proposal that would permit *surrogate decision-makers*, such as family, court-appointed guardians, etc., the right to okay the withdrawal of medical care and treatment — including artificial feeding — from a patient who is unable to make the decision.

A coalition of anti-abortion and pro-family groups have organized to fight passage of the proposal, saying that the legislation would permit euthanasia. According to Nicholas Stojakovich, a spokesman for the coalition, the proposed legislation, in its present form, takes a *quantum leap forward in legalizing euthanasia in illinois. This bill, if passed, will allow the intentional starvation of both terminally and non-terminally ill patients.*

The proposed legislation says that, if two physicians certify that the patient is incompetent to decide on medical care and treatment, a surrogate decision-maker can make the decision for him. Medical care and treatment can be withheld if two of the following three factors are present: The patient is in a terminal state; he or she is in a vegetative state; and if it can be established that continued medical treatment would impose an extraordinary financial or personal burden with only minimal health benefits to the patient.

In this connection, a prestigious task force approved by the American Academy of Neurology and four other medical organizations has acknowledged that diagnoses of *persistent vegetative state* (PVS) are inherently uncertain in the light of present medical scholarship.

The case of Nancy Cruzan, a PVS patient, has made national news and currently is being weighed by the U.S. Supreme Court. In their briefs in the Cruzan case, the American Medical Association and other medical associations argued that PVS can be diagnosed, and that it has a negligible chance of recovery.

However, a study by 8 neurologists and other specialists that appeared in the March 8 New England Journal of Medicine pointed out that, contrary to claims made by the AMA in its brief in the Nancy Cruzan case, it remains an *open question* whether PVS patients can recover.

An article in the April 1990 Respect Life Report, published by the

National Conference of Catholic Bishops of the United States, revealed some startling and inspiring cases of persons who have recovered from PVS:

*In November 1989, a young girl from the state of Washington lay in a coma for 19 days, largely unresponsive to talk and touch. Doctors predicted she would likely be comatose for years. Hours after the diagnosis, the girl awoke.*

*A Wisconsin man in his mid-40s lay in a coma for two years and then remained in what was diagnosed as a 'vegetative state' for eight years more. Because it was determined he could feel pain, doctors administered Valium to prepare him for dental work. The man fell asleep, then woke up. To the doctors' astonishment, he could talk, walk, feed himself and answer questions lucidly. Doctors don't know why the drug had this effect, but they are working on devising appropriate doses of drugs to keep the man lucid for long periods of time.*

*In 1989, Timmy, a 10-year-old Delaware boy, was operated on for a brain tumour. Following surgery he lay vacant-eyed and helpless in a 'vegetative state'. Because he could not chew or swallow, he was fed through a stomach tube, and he drew breath through a hole in his trachea. The child's prognosis was not encouraging, but for reasons unknown, Timmy began to recover ten months after surgery. Today he is undergoing speech and physical therapy..... The chief of rehabilitation in the hospital where Timmy receives therapy put it: 'Just when you think there's no such thing as a miracle, Timmy comes along.'*

Dr. Eugene Diamond, professor of pediatrics at Loyola University Medical School in Maywood, Ill., points out that the American Medical Association's judicial Counsel has recommended that food and drink could be discontinued for those in persistent vegetative state. The AMA statement, says Dr. Diamond:

*suggests that the diagnosis be 'insured' and the coma irreversible 'beyond doubt'. These are degrees of certitude not achievable in the real world of bedside medicine. Persons in persistent vegetative states are neither dead nor dying. When feeding tubes are removed, they die of starvation and not of any underlying disease. Subsequently AMA attorneys have intervened in cases throughout the country on behalf of starvation of patients, most recently in the Longway case in Illinois. The AMA has shown no interest in the quandry created*

(continued on page 36)

## PRESS REPORT

### BIGOTED PAKISTANI MULLAHS

On 7th January 1990, when an Ahmadi woman died, her body was taken for burial to her ancestral village, *Sarwala*, two miles from the city of *Attock, Pakistan*. A large number of her kith and kin, who are non-Ahmadis, live there. They decided to bury her in the village cemetery where Ahmadis as well as non-Ahmadis lay buried side by side. Ahmadis from Attock city went there for the funeral. As they were getting ready to offer the Funeral Prayer, some miscreants from the city, believed to be mullahs in training, appeared on the scene. They objected to the Funeral Prayer saying that being non-Muslims, Ahmadis have no right to offer Funeral Prayer like Muslims and bury their dead in the cemetery where Muslims were buried. The villagers tried to reason with the mullahs saying that that was the matter for the local people to decide and that they did not have any objection to Ahmadis being buried there but this had no effect on the miscreants. Instead they started disrupting the funeral ceremony. The villagers got very angry at the interference. Tempers rose but before any real damage occurred, the police, who were present there, separated both groups and ordered the trouble-makers to go away.

When the maulvis of Attock came to know of their failure, they formed a procession and marched on the roads. They attacked and damaged the shop belonging to Doctor Mirza Abdul Rauf, the Ameer of the local Ahmadiyya Muslim Community. Then they went to the police station and demanded that a case be registered against the Ahmadis who offered the funeral prayer and buried the dead body in the village graveyard. In their application to the police they stated that according to the Anti-Ahmadiyya Ordinance 1984, Ahmadis cannot offer funeral prayer for their dead like Muslims do, nor can they bury their dead in a Muslim cemetery. They also disclosed that when they came to know the intention of Ahmadis, they approached qari Saeed-ur-Rehman, Minister for Zakat, and appraised him of the situation. He, then apparently, sent a message to the police authorities to stop the funeral proceedings. They further stated that in spite of having received the message, the police allowed the Ahmadis to conduct the funeral. They complained that instead of stopping Ahmadis from contravening the constitution of Pakistan, the mullahs had been asked to go away. They also stated that the sheet which covered the coffin had *Kalima Tayyaba* and *Ayat-ul-Kursi* inscribed on it. It looked exactly like the sheet used by Muslims for the coffins of their dead bodies. They

declared that that was another contravention of the Ordinance.

The police therefore registered a case against nine Ahmadis under section 295 / A, their crime being 'Hurting the religious feelings of Muslims'.

When the mullahs stepped up their campaign for the exhumation of the dead body, the headman of the village, members of the Union Council and some elders, made an application to the police saying that the deceased was a close relative of the headman of the village, and that the villagers themselves had no objection to an Ahmadi lady being buried there, as the graves of the ancestors and a brother of the deceased were already in the cemetery. The villagers requested that the outsiders should not be allowed to disturb the village peace.

The mullahs held protest meetings in mosques, formed processions, pasted posters throughout the city, made threatening statements in the press and issued warnings to the administration. Thereupon three Ahmadi youths, namely Abdul Samad s/o Doctor Mirza Abdul Rauf, Malik Saeed Ahmad b/o the deceased and Malik Zaheer Ahmad, a nephew of the deceased were arrested. Moreover, the Deputy Commissioner issued an order to the Ahmadis that they should remove the dead body from the grave by 6 p.m. of the 24th January at the latest.

Mr. Mujeebur Rehman, an Ahmadi advocate of Rawalpindi, applied to the Rawalpindi Bench of the High Court and managed to get a Stay Order. The villagers approached some religious authorities to obtain a *Fatwa* in their favour. The authorities at *Madrissa Taleem-ul-Quran* issued a written verdict that the exhumation of the dead body under such circumstances was not in compliance with Islamic Shariah. The mullahs belonging to *Khatme Nubuwwat Majlis*, however continued to press for the removal of the body from the graveyard.

One of their leaders, was Maulvi Muhammad Ramzan Alvi, member of the *central shoora committee Majlis Tahuffaz Khatme Nubuwwat*, and a close friend of Raja Zafarul Haq, Ex-minister of Religious Affairs. When Aslam Qureshi attacked Mirza Muzaffar Ahmad in 1969, Raja Zafarul Haq was asked by *Majlis Tahuffaz Khatme Nubuwwat*, to defend Aslam Qureshi. Maulvi Alvi worked along with Raja Zafarul Haq on this case. According to an article published in the *Daily Jang*, Rawalpindi, dated 15th February 1990, Maulvi Alvi was also responsible for instituting several cases against Ahmadis, specially opposing the building of Ahmadiyya mosques in Islamabad area. It is also known that the *Ahrari* leader Late Ataullah

Shah Bokhari had once declared Maulvi Muhammad Ramzan Alvi as his 'Son'. This notorious mullah was actively involved in the Attock case and was doing his utmost to incite the public against the Ahmadis.

On 16th of January, after sunset, when Maulvi Muhammad Ramzan Alvi, along with another mullah of *Majlis Tahuffaz Khatme Nubuwwat*, was going to *Kohati Bazar* Rawalpindi to attend a special meeting called for reviewing the situation and to step up the action for the removal of the dead body, he was run over by a car while crossing Murree Road. He was admitted in the local hospital. Though the injuries were not very severe, yet his face swelled and he died the next day.

According to the teachings of Islam, great respect should be shown to dead bodies irrespective of creed, colour or race. The Holy Prophet, peace and blessings of Allah be upon him, has taught us the same. It is said that once he stood up when he saw a funeral procession of a Jew, as a mark of respect. Perhaps in light of these teachings, the authorities of *Madriisa Taleem-ul-Quran Rawalpindi* issued a *fatwa* against the exhumation of the Ahmadi dead. It is most unfortunate that some Muslim clergy in Pakistan do not heed to this teaching and are demanding the exhumation of Ahmadi dead bodies from the graveyard where other Muslims are buried.

The sudden death of Maulvi Muhammad Ramzan ought to be an eye opener for such mischief mongers.

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(from page 33)

*for attending physicians who were being directed by courts to remove feeding tubes against their strongly felt medical and conscientious positions to the contrary. In the Jobs case, the Brophy case, the Conroy case and the Bouvia case, physicians and nursing personnel were being threatened by courts with punitive action if they discontinued feedings which they felt should be continued. Recently a judge in New York ruled that, if a hospital refused to deny a patient nutrition, the family should not be responsible for the patient's bills from that day forward.*

Even though a person may be in a persistent vegetative state, he or she nevertheless possesses intrinsic moral worth and dignity. Providing him or her with food and water is ordinary medical care. Denying him or her food and water would be morally and medically wrong: It would be tantamount to killing the person.

## JEHAD OF THE PEN

(Tahir Ahmad Khan)

The revival of Islam started towards the end of the 19th century and its manifestations started to become more noticeable to those Muslims who had given up hope at that time. It is the direct result of the crusade initiated by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam. This is a basic truth which all would do well to keep in mind. No one should be carried away with the idea that it is due to his own efforts, or the effort of some *nominated crusader* as we shall see. Allah does not need *crusades of charity*. However, crusading in the cause of faith does have its merits, with Allah, depending upon the degree of certainty of true knowledge, and the sincerity of heart behind its purpose. To expect, however, that Allah will bless a thoughtless crusade is a different matter. Once the Divine Community has been established, only those genuine efforts which are from within this Community are destined to be blessed by Allah. The chances of others to be blessed by Allah, are the same as are the chances of a stream reaching the sea, that no doubt collects some water from the mountain, but veers on a course away from the main river. There is no shortage of rain, yet that particular stream would never reach the sea.

See how the rain of divine revelation channeled Islam into a mighty river through the person of the Holy Prophet of Islam. Through the same rain, Islam has now been revived through the person of the Promised Messiah and Mahdi of our era.

Presently we shall see that some self-styled champions of the crusade of Islam, although being acutely aware of the phenomenon we discussed above, still choose to deny it, and end up with either vain exhortations, self-praise, or even outright lies. Our aim here is not to discourage anyone from writing or speaking anything he chooses, because there is no compulsion in religion, but to give praise where praise is due and to keep the record straight by alerting the unwary reader. There is absolutely no harm in copying the ideas of the Promised Messiah, because they speak for the success of his mission. But when his opponents start copying his writings and teachings it becomes our duty to warn the people about their publications.

We start with the basic undeniable fact that all establishments, societies, associations, jamaats, leagues, councils, brotherhoods or any

other organised Islam-orientated group which publishes its views or those holding similar beliefs about Islam, must necessarily be deemed as actively engaged in the Jihad of the pen.

*And We have expounded the (Quran) to them in diverse ways that they may take heed, but most men would reject everything but disbelief. If We had pleased, We would have surely raised a warner in every city; So obey not the disbelievers and strive against them by means of (the Quran) with a mighty striving. (25:51-53)*

The reason we have chosen these verses is to illustrate the point that the resurgence of Islam must necessarily come from first principles, i.e; the exposition of the Holy Quran and the original principles of this great religion. Hence a person who takes up the pen in the cause of Islam is indeed striving hard and is engaged in the Jihad of the pen.

It follows, that people engaged in this work carry on their shoulders the serious responsibility of ensuring accuracy and maintaining the contradiction-free nature of their publications. Without this seriousness their so-called Jihad or efforts would surely become a source of aversion for interested non-Muslims, a cause for misguidance of new converts, a reason for added confusion and doubt for all Muslims.

Let us now examine two books published by *The Islamic Foundation* on behalf of *Islamic Council of Europe*, which has arrogated upon itself the distinction of being a *supreme co-ordination body for Islamic centres and organisations of Europe*. They are:

*Islam – its Meaning and Message* (1975,1983).  
and *Towards Understanding ISLAM* (1980,1985).

The first book laments on p.229 that modern thinkers in Islam have *forgotten all the ahadith pertaining to the last days and the appearance of the Mahdi; or misconstrued or laid them aside, either through ignorance or malevolence*. The second book expresses a belief which goes against the former when on p.79 it denies the appearance of any personage on whom it would be essential for a Muslim to believe. These two opposing beliefs are irreconcilable, and sadly both pertain to the adoption of the Straight Path for which all Muslims pray continuously. One belief requires the nullification of the other! A glaring contradiction indeed, especially so since the book *Towards Understanding Islam* does not mention the Mahdi of latter days at all! This amounts to a calculated omission of an important aspect of our era. Toward the end of the Islamic 13th century, and the beginning of the 14th century there was a general expectation of the



Promised Reformer, which was based on the prophecy of the Holy Prophet himself. Muslims and Christians were both awaiting for the second coming of Jesus. After Hazrat Mirza Ghulam Ahmad claimed to have fulfilled this prophecy, those who rejected him are now averse to the idea of any such appearance among Muslims. Probably their aversion stems from the fact that since the appointed time has already come to pass (without any other claimant), their choice lies between accepting his claim or else to give up the clamour. Hence, the contradiction which all can observe very plainly.

In the tenth chapter of the first book and in the second book are parts which are essentially anti-Sufism in tenor. Conscious purification of one's moral senses has been treated superficially. However, the first book, on p.233, admits that *nihilism and atheism* which present a *major challenge to Islam* can only be answered through such sources as are contained mostly within Sufism. What are the learned scholars of *The Islamic Foundation* trying to tell the world? Whatever it is, it is certainly not clear. One must remember, that the seeker after truth is eager to seek a rational philosophy, a coherent whole and a faith which appeals to his intellect. The last thing which he wishes to accept is irreconcilability. His mind is receptive, yet discerning. He points out even minor apparent contradictions due to his admitted lack of knowledge. But the contradiction pointed above is a major one, because it deals with basic beliefs and attitudes.

The purpose of publishing books and articles on religious matters could be to express something which has never been said before; or to reinforce that which has been already expressed in a new way; or to refute that which has been expressed before and thereby attempt to correct the misinformation. The publishing of contradictory thoughts, however, by one and the same organisation is an entirely meaningless venture. The self-declared aim of *The Islamic Foundation*, as written on the backcover of the second book is, ....*developing a better understanding of Islam among all the people of the world, Muslims and non-Muslims. It aims at improving human communications so as to galvanise man to the message and ideal of One God and the unity of mankind, as brought by all the Prophets of God throughout the ages, .....* In the context of their declared aims, the contradiction which we have shown in their publications, renders their effort into a vain exhortation, because it lacks the unity of purpose.

We turn to the third chapter of the first book to see how the writer has tried to take credit for portraying the correct spirit of Islam, whereas the same teachings were expounded by the Promised Messiah almost a

century ago. The writer says:

*This, I think, is the reason for the peculiar form of Islamic prayer in which spiritual concentration and certain bodily movements are co-ordinated with each other. .... 'I have not created Jinn' and Man but that they should worship me' (Al-Quran, 51:56). Thus, the conception of 'worship' in Islam is different from that in any other religion. Here it is not restricted to the purely devotional practices, for example, prayers or fasting, but extends over the whole of man's practical life as well. If the object of our life as a whole is to be the worship of God, we must necessarily regard life, in totality of all its aspects, as one complex moral responsibility. Thus, all our actions even the seemingly trivial ones, must be performed as acts of worship; that is, performed consciously as constituting a part of God's universal plan. Such a state of things, for the man of average capability is a distant ideal; but is it not the purpose of religion to bring ideals into real existence? ..... And it is this conception alone that shows us the possibility of man's reaching perfection within his individual, earthly life. Of all religious systems, Islam alone declares that individual perfection is possible in our earthly existence.....*

The question which the writer has posed is probably addressed to those who believe in a militant approach rather than a spiritual one. Anyhow the above passage is a far cry from the ritualistic approach to religion which was prevalent a hundred years ago. All true lovers of Islam must indeed be happy to note this development, except the hard-hearted. However, we must point out here that praise should be given only where it is rightly due, and in this case it belongs to the Promised Messiah for his divinely inspired paper, *The Philosophy of the Teachings of Islam*, presented before The Conference of Great Religions held in the Town Hall of the city of Lahore in 1896. It must be remembered that those were the times of great controversy and debate regarding all religions. Christians from all over the world had literally converged on India, aided actively by non-Muslims against Islam. Irrespective of heavy odds, the Promised Messiah had announced beforehand that his treatise would prevail over all others. Exactly, as prophesied by him, all participants acclaimed its superiority. He also claimed that there was divine help in preparation of this paper and divine news regarding its success. In this context, it even becomes very necessary for each God-fearing soul to read it and form his own opinion. Incidentally, the essential condition of the debate in the Conference was that the treatise must necessarily be based on the writer's Holy Book; hence the paper was based solely on the Holy Quran, the

greatest Guidance revealed to man more than 14 centuries ago.

We examine yet another publication of *The Islamic Foundation*, the writer of which according to the publishers is:

*One of the chief architects and leaders of the contemporary Islamic resurgence, the most outstanding Islamic thinker and writer of our time, who devoted his entire life to expounding the meaning and message of Islam, inviting individuals to renew their commitment to their Creator, and to organising a movement to establish Islam fully, ..... sentenced to death for writing a seditious pamphlet.....*

The publication is *The Islamic Way of Life* 1986, which is a revised and extended translation from one in 1948; jointly edited by two editors. Our purpose in highlighting the revisions, extensions and editing work is to emphasise that a considerable effort must have gone into this publication, not to mention the labour of the original writer. Despite this crusade, it lacks the capability to illuminate the correct path. It states that the last and the highest stage which a person could attain on the road to spirituality, is *Ihsan* (goodness). This belief is quite short of the standard set forth in the Holy Quran. Either the writer does not know the standard of excellence expressed in his Holy Book, or he has deliberately and arbitrarily placed a restriction without rendering any explanation for his intention. In any event it is grossly inadequate and restricts the advance of spirituality for a person who chooses to follow this belief. Also in the same book, we observe the writer's ignorance of ultimate vice, which he refers as *munkarat*. We fail to understand the arbitrary restrictions clamped on the Quranic definition of vice and virtue. Such concepts are doomed for failure as far as the crusade of the pen is concerned. After a lifetime spent in the study of the Holy Quran, the writer has failed to incorporate the basic definitions of good and evil in his discourse, although the same is vouchsafed marvellously in just one verse of the Holy Quran:

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

The first stage mentioned here is *Adl*, (justice). A person who exercises the same measure of treatment which he receives from others is doing justice. He has started on the road to spirituality, but the journey has just begun. If a person bestows on another a measure of good greater than what he received it is called *Ihsan* (goodness, or doing good to others). This is the second stage on the road. No doubt, it is a good state for a human

being, but yet he lacks the highest virtue, because he may be conscious of his benevolence. Although, he may not seek return for the favour, but his consciousness of being a benevolent person is enough to render it impure to a degree that he may consider the beneficiary to be ungrateful if the latter denies or forgets the good act. The last and the highest stage of moral development has been equated in the fore-going verse to *Ita-e-zil-Qurba*, (giving like kindred). Such goodness is untainted, without even a trace of any expectation or favour in return, irrespective of the gratefulness or otherwise of the recipient. It is likened to the love of kindred because what a person does for the good of blood relations is indeed a pure act which is totally free from any motive other than doing good. Allah promises paradise in this very world for persons who reach such a stage, and do not just stop at *Ihsan* only. This is the correct concept of highest virtue, according to the Holy Quran, if applied at their appropriate time and occasions. In the same verse, Allah has warned us on three conditions of vice. First one is *Fahsha*, (indecent) in which only the heart of the doer knows about his state or act. It does not become known to others regarding the doer's evil motive or act. Worse than the first is the state of *munkar*, (manifest evil), in which a person's evil may become possible to be proved and may even be physically witnessed. The worst state is *baghy*, (transgression), which comprehends all vice, including that which inflicts physical harm to others or even to the doer himself. A detailed rendering of the moral and spiritual states of man, their means of attainment, and sources of divine knowledge based on the Holy Quran can be found in the Promised Messiah's book, *The Philosophy of the Teachings of Islam*.

Such is the Jihad of the pen taught to us that we just have to turn toward the Holy Quran and avoid all other concepts. This is the proof of the truth of the Promised Messiah who has appeared among Muslims. The Holy Quran opens the door of spiritual progress for Muslims, without which a religion may be considered dead:

*And Whoso obeys Allah and (this) Messenger shall be among those on whom Allah has bestowed His Blessings .... the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent company are they. (4:70)*

Blessings, however are commensurate with the level of virtue attained. It is against Divine Justice that a person of inferior status be counted among the superiors; or that these exalted ranks are unattainable mirages, mentioned by Allah as an incentive only; or that one may attain only some ranks and not all of them. All Muslims supplicate for His

blessings in daily prayers. Are these prayers a useless ritual? Don't they mean what they say? What is the usefulness of the prayer in which the supplicant cannot attain that which he prays for? The above verse surely means that Muslims can attain righteousness, martyrdom, truthfulness and prophethood, by obeying Allah and His Messenger. It follows, that one cannot exceed the level of the Messenger who showed us the straight path in the first place. It is by following the Holy Prophet only that a Muslim may attain the exalted ranks mentioned in the verse. He is the Seal of the Prophets, the highest attainable rank for any human being from the Creation to the Day of Judgement:

*Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal of the Prophets and Allah has full knowledge of all things. (33:41)*

The Seal of Prophethood is an all-embracing honour. It is grossly erroneous to believe that he was chronologically the last prophet. Moreover, it is literally against the actual meaning of the word *Khatam*, which means *seal* in the Arabic language. Elsewhere in the Holy Quran too it has been used to mean *seal*. Never have all previous scholars of Islam taken this word to be synonymous to the word *akhir* (chronologically last). It is only the nominated crusaders of this century who have taken this liberty to satisfy their own aims and philosophies, and therefore we read on p.59 of the second book *Khatam-un-Nabiyyin* (the last of the chain of the true Prophets) and in the footnote of the same page we read: *The Quran says: Muhammad is the Messenger of God and the last of the Prophets.* Thus, we have seen above how some crusaders restrict spiritual progress, and in the cessation of all forms of prophethood, lies probably their most crippling restriction.

Dogmatic differences within a divinely revealed religion can never be reconciled through mutual compromise. If, moreover, the scholars and interpreters of such a religion start believing that divine revelation is now closed forever, (even for mere guidance purposes, i.e; no prophet even among the followers), then the immediate question arises: who will decide upon the differences and what is the original interpretation under which these differences could be finally resolved for all? People who believe in the cessation of all forms of prophethood, and yet try to answer this question end up with some conclusions which we quote:

*In conclusion it can be said that Sunnism and Shi'ism are two orthodox dimensions of Islam providentially placed in this tradition to enable collectivities of different psychological and spiritual temperaments to become integrated within the Islamic community.*

*Being each an affirmation of the doctrine of unity they do not in themselves destroy the profound unity of Islam whatever their formal differences may be. They are two ways of asserting the truth of the Shahadah, La ilaha ill' Allah. They are two streams which originate from the same fountain, which is their unique source, namely the Quranic revelation. And they finally pour into one sea which is the Divine Unity whose means of realisation each contains within itself. To have lived either of them, fully is to have lived as a Muslim and to have realised that Truth for the sake of whose revelation the Quran was made known to men through the Prophet of Islam. (Ideals and Realities of Islam, 1966, 75, 79, 85 George, Allen & Unwin by Seyyed Hossein Nasr.)*

After having dealt at great length in expounding the spiritual ideals spread over most of the six chapters of his book, the writer, when confronted with the grim reality of the differences within the followers of this great religion, makes a simple compromise, which in effect means, *To me my religion, and to you your religion, and both are correct.* Such are purely human attempts to reconcile deep conflicts of conscience, resulting from non-reliance on Allah to guide them on the correct path. For such people, guidance from Allah in the form of revelation, confirming the first revelation (i.e., not bringing a new Law, but fortifying the first one) has ceased due to the self-imposed restrictions as discussed earlier. Interestingly, in an attempt to answer the question as to who shall decide upon the differences and who should be regarded as the true representatives of Allah, some crusaders adopt a hard-line! If no one is going to reform them, then isn't it logical to take over the reins of terrestrial power and *enforce Islam*, come what may? In the book *Islam - Its Meaning & Message*, we are amazed to read that in his religious fervour to take over power and enforce Islam, the writer even casts aside the concept of righteousness, which it must be emphasised is the fundamental characteristic and principle of any form of government within Islam. We quote the words of the writer but suggest to read it carefully to sift the truth from error:

#### QUOTE

I will now try to give a brief exposition of the composition and structure of the Islamic state. I have already stated that in Islam, God alone is the real sovereign. Keeping this cardinal principle in mind, if we consider the position of those persons who set out to enforce God's law on earth, it is but natural to say that they should be regarded as representatives of the Supreme Ruler. Islam has assigned precisely this very position to them. Accordingly the Holy Quran says:

*Allah has promised to those among you who believe and do righteous deeds that He will assuredly make them to succeed (the present rulers) and grant them vicegerency in the land just as He made those before them to succeed others.*

The verse illustrates very clearly the Islamic theory of state. Two fundamental points emerge from it.

1. *The first point is that Islam uses the term vicegerency (Khilafat) instead of sovereignty. Since, according to Islam, sovereignty belongs to God alone, anyone who holds power and rules in accordance with the laws of God would undoubtedly be the vicegerent of the Supreme Ruler and would not be authorised to exercise any powers other than those delegated to him.*
2. *The second point stated in the verse is that the power to rule over the earth has been promised to the whole community of believers; it has not been stated that any particular person or class among them will be raised to that position. From this it follows that all believers are repositories of the Caliphate. The Caliphate granted by God is not a limited one. There is no reservation in favour of any family, class or race. Every believer is a Caliph of God in his individual capacity. By virtue of this position he is individually responsible to God. The Holy Prophet has said: ..... Everyone of you is a ruler and everyone is answerable for his subjects..... Thus one Caliph is in no way inferior to another.....*

*(Islam: Its meaning and Message, p. 168)*

From the above it is obvious that the aim of the writer is to exhort Muslims to take over power and enforce Islam. Doing righteous deeds seems to be of secondary importance. Terrestrial power should be arrogantly taken in hand with the support of the above-mentioned interpretation of a Quranic verse.

Although Allah promises Khilafat for those among the believers who do righteous deeds, yet we see the total misguidedness of the interpretation. Even the very concept of Khilafat has been wilfully distorted to suit man-made philosophies.

Man is the Khalifa of Allah in the primordial sense, in which Allah made him the vicegerent on earth ever since creation. This type of representation should not be mixed up with the Khilafat-e-Rashida, i.e., the Caliphate of the Rightly-Guided, generally accepted by all Muslims as the period of the first four Caliphs after the death of the Holy Prophet

(PBUH). They were the Khalifas of the Prophet in the strict sense and the khalifas of Allah in the general sense, as indeed man represents Allah on earth.

In an attempt to resolve the utter lack of true guidance (despite holding the treasure of the Holy Quran in his hands), and in order to substantiate his belief in closure of divine revelation (even for reform or revival of Islam), the writer has cleverly placed the burden of right guidance on each individual himself. Hence all Muslims are Khalifas!

However, probably the most dangerous concept which emerges as a result of this interpretation is the relegation of righteousness itself! The writer just assumes that Khilafat has been promised to *the whole community of believers and not to any class among them.....* This type of interpretation falls in the category of an outright lie.

Let it be clear to all that Allah has promised nothing of that sort. Allah has indeed promised Khilafat but only to the righteous among the believers, should one but read the verse under comment carefully. Let it be clear to all that the concept of terrestrial rule in which every believer is a Khalifa is totally alien to the spirit of Islam, and when it is coupled with the attitude *enforcement being paramount, righteousness secondary*, it transforms into one of the most militant and rebellious concepts of our times.

This is a formula which will surely pit Muslim against Muslim, because if not 72, then at least a dozen Khalifas shall emerge from the multitude of Muslims, clearly at variance with one another. (May Allah protect us).

We have just elaborated on the faulty interpretation of the writer in order to stress that if Islam is the religion of peace and submission to Allah, then militancy and rebellion cannot be paramount, indeed such attitudes must be totally against Islam. The Khalifa in Islam, if he is rightly guided must therefore by definition be appointed by Allah and this falls outside the domain of human appointment or nomination. Hence the Khalifa of Islam must be a vicegerent of a divinely appointed personage. The Jama'at Ahmadiyya is the only Jama'at which derives its origin from such a personage. It is the rightly guided Jama'at of our times. Only the Jihad ordained and executed by this Jama'at is by definition contradiction-free and destined to be blessed by Allah, as it has been so for a whole century, and will continue to be so.

The peaceful nature of the crusade for the revival of Islam can be ascertained in another aspect too. Any revival of Islam must have its seeds in the first principles of this religion. Without this back-to-original



approach, all attempts to enforce Islam will be in vain.

In order to have a back-to-original approach, one must analyse the spirit behind the Meccan period of Islam. We find that the spirit at that time, i.e., the originating spirit was indeed to tread the path of righteousness. It is a cleansing spirit, which aimed at moral upliftment before everything else. Perseverance coupled with humility was a common quality to be found in the small band of faithful followers. In short it was a non-militant inception. We also learn that the events of the Medinite era were impossible to attain without the originating concepts and beliefs. So-called Muslims of today must first become *believers who tread the path of righteousness*, to attain the moral and spiritual state deserving Allah's blessings and protection in return for their righteousness. If someone thinks that it is possible to establish Islam regardless of doing righteous deeds or not, he is totally ignorant of Divine Justice. (It must be remembered that being a mere believer in name only is not enough to be counted among the righteous). Hence the fulfilment of the purpose of the Meccan life of the Holy Prophet of Islam, as applied to our era, must be fully understood and completed. Talking about the revival of Islam without this concept bears the seeds of compulsion and bereft of the original principles of this great religion. It will be an attempt to place the cart before the horse, thus resulting in no movement at all.

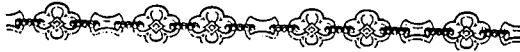
The Jama'at Ahmadiyya's peaceful approach for the Jihad of the pen is rooted in concepts of the Holy Quran and the Sunnah. It is not a losing concept under any standard of morality, justice, philosophy, religion, wisdom or even the commonsense of our era. Arrogance and rebellion are forbidden. Indeed migration is permitted to protect one's faith. Therefore we say that enforcement of Islam is an erroneous concept which one does well to avoid at all times. Surely, as these words are being written, 700 scholars of Islam from all parts of the world, most of them being erstwhile believers in the taking-over of power and enforcement of Islam, have made a complete turnabout and condemned another group of scholars, also of Islam, in an effort to stop a long drawn-out military conflict between two Muslim states. This call is, to say the least, a defacto admission of the impropriety and anti-religious nature of war as a tool for enforcement of beliefs and ideas. The Promised Messiah had said this a hundred years ago, and the hard-hearted then accused him of changing the concept of Jihad in Islam. It is on record that both these militants have described their war efforts to be a Jihad against the anti-Islamic forces of the other. This is a result of the non-acceptance of the call of the Promised Messiah. The primary Jihad of our age is the Jihad which inculcates purification of self and others, (Jihad-e-Kabeer, the greater striving which

takes up the struggle positively), and not the Jihad of the sword, (Jihad-e-Sagheer, smaller Jihad,) which takes up the sword as a purely defensive and self-protective measure. The Holy Prophet himself and the Holy Quran both testify to the correctness of the above definition of Jihad.

Our era is such that there is a vast proliferation of books, magazines, newspapers and other media. This is the age of information. Yet, ironically a very small minority seems to be interested in the information concerning religion and moral-uplifting. Under these special circumstances a crusading proponent of Islamic superiority, realising this basic characteristic of our time, must pursue his crusade where it is most urgently required. But he must remember that the power of reasoning and intellect of our age are sharpened. Gaining of knowledge has been popularised. Powers of all information media have become extremely refined, in order to influence an individual in a pre-determined direction. Therefore the responsibility of the Jihad of the pen should not be considered lightly.

Many take up the pen, but few are granted the spirit to conduct the Jihad in the most acceptable manner. Many wish to take up the pen, but their incorrect beliefs and lack of knowledge prevent them from doing so, and thus they drop back into a state of undeclared truce. But, it is the Jama'at Ahmadiyya only which has not stopped this great struggle ever since its inception and it has become the only vehicle to usher in the revival of Islam through its peaceful, yet determined intellectual process which was initiated a century ago by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi in Islam.

Peace be on those who are guided aright



(from page 31)

*philosophy. We cannot find the Ever-Living and Self-Subsisting God through our own devices. The only straight path for the achievement of this purpose is that we should first devote our lives, together with all our faculties, to the cause of God Almighty, and should then occupy ourselves with supplication for meeting Him, and should thus find God through God Himself.*

Note: All the quotations in this article are from 'The Philosophy of the Teachings of Islam' by Hazrat Mirza Ghulam Ahmad.

## What is Islam?

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

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

This is Islam which is wrongly called Muhammadanism.

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

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

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

## The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in 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-eight 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.

