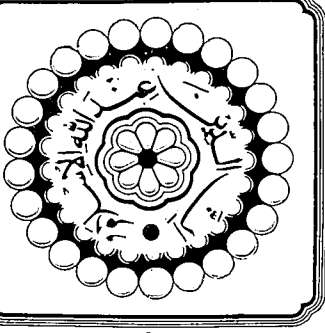
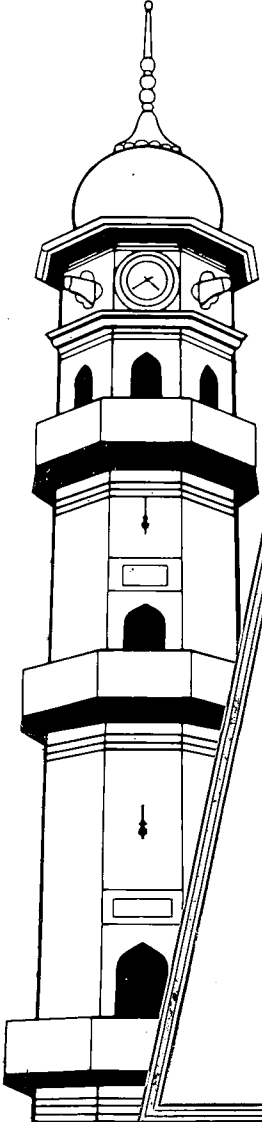


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THE AHMADIYYA MOVEMENT

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



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EDITORIAL

It seems to be an unfortunate feature of our times that Muslim states are more often than not at loggerheads with one other. If the discord does not manifest itself in outright hostilities backed by military power, it takes the form of ideological, economic, political or other aspects. But the disunity remains constant.

For eight years Iraq and Iran had been waging an utterly senseless and futile war which caused deaths of hundreds of thousands on both sides along with vast and almost irreparable damage to their economies. The worst part of the exercise was that the non-Muslim world witnessed the ugly spectacle of one Muslim nation fighting another Muslim nation. The winners were those who did not take part in the game. On top of this, both countries were fighting 'in the name of Islam', presenting thus yet another ghoulish notion of Jihad (Holy war).

The disunity among Muslim nations of our day has robbed them of their coveted title of 'united Ummah' Which was created by the Holy Prophet Mohammed , peace and blessings of God be upon him.

Multilateral treaties and pacts exist between various blocs in the world, many of them involving also Muslim countries. However, the fact cannot be denied that the lack of unity among Muslim countries is a continuous source of rejoicing for non-Muslim nations, even though many of them do not hesitate to pose as friends of Muslims.

The tragedy of Kuwait , which was invaded by Iraq in the early hours of August 2 , 1990, is yet another demonstration of how hopelessly divided and disunited the 'world of Islam' is. They have been even unable to unanimously condemn in unequivocal terms the unprovoked, unjustifiable, naked aggression by which Iraq made itself guilty.

If the Muslim states of today had before them the wise precepts of the Holy Quran, the latest eruption on the political and geographical scene of the Gulf area could have been avoided. But to follow the principles laid down by the Quran, requires subordinating individual interests to the higher interests of the Community the Ummah. The Holy Quran contains a most effective method of coping with a situation such as has been created by her mighty neighbour Iraq. God says in the Holy Quran:

And if two parties of believers fight each other, make peace between

them. Then, if one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then, if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. Surely, all believers are brothers. So make peace between your brothers, and fear Allah that mercy may be shown to you. (49:10,11)

Here we are told that if two Muslim nations initiate hostilities against each other, the remaining Muslim countries should unanimously take the necessary steps and intervene in an attempt to put a swift end to the conflict. Their united and concerted efforts are bound to bring about an immediate truce followed by a just peace. Should one of the belligerent parties not be inclined towards peace and refuses to bow to the demands of the rest of the Muslim community — the united Ummah, then force should be used against the intransigent party till it accepts the verdict of the Ummah and is willing to end hostilities.

Muslim nations have been ignoring this wise injunction of the Quran for centuries and the result is the chaos in which they find themselves. Outsiders are allowed to intervene, which they, of course, do with their own interests foremost in their minds. The latest crisis in the Gulf proves the point. Once again Muslim nations are going to be the losers.

The greatest misfortune of the Muslims of today is that they have no leadership. Numbers do not count Leadership is missing. About a billion Muslims of the world are at the mercy of others who are in real power. Muslim nations are exhausting their energies fighting with each other. Their plight is irreversible as long as they do not recognise and accept the leadership which God has established for them; and that leadership is there in the form of the Imam Mahdi who has come as the Promised Messiah, but whose arrival is still being awaited by 'Muslims' in the same manner as Jews for centuries have been vainly awaiting the advent of their Messiah. The solution of all the problems of the Muslim world lies in their return to God and in their whole-hearted and sincere acceptance of the leadership of the Imam of the day.

We can only hope and pray to God Almighty that the Muslim nations may be granted the insight, strength and courage to accept the leadership which is embodied today in the Ahmadiyya Movement in Islam. Only through this can they be united in the 'One Ummah' which was established by the Holy Prophet Mohammad and revived by the Promised Messiah, peace and blessings of God be upon them.

FRIDAY SERMON

(The following is the gist of the Friday sermon delivered by Hazrat Mirza Tahir Ahmad, Head of the Ahmadiyya Muslim Community, at the London Mosque on 25th May, 1990.)

وَلَوْ يُعِجِلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَجَابَ لَهُمْ بِالْخَيْرِ
لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
فِي طُعْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾

And if Allah were to hasten for men the ill consequences of their actions as they would seek to hasten on the good the end of their term of life would have been already brought upon them. But We leave those who look not for the meeting with Us to wander distractedly in their transgression. (Quran 10:12)

This verse draws attention to the disbelievers who have no hope of meeting or having any personal relationship with God. There are also some hopeful signs for the believers to reflect upon. Human nature is a common factor to believers, disbelievers, young and old. When a child gives a satisfactory answer to a question in an examination he hopes that the examiner will give him good marks. If he does not answer a question well he hopes that the examiner will not realise it. This is a harmless wish. The reactions of a believer and a disbeliever differ in regard to day to day actions. A disbeliever is unaware of his misdeeds and their consequences while a believer is more concerned over his failings than his good deeds and always fears that he may be punished for his wrong deeds. He continually prays for forgiveness for his wrong actions and misbehaviour. This subject is covered by the verse which I have quoted which states that those who continually pay no attention to their misdeeds, advance in wickedness like a blind man who does not know to where he is going. They are carried forward by wave upon wave on the flood of their ills so much so that it is no longer within their power to determine their course. God is not like an examiner who might miss or be unaware of a mistake by the student. He is aware of everyone's minutest faults and also good points. In His forgiveness, however, He grants respite after respite giving the wrong doers an opportunity to feel ashamed of their conduct and to reform themselves.

Our span of life is not linked with our misdeeds or good deeds but with God's magnanimity. The continuance of misdeeds will lead to our ruin. It is the way of

God, however, to grant respite and delay punishment in order to give us further opportunity to amend ourselves. On doing a good deed we expect a quick reward from God. The same tendency is seen in labour unions which demand their rights. In all affairs man seeks his own rights and forgets those rights which he may be usurping. Usually we cover up our mistakes. The result of this natural tendency is that we exaggerate our good qualities to make them appear attractive. God says in the Holy Quran that He is aware of all our deeds whether good or bad. We would be effaced from the surface of the earth if we were punished for all our sins. A pious man is conscious of his faults while this is not the case with an impious man. Hazrat Omar who was the second Khalifa following the Holy Prophet Muhammad, peace be on him, strictly adhered to speaking the truth. He had an outspoken nature. He was extremely simple, honest and humble and used to analyse himself carefully. He gave microscopic attention to his conduct. At the time of his death he asked God not to reward him for his good deeds but rather not to punish him for his faults.

The lesson from the verse I quoted is that we should pray for our oppressors and ask God to overlook their faults. May they heed the warning contained in the verse and may they take advantage of the respite which God has been giving them. If they do this then nothing could be better for them.

I have observed that some people do not like to waste anything and I have spoken on this subject in an earlier sermon. They will save and eat a small portion of good fruit from one that is over ripe and mostly spoilt. There are other people who would throw away the whole of the fruit if it were slightly bruised in one way or another. Some people would throw away a whole loaf if a little piece had a spot of mildew on it. There is a lesson for such people in this verse. Nations should be treated with magnanimity in a frugal kind of way in as much that whatever part can be saved from error and destruction should be saved.

A believer should give careful attention to prayers. No doubt it is displeasing to God that nations should reject the Promised Messiah. Rarely has there been a nation which has not rejected a prophet sent by God; and such was the case with the Holy Prophet Muhammad, peace be on him.

A little while ago I had the dates of the Islamic calendar appertaining to the life of the Holy Prophet converted into the dates of the solar calendar. It reveals some very interesting points. The decision by Pakistan to

declare Ahmadi Muslims to be non-Muslims and worthy of death took place on the 7th September which was the date on which the religious leaders in Mecca declared that the Holy Prophet Muhammad, peace be on him, was false and should be killed. Also, according to some scholars the Holy Prophet died on the 26th May which is the same date on which the Promised Messiah died, these observations directed my attention to the saying of the Holy Prophet that the Promised Messiah would be buried in his grave. It is figurative speech meaning that the death of the Promised Messiah would be similar to that of the Holy Prophet. As far as the dates are concerned they are the same. During the time of the Holy Prophet, God gave respite to his bitter opponents as a result of which a high percentage of the people of Arabia were saved from ruin.

As long as God's punishment does not descend upon a nation we should try to save it by praying for it however wrongly it may have behaved. It is necessary both to pray and make an effort. The members of the Ahmadiyya Community should explain to the people of Pakistan, home and abroad, why God is treating them in the way He is doing.

Pakistan claims that it has enforced the laws of Islam during the past eleven years which no one in Pakistan was able to do before General Zia came to power; and that it has done a great service to Pakistan by declaring as non-Muslims the members of the Ahmadiyya Community. No greater work can be shown in the history of Islam. If all these claims are true then God should have showered great blessings on the nation. Pakistan, however, in spite of its so called good works is in a position that is worsening day by day. It is suffering from every ill of the world which have encircled it. God says in the Holy Quran that there are some cruel and sinful people who have no way out from the errors which encircle them. It is necessary to ask the people of Pakistan what great achievements they have accomplished during the past fifteen or twenty years. According to their opinion they have performed a historic service which has won them the pleasure of God by harassing Ahmadis and committing atrocities against them. How is this earning them the pleasure of God?

Nowhere in Pakistan are to be seen any signs of God's blessings and pleasure. The nation has involved itself so much in injustice and malpractices that advertisements are now appearing in the newspapers on behalf of an association listing the country's misdeeds and misfortunes and seeking information from anyone about any good points of the nation. Nobody replies thereby unmasking the character of the nation. It is necessary to ask the people repeatedly as to what is the greatest service

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REAL CHRISTIANITY

(*Shameem Ahmad Khalid*)

Christianity was born approximately two thousand years ago in a country which is known these days as Palestine or Israel. This country in those days formed three provinces of the Roman Empire, namely Judea, Samaria and Galilee. Apart from these few facts little else is very certain in the religious context. Jesus, who is generally claimed to be the founder of this religion, spread his message among his people for only one to four years before he was put on the cross. He had apparently achieved so little during those few months of his ministry and made such insignificant impact on the prevailing affairs that history took no notice of him. In fact, historians have found it increasingly difficult to prove from historical records that he even existed. During the entire nineteenth century a very lively debate went on in Christian Europe as to whether there existed a historical Jesus. It was under these foggy circumstances that Jesus spent the fateful few months of his ministry in Palestine. Little else is certain about him and as such about his religion. This fact has been recognised by numerous Christian scholars and some of them had the audacity to proclaim their opinion and place it on record. In this article it is intended to quote the opinion emanated from some reliable Christian sources on some fundamental issues on which the Church has taken up a firm official position and would like the world to believe it to be the only and the whole truth; however the truth is different or at least subject to further argument. This writer admits that nothing in this article is his original finding and almost the entire material is based upon the research and writings of great scholars of the West where Christianity is the predominant religion.

The basic document which may be regarded as the primary source of this religion is the New Testament which itself contains material and evidence of varying degrees of authenticity and reliability. Its contents occasionally contradict themselves. We are told that none of the writers of the four Gospels were personal witnesses to the events. None of them ever met Jesus, and what they have recorded is at best second hand information. I may hasten to say that the material left behind by them is indeed useful; however, by no stretch of reasonable imagination the writings of these unknown persons can be accepted as words of God. The editor of Pears Cyclopedias (96th Edition) article on Christianity admits that Mark's Gospel was the first one to be written; it was produced in Rome and was based upon St. Peter's reminiscences, Luke and Matthew

wrote their Gospels afterwards, borrowing much from Mark. The fourth Gospel was written later on by John about 60 years after the event of the crucifixion. We are also told that Luke and Matthew used another written source which no longer exists as a separate document and which consisted of a collection of sayings of Jesus. It is a pity that this valuable original source, if it ever existed, has been allowed by the Church to become extinct. Christian scholars tell us that during the first century AD, it was mostly the oral traditions which formed the basis of the Christian dogma. The Synoptic Gospels of the New Testament were not compiled until AD 150 according to some other scholars. However, it was in the second century that the New Testament was compiled after great debate and doubts. It, however, continued to undergo changes and we are told that finally an agreed form of the New Testament was eventually written in 692 AD. It may be mentioned that Jesus spoke Aramaic but the Gospels were written in the Greek. The Latin translation, the Vulgate, was produced in 4th century AD. It is also worth noting that the writer of 14 books of 27 of the New Testament was Paul who had never met Jesus in his lifetime; in fact, he was a persecutor of Christians prior to conversion and was instrumental in precipitating the murder of the first Christian, St. Stephen. The story of how the New Testament was finally agreed upon is also very interesting but it is beyond the scope of this article. It may suffice to say that the decision as to what would be included in the New Testament was made by a body of men who differed vehemently with each other; there was nothing divine about it.

Christian theology is primarily based upon what Paul dictated. According to Will Durante, the renowned American historian, Paul created a theology of which none but the vaguest warrants can be found in the words of Christ. Paul was the inventor of the following important doctrines for Christianity:

- a. Rejection of the Jewish Law
- b. Salvation by faith alone
- c. No need for circumcision
- d. Carrying the message to the Gentiles
- e. Sonship and Divinity of Jesus
- f. Concept of original sin and its permanency.
- g. Ascension
- h. Jesus died for humanity's sins.

Christian scholars have found that Paul was strongly opposed by many

of the disciples and apostles of Christ on these issues. The Encyclopedia Britannica has categorically stated that initially there was no Christianity as such in the days of Christ; there was only Judaism. Later came Jewish Christians; the term Christian was used first time in AD 110. It was a much later development that Christianity, as a religion, separated entirely from Judaism, most probably when the dogma of Trinity and the Divinity of Jesus were gradually adopted by many as essential parts of Christianity.

Some Christian researchers like Amalgam have exhibited commendable frankness in stating that Judea gave Christianity ethics, and Greece had given it theology and later Rome gave it the Organisation. It is asserted by them that the Church was not founded upon theology, it was theology which was developed by the Church. It is amazing that this religion, which claims exclusive rights to be truly divine has been grossly manhandled. Will Durante analysed and summed it up well when he wrote: *In Christ and Peter, Christianity was Jewish; in Paul it became half Greek; in Catholicism it became half Roman.* It is well known to European historians that mystery religions in ancient Greece believed that their god had died for them, had risen from grave and would save them from Hades. Salvation theory was popular among Greeks. Greek gods, Osiris, Attis and Dionysus had died to redeem mankind. Will Durante candidly admits that Christianity did not destroy Paganism, it adopted it. Christianity according to him was the last great creation of the ancient pagan world. Sadly enough, the Christians deviated greatly from the path shown to them by Jesus and took up the lead given by Paul who was only twenty years old when Christ was crucified and he had never met him, and the only authority on which he spoke was a self proclaimed vision. It has been mentioned earlier that Paul was opposed vehemently in his assertions by many of Jesus' apostles.

Let us take now the doctrine of the sonship and divinity of Jesus. We know from the Bible that Jesus never claimed to be the only son of God. St. John has thus recorded the belief of early Christians in the second chapter of his Gospel wherein Martha said to Jesus, *Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask God, God will give it thee.* Obviously Jesus depended upon what God gave him. David Flusser in his article 'Jesus in the context of History' puts down his firm finding, thus: *Certainly, Jesus saw himself as a prophet, and this belief of his found expression, not only in the New Testament but also in later Jewish Christian sects.* We are told by Mr. Hutchinson, a

great British scholar, that the tremendous question regarding the nature of Christ and his relation to God and humanity, which were to rend later generations and still torment mens minds, seem scarcely to have occurred to Peter. This part of theology did not exist in the days of Christ nor did the early apostles have any doubts about Jesus being a prophet. It was only by the Church at a later stage that the Sonship and Divinity of Jesus were asserted. The formal decision to declare Jesus, the son of God, was taken at the council of Nicaea in the year 325 AD, which we all know was held under the chairmanship and sponsorship of Constantine whose major objective in holding that convention was political in that he badly needed political and ideological unity within his Empire. The doctrine of Sonship of Jesus was hotly debated, the session involved verbal violence and great Christians like Arius of Egypt took the firm line that Jesus was not of the same substance as God. The Nicaene Assembly was more political than religious; so was the Creed which they formulated and the Christian stomachs were forced to take what was fed to them. Jesus was declared by the men of the assembly as the Son of God and of the same substance. the so called apostles creed, which no apostle ever formulated, was worded to declare that Jesus was the only son of the Lord who died on the cross, descended into hell, rose again from the dead, on the third day ascended into heaven, sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead. Obviously, Jesus never said these things about himself and the apostles showed no concern for these ideas; it was only three centuries later that a group of men coined the statement of the Christian faith. It is well known that a number of Christian sects disagree with almost each phrase of this creed. When the council of Chalcedony was convened in 451 AD, Christianity was already divided into more than eighty sects, Today in the USA alone there are more than 255 sects. The councils justified the permissive policy that the theology of the Christian faith could be decided by assemblies and councils. No wonder today, the British Parliament decides through Acts of Parliament on what is the authorised content of the Christian Faith i.e. of the church of England. Christianity has become a man made religion. The New Testament itself is a product of the Church. The Church came first and theology afterwards; not the other way round as we are told by candid Christian researchers. Joseph Stillier, an American said, *we make God say Amen to what we believe instead of saying Amen to God.* The Editors of Encyclopedia Britannica have been forthright enough to include the following statement in that great work of knowledge: *After Constantine, the Church became political and the Imperial*

Church enforced unity of belief, dogma, liturgy and policy. Important movements within Christianity, like the Albigenes Movement, have asserted that the Church got corrupted from Constantine onwards.

Sacraments form an important part of the Christian theology, It may be stated that in the days of Jesus there was no formality of sacraments. Jesus baptized no one. Significance and meaning attached to various sacraments are also later innovations. The belief that baptism washes away sin points to the futility of Christ's own baptism at the hands of John if the former was sinless. Marriage is considered a sacrament by Roman Catholics and the Eastern Orthodox Church but at the same time their theology scorns at this institution and forbids it to their clergy. Eucharist which is supposed to transform the drinker's wine *into the blood of the New Testament shed for thy sins* obviously is a post crucifixion innovation of which Jesus had no idea. Ordination of ministers and priests is a sacramental procedure which was evolved by the Church much later. It was limited to only a few, so in reaction, the Reformation demanded priesthood of all believers. Sacramental innovations therefore were rejected by a number of Christian sects at will. Roman Catholics and Eastern Orthodox Churches have instituted seven sacraments while Protestants have only two, namely baptism and communion. Quakers and Unitarians believe in no sacraments. This had to be so because the novelty of sacraments does not find any authority in Jesus, all being later developments. Therefore each sect took the liberty of adopting sacraments it liked and the way it liked. Roman Catholics serve wine at Eucharist while Presbyterians serve grape juice, some others serve plain water. It may be stated that European historians have discovered that offering of bread and water in mass is a legacy of an old Pagan custom. Wycliffe a great and daring Christian of the 14th century strongly objected to the concept that during communion- (Eucharist) the substance of the bread and wine changes into Christ's body and blood. He attacked the sale of indulgences by the Church. He died in 1384 and was buried, but a few years later the Pope had his dead body disinterred, burnt and flung into the river swift.

This essay could be expanded to cover all aspects of Christian theology which are regarded as sacred cows by different sects, However the space does not permit this exercise. Suffice to say that Christianity of today is a man made religion and Christians of great standing, both secular and religious, have courageously, forthrightly and consistently challenged various aspects of the post-Jesus theology. A time has come that the people of the west, though in name Christians have all but rejected this

(continued on page 18)

WHAT IS YOGA?

(Harbans Lal Arora - University of Non-Conventional Energy sources and Department of Analytical and physical chemistry, Federal University of Ceara, Brazil).

INTRODUCTION

In spite of a large diversity in temperaments, attitudes and activities, which are naturally expected to exist among billions of individuals who inhabit our planet, there are certain basic unifying common features which are summarized below:

We are citizens of two worlds — the inner world and the outer world.

Each one of us has a profound urge to be in a happy and blissful state of mind and to attain this state, the inner and the outer worlds and ecologies should be harmonized.

The information obtained through the senses and experimentation is important and necessary but is only partial and incomplete.

The experimental knowledge acquired through intuition is complimentary to experimental knowledge.

A relaxed state of mind (known as deep alpha state in psychology) is important for intuition and creative living.

Each one of us has latent potential to attain and retain deep alpha state.

The higher states of consciousness correspond to self-expansion, and reduction in selfishness and self-centredness. The highest obtainable state of consciousness is what is called cosmic or universal consciousness.

Inter-relatedness and interdependence are not mere abstract concepts but are inherent and indispensable operational variants for a meaningful and healthful living, ecological development, spiritual growth and general well being.

Science and spirituality, matter and spirit, mass and energy, experiment

and experience, east and west, introvertedness and extrovertedness, physics and metaphysics, prose and poetry etc. are not at all contradictory but complementary aspects of one and the same reality.

All operating forces in nature, from the micro to the macro domains, from matter to non-matter should be derivable from one common origin. They may, however, manifest themselves in a variety of forms depending on particular situations and states of organization and aggregation.

Normally only a small portion of one's brain is active. The left hemisphere of the brain is predominantly involved with logical thinking, analysis, digital and linear operations whereas the right hemisphere activity is related with orientation in space, emotion, non-linear and analog operation.

When the left hemisphere is active, the right one is passive and vice versa. However, in a relaxed mental state, both hemispheres are active, simultaneously and harmoniously leading to transcendental states of creativity and intuition. This implies argumented utilization of the brain's latent capacity.

A large percentage of predominant diseases in our highly stressful modern way of life such as hypertension, nervousness, depression, heart problems, insomnia, tension, headaches, ulcers are mainly of psychosomatic origin. Muscular and mental, emotional and nervous relaxation help in alleviation and even cure of these increasingly crippling maladies.

A deep study of the life and works of scientists, saints and humanists, religious leaders and philosophers, psychologists and psychiatrists could lead one to believe that these great men who have contributed or are contributing towards the welfare of humanity, are, in principle, expected to be in agreement with the above-mentioned general features of man's nature, his growth and his interaction with nature and society. In the following we shall study the relationship between these features and yoga. But let us first define and understand what yoga really is.

WHAT IS YOGA?

During the 20th Century and particularly within the last few decades, yoga has expanded worldwide. Yoga institutes and literature on yoga, have mushroomed up all over. However, unfortunately, the real meaning of yoga is understood by a very small minority. For some people yoga is something shrouded in mystery, magic and mysticism, whereas for others it is equated with cow worship, fakirism, body immolation, instant

Nirvana, acrobatics and so forth. In fact, real yoga is far from any of these things. It is heartening to convey that serious scientific research is being conducted worldwide on Yoga Science in modern equipped laboratories in various countries such as the Himalayan International Institute of Yoga Science and philosophy and Maharishi international University in the U.S., Bihar School of Yoga, Kaivalyadhama and the Santa Cruz Yoga institute in India as well as many universities and institutions in Japan and east and west Europe.

Their objective is to dispel away mysticism, test and verify the claims of yogis and disseminate the science of yoga both in the east and the west.

By the word yoga implies union, harmony, integration and synergism. In other words, yoga offers an holistic (from the Greek holos which means whole or total) organic and ecological approach to life and living. Yoga is a complete science of man and his interaction with the environment since it raises and answers the three basic tenets of any scientific enquiry — what, why and how.

What are the main objectives of life, self-fulfilment and cosmic consciousness?

Why are these the main objectives? Since through these one attains durable happiness, peace and harmony within and without.

How to achieve the goal? Through selection and adequation by systematic practice, from a number of techniques and paths, which have been researched, developed and perfected by experimentation and experiencing during centuries by dedicated yogis and rishis (holistic scientists and men of wisdom), to individual's temperament, inclination and needs. However, these techniques and paths are merely general guidelines.

The most important thing about yoga science is that it is free from all kinds of dogmas, doctrines and blind faith. Each one has to discover his own path and techniques, suitable to him. Yogic approach to life implies a continuous process of self-discovery, conscious transformation for integrated health, and self-improvement.

It is opportune to observe that Yoga's holistic approach to life and living is in complete resonance with the concept of integrated health postulated by the World Health Organisation, namely a state of complete physical,

mental emotional, social and spiritual well being and not merely an absence of disease and infirmity.

YOGA AND SCIENTIFIC APPROACH

Yoga paths and techniques correspond to human temperaments and inclinations; for example, path of devotion and love for the emotional person, path of self-less service for the action oriented and that of self-knowledge for the intellectually inclined. Techniques such as alternate muscular stretch and contraction exercises, regulation and control of breath, body, mind, emotional relaxation and meditation, help one to achieve integrated health, expansion of consciousness and spiritual growth.

The Yogic approach was most clearly defined by one of the greatest yogis and an illuminated man of wisdom some two thousand and six hundred years ago.

Do not believe in anything merely because it is said, nor in traditions because they have been handed down from antiquity. Nor in rumours as such, nor in writings by sages because sages wrote them, nor in fancies that we may suspect to have been inspired in us by a deity, nor in inferences drawn from some haphazard assumption we may have made, nor in what seems to be an analogical necessity, nor in the mere authority of our teachers and masters. Believe when the writing, doctrine or saying is corroborated by reason and consciousness. (Gautama Budha)

Similar thoughts are echoed in the following extract from the writings of a man of wisdom some 1,100 years ago:

It is fitting then for us not to be ashamed to acknowledge truth and to assimilate it from whatever source it comes to us. For him who scales the truth there is nothing of higher value than truth itself; it never cheapens nor abases him who seeks. (Al-Kindi)

Most yoga research institutions and dedicated yogis follow the general criteria propounded above which are the characteristics of a scientific approach. The knowledge which has been gathered about and through yoga, by experience and experiment vindicates the important aspects of man's true nature and his untiring efforts for growth and self-fulfilment as outlined in the introduction of this paper.

IS YOGA A RELIGION?

One of the most articulated questions which is generally asked about

(continued on page 23)

AMNESTY ON AHMADIS

(Printed in the Asian Times dated 5th June 1990)

Amnesty International, in its report issued in May 1990, highlighted its disquiet over the law allowing the imprisonment on grounds of religious conscience of Ahmadis — a religious group whose claim to be Muslim is punishable with imprisonment and over the authorities' failure to investigate fully sectarian violence against the Ahmadis which has resulted in several deaths and recommended that all legislation providing for imprisonment on grounds of non-violent conscientiously held beliefs be repealed, including Ordinance XX which makes the peaceful practice of the Ahmadiyya faith an imprisonable offence.

An amnesty International delegation visited Pakistan in the months of July and August last year to assess the situation regarding Human Rights' violation in Pakistan. The delegation met Federal Ministers as well as Provincial authorities and showed its concern over the legislation introduced in 1984 which provides for the imprisonment of members of the Ahmadiyya Community for the practice of their faith. In April 1984, the late dictator General Zia-ul-Haq promulgated Ordinance XX. This Ordinance amended the Pakistan Penal Code, introducing section 298/B and 298/C, which prohibit Ahmadis from calling themselves Muslims, using Muslim practices in worship and propagating their faith. The new offences became punishable with up to three years imprisonment and a fine.

The report stated: *Ahmadis have also been charged for the expression of their faith under section 295/C PPC, introduced in 1966, which provides a maximum penalty of death for defiling the name of the Prophet Muhammad.* Amnesty International is of the view that Ordinance XX provides for imprisonment on grounds of religious conscience, violating the right to freedom of religious expression contained in Article 18 of the Universal Declaration of Human Rights, and contrary to the 1981 United Nations Declaration on the Elimination of All Forms of intolerance and of Discrimination Based on Religion and Belief. It further stated, *In August 1985 the United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities passed a resolution expressing grave concern at the promulgation of Ordinance XX and calling for its repeal.* Amnesty International, too, urges that the Ordinance XX be replaced immediately.

In practice, Ordinance XX facilitates serious harassment of Ahmadis. Cases are regularly filed against them under sections 298/ B and 298/ C PPC for the free expression of their faith. Numerous criminal prosecutions, which can result in imprisonment, have been opened against the Ahmadis for wearing badges imprinted with a verse from the Quran for example, for using the greeting Assalamo Alaikum, the most common greeting among Muslims. Beyond this, Amnesty International believes that Ordinance XX has contributed to a climate in which members of the Ahmadiyya Community become more vulnerable to other forms of attack or harassment, the report continued.

A spokesperson of the Ahmadiyya Community, Rashid Ahmad Chaudhry commented: *More than six years have passed since this brutal instrument of religious persecution was promulgated to satisfy the political ambition of a dictator. General Zia is gone, but as long as this legislation remains, Ahmadi Muslims will continue to suffer in their own country. It is therefore high time for every human rights organisation in the world, for politicians and statesmen, and for the media to call for the repeal of this inhuman Ordinance.*

ATTACKS.

Amnesty International, in its report, also cited examples of the attack on the Ahmadiyya Community in Nankana and Chak Sikandar. It said that in April 1989 Ahmadis residing at Nankana in Punjab province were attacked by a group of fanatics who systematically burnt their houses and property. A similar attack followed at Chak Sikandar in Punjab province on 16 July 1989 which resulted in the deaths of three Ahmadis and one Non Ahmadi, and the destruction of property belonging to Ahmadis. Amnesty International showed its concern at the reports that police failed to take action to protect the lives of those attacked. During their visit, the delegation urged that a full independent inquiry, the results of which should be made public, be held into these killings. The report stated that no such inquiry had been held and that the Punjab provincial authorities had not taken steps to ensure that the many Ahmadis who had fled from their homes at Chak Sikandar could return in safety. Furthermore, the report indicated that murder cases registered with the police by each side to the conflict have been treated differently by the authorities. While seventeen Ahmadis were reportedly arrested in connection with the murder of their opponent, no arrest has been reported in connection with the case registered by the Ahmadis for the murder of three members of their Community.

The Amnesty International lamented at the situation and stated: *"In situations of ethnic or religious conflict the authorities have a*

particular responsibility to safeguard the fundamental rights of minorities, including security of person. Failure to take effective steps to protect these rights may create the impression that the authorities acquiesce in crimes committed against them".

PRISONERS.

The report indicated that thousands of prisoners have been amnestied, including many political prisoners convicted by special military courts under martial law; 2029 death sentences have been commuted; and compensation has been announced for certain categories of martial law prisoners. However it recommended that procedure conforming to internationally recognised standards for a fair hearing be established to review the cases of remaining prisoners convicted by special military courts to establish beyond doubt that there are not political prisoners among them wrongly or unlawfully convicted of criminal charges brought for political reasons. It also recommended the urgent review of 'Sahiwal' and Sukkur cases where the members of the Ahmadiyya Community were convicted of murder and related offenses by special military courts.

TORTURE

The report indicated that though torture in prisons has reduced yet it is still liable to recur as those responsible for torture in the past have not been brought to trial. *Fetters are still used on prisoners including in some prisons on children. Torture including rape; is particularly liable to occur in police stations, says the report.*

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religion. The Western civilization does not permit itself to be called a Christian civilization. This rejection by its own illustrious sons has forced the Church to seek converts from the ignorant and uneducated masses of the third world to whom the legacies of the Pagan world, turned into Christian myths, could be sold of which, according to Mr. Durante, none but the vaguest warrants can be found in the words of Christ.

80 YEARS AGO

DIVINE ORIGIN OF THE HOLY QURAN

(The following is an extract from the August issue of the Review of Religions, 1910)

If we return to the Christian scriptures, we find that they do give clear tests by means of which one may easily see the truth of as claimant to prophecy, and if the Christians are faithful to their scriptures, let them apply these tests to those claimants whose truth they desire to judge.

A few clear tests are given in the prophecy of Moses which the Holy Prophet, may peace and blessing of God be upon him, claimed to have fulfilled in his own holy person. One of the tests is to be found in the following line of Deut. 18:20 *But the prophet, says the Word of God revealed to Moses, which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die.* In these words, God gives a sure criterion to test a prophet. We are told here that God shall destroy any prophet who is presumptuous enough even to fabricate a single revelation. The wrath of God is kindled so furiously against a false pretender that he is consumed to ashes even if he speaks a single sentence, nay a single word in the name of God which He has not commanded him to speak. Nay, it even appears from the verse quoted above that the prophet may have spoken a thousand true revelations, but if he fabricates even a single word and speaks it in the name of God which He has not bidden him to speak, he will be brought to nought even for the utterance of that single word. Now I ask the Christians, Is not the verse quoted above a true Word of God? Do they not believe it to be a true revelation from God to Moses the Prophet? The test given therein must be infallible and every prophet who presumes to speak even a word in the name of God which He has not bidden him to speak, must speedily be brought to naught, for such is the import of the verse already quoted. Now let the Christians, if they are sincere believers in the Word of God revealed to Moses, test the claim of the Holy Prophet, may peace and the blessings of God be upon him, by this criterion. The Holy Prophet spoke not one word but hundreds of thousands of words in the name of God. Every word which we find written in the Holy Quran, claimed to have been received direct from God. He gave out every verse of the Holy Book as the actual Word of God, a word which the Almighty God had spoken to him. This revelation extended not over one day, or one week or one month or one

year, but over about a quarter of a century — over three and twenty long years. And the Prophet who spoke these words in the name of God and who continued to do so for twenty three years, far from being brought to naught, prospered every day. Every morning brought him new success and every year brought him new glory.

And he did not pass away from this world until his mission was firmly established in the land. The seed which he sowed grew and prospered until it became a thriving tree in his own life-time and bore fruit in abundance. He won a success which is admittedly unique in the annals of history. So according to the Word of God already quoted, he was a true prophet, in fact the most true prophet if degrees of comparison are admissible in the case of prophets. If Christians believe that it was God who spoke to Moses and that the criterion given in the Word of God is a true criterion, they must also believe that the Prophet who rose at Mecca was a true Prophet. He was not brought to naught like a false prophet. On the other hand he won a glorious success such as was never won before him by any claimant to prophethood. Nay, not even by Moses to whom the Word of God already quoted was revealed. Hence the Christians, and the Jews as well, cannot escape either of the two conclusions:- Either they must accept the Holy Prophet, may peace and the blessings of God be upon him, as a true Prophet, or they must reject the Word of God revealed to Moses as false. Let them choose between the two alternatives. They cannot call the Holy Prophet (may peace and the blessing of God be upon him) false and believe the revelation of Moses as the true Word of God. But no reasonable man, even if he be not a believer in the revelation of Moses, will question the soundness of the criterion given in the verse of Deuteronomy quoted already. That God should destroy every false pretender and vouchsafe His assistance to every true claimant is a criterion which will commend itself to every reasonable man. Do not the earthly governments seize, and inflict exemplary punishment on every person who tries to impose upon the people by falsely pretending to be a government official? Why should not God, similarly, seize and inflict exemplary punishment on every person who poses to be a vicegerent of God on earth while he is not so? If God should not do so, and if the false pretenders should be as successful as the true prophets, what criterion would there be by which men should be able to distinguish between the true prophets and the false pretenders?

This law of God becomes very apparent when we read some of the chapters of Jeremiah. Mark how vehemently God inveighs against the false prophets of the time of Jeremiah: *The prophets prophesy falsely in my*

name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own hearts.

Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not yet they say sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. (Jeremiah 14:14,15)

Again, *Thus saith the Lord of hosts : hearken not to the words of the prophets that prophesy to you. They speak a vision of their own heart, and not out of the mouth of the Lord. Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out, and come upon the head of the wicked. I did not send the prophets, yet they ran, I have not spoken to them, yet they prophesied — I have heard what the prophets said, that prophesy lies in My name, and say, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets, that prophesy lies, and that prophesy the delusions of their own heart? Are not My words as a fire, saith the Lord, and as a hammer that breaketh the rock in pieces? Therefore behold! I am against the prophets, saith the Lord, who steal My words every one from his neighbour. Behold, I am against the prophets, saith the Lord, who use their tongues, and say, the Lord saith it. Behold I am against the prophets that have lying dreams, saith the Lord, and tell them and cause My people to err by their lying, and by their wonders, when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord. (Jer 23: 16-32).* When the Lord is always against false prophets and His wrath is kindled against them and consumes them, as fire consumes chaff, why was it that His wrath was not similarly kindled against the Holy Prophet of Islam, may peace and blessings be upon him, if he was not a true prophet. Was the law of God changed in the time of the Holy Prophet? Was the God of the days of Jeremiah different from the God of the days of the Holy Prophet? Did God forget His original Law according to which he destroyed every false prophet? Did God forget His original Law according to which He destroyed every false prophet? Did he make a new law in the days of the Holy Prophet, by which He gave His succour to false prophets and destroyed their enemies? Perhaps Jesus after his ascent to heaven and after taking his seat on the right hand of God persuaded His father to reverse His former laws and, instead of bringing to naught false prophets, to aid them and grant them a glorious success, such as He had never granted even to His elect in days gone by. Attention may also be drawn to the fate of the false

prophet Hananiah, a contemporary of Jeremiah. When Hananiah spoke a false prophecy in the presence of the priests and of all the people, *then said the Prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore thus saith the Lord: Behold, I will cast thee from off the face of the earth, this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.* When such used to be the fate of the false prophets, it is indeed wonderful that the divine law should have been reversed in the time of the Holy Prophet, may peace and the blessings of God be upon him, and that in the sixth century after Christ, a Prophet whom the Christians call false, should have received an assistance from God which was not granted even to true prophets before him!

From the Old Testament I now pass to the collection of booklets and epistles which the Christians call the New Testament. The wonder is that here too we find the same law given with regard to the false prophets which we find given in the books of the Old Testament. Jesus, comparing false prophets to evil trees which bring forth evil fruit, said: *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.* From this it is apparent that even according to the teachings of Jesus, a false prophet is hewn down like an evil tree and is cast into fire. Thus he also gave the same criterion which was given in the Word of God revealed to Moses and in the revelation sent to Jeremiah. but alas, the Christian missionary will not apply this criterion. The Prophet of Islam, may peace and blessings be upon him, they say, secretly collected his materials from the Christians, the Jews and other sources, then spent many a midnight hour in working up this material into elaborate surahs and then gave them out as the words of Divine revelation which had been spoken to him by God. This he continued to do from day to day until twenty three long years were passed and during this time his mission was firmly established while his enemies who had sought to destroy him were themselves destroyed and the land which was once peopled by his bitterest enemies was at last converted into a land of devoted followers. With every new revelation he received new assistance from God and as his revelations gained in volume, his glory increased until it saw its consummation on the day when the revelation was completed. Yet the Christians say that this man was a false prophet and that what he gave out as revelation was not the Word of God but his own fabrication. We say, if such a prophet was a false prophet, it follows as surely as day follows night that the word which God is said to have spoken to Moses and to Jeremiah after him is a lie and that Jesus told a lie when he said that a false prophet is hewn down like an evil tree.

Christians can not call the Holy Prophet, may peace and blessings of God be upon him, a false prophet, believing in the revelation of Moses and Jeremiah as a true Word of God. It is strange that a person, who has not been sent by God should every day fabricate new revelations and should tell every morning new dreams, while God has sent him no revelation and has shown him no vision, and that he should continue to do so for about a quarter of a century but God, far from visiting him with His consuming wrath, should grant him greater and greater success every day until he reaches the highest pinnacle of glory to which no prophet ever reached before. If even false prophets can prosper like true prophets and God grants His assistance to false pretenders as He grants His assistance to His true messengers, where is then the criterion to distinguish a true prophet from a false one? If the criterion given in the revelations to Moses and Jeremiah is a sound criterion and every reasonable man must admit its soundness—the Holy Prophet, may peace and blessings of God be upon him, is pre-eminently a true prophet. If the Christians cannot admit his truthfulness, they must reject the revelations of Moses and Jeremiah as false and deceitful words.

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yoga is whether it is a religion. The answer to this question is both no and yes. It is no, if by religion is implied dogmas and blind beliefs, indoctrination and sectarianism, narrowness and exclusiveness. On the other hand, the answer is yes, if any religion through guidelines, orientation and application of its principles in daily life helps one to harmonize with oneself and with others and to discover the kingdom of heaven which is within each one of us. Yoga can then rightly be considered the religion and not a religion. The religious instinct in man is rightly channelled in yoga science through regular prayers and meditations.

One can conclude from the above exposition that yoga science, its integrated approach and techniques are universal and holistic, accessible to one and all, independent of religion, country, sex, political ideology, colour and creed.

BLESSINGS OF THE QURAN

(Hazrat Mirza Bashirud Din Mahmud Ahmad)

I hereby draw your attention to the splendid treasure of the Holy Quran which God has provided for the benefit of mankind. All the observatories built to wrest the secrets of the heavens and all the scientific researches carried out in the past, the present and in the future, pale altogether into insignificance when compared with the powerful beams which the Holy Quran brings to bear on these points. When compared with the Holy Quran the light of physical sciences is not even likened to the glow of a glow-worm with the light of the sun. The physical sciences do not amount to anything at all. The Holy Quran is the Word of God which bears an infinite expanse of meaning. It is an open Book for us just as it has been an open Book for those living in the past. It was undoubtedly an open Book for Abu Bakr, Umar, Usman and Ali (first four Caliphs.) It has also been an open Book for thousands of scholars and saints. It is also open for us today when material sciences are making new strides creating new vistas for human eye to scan. In fact, with the daily advancement of material sciences, new angles and new interpretations of the inexhaustible meaning of the Holy Quran come into view for those with pure hearts and eyes trained for the sacred task. In these times of fresh discoveries on every side which material sciences regard as facts, they are marshalled more and more in attempts by worldly people to outshine the lustre of the Quranic truths which in turn, however, dazzle the eyes of those who try to extinguish their light.

These fresh expositions of the sacred truths of the Holy Quran constituted the mission of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian, India, who was the Imam and Mahdi of the age. This is one of the reasons why the whole world has been ranged against us who have inherited the mission of the Promised Messiah. People resent it when we find new meanings and interpretations of the Holy Quran which have laid inherent in its sacred text to meet the needs of the times when they arise. Other so called Muslims call it heresy. The rest of the world which would rather see the Holy Quran discredited resent our stand point because of their disconcerted endeavours to haul down the banner of Islam.

These Quranic truths expounded by the Promised Messiah constitute the treasures which the Promised Messiah among the people in profuse

abundance, and these are the treasures which are being distributed even today all over the world through the missionary activities of the Ahmadiyya Movement. If the world opposes us in our task we do not care in the least; if people are hostile to us it does not matter. If we are the recipients of malice it is all in the days work for nothing will make us desist. Let those who want to stab us do what they will. If we die in the service and defence of the Holy Prophet of Islam the death would be welcome. On the other hand if we succeed, as we shall, then our success will have all the more grandeur for we shall have won it in the teeth of resolute opposition from the whole world.

We must always bear in mind that a very great and noble task has been entrusted to us. Our mission is to establish the superiority of Islam over all other religions and points of view prevailing in the world. We should strive to the best of our ability to imbibe within ourselves the real and true spirit of Islam. We should understand its teachings thoroughly, sincerely and zealously translate them into action during the course of daily contacts with our fellow-beings. Unlike other Muslims who fail to practise their faith properly we should vibrate and project the wonderful teachings of Islam at all times.

which most people take against us. We should not attach too much importance to their superficial criticism and to objections which they raise. We should never shut our eyes to the task of improving ourselves morally and spiritually. If we stand as people in the sight of Allah as people genuinely desirous of serving the cause of Islam then, being frail human beings, God would overlook small faults in which sometimes we cannot help. He never brings disgrace upon his honest servants. Human frailties are found even in the Prophets of God. Weaknesses of this kind, if combined with a genuine and deep desire to serve the sacred cause, are overlooked by God out of His mercy. Have you not seen that to a father his own child appears to be the most beautiful even though in your eyes he has a coal black complexion, thick ungainly lips and altogether unpleasant features. Despite its ugliness the father considers the child as a part of his own heart. Similarly if we serve the cause of God's Messenger and become His spiritual children do you think He is likely to spurn us for our ugliness? A thousand times no! He will not spurn us but hold us dear to His heart.

It should be kept in mind, however, that all the time we should be striving to purge ourselves of our weaknesses. If we do so honestly and sincerely we shall be like a child learning to walk but who often stumbles even over insignificant obstacles and often falls sprawling in the dust and

dirt. The father never despises it for its falls and consequent dirty condition. In fact on every effort of the child to keep on its feet and walk he feels a fresh upsurge of warmth and love for the little hero. Likewise if we do our level best to overcome our weaknesses then our case would be very similar.

If we possess a genuine desire in our hearts to live in this world in the light of Islam then let us be rest assured that our Lord and Master would not deprive us of His succour. Let us, therefore, continue to strive to revive that real Islam which in the rest of the world is altogether dead.

(Sair-i- Ruhani)

(from page 6)

they have rendered for Islam and whether, as a result of that service, their condition is a reward for it? Their mistake is that they have rejected the call of the Promised Messiah and persisted in opposing him with abuse and cruel activities. They have spread all kinds of false stories about him and have been permitted to do so by the Government. Ahmadis have been forbidden to defend themselves. This is the great work which Pakistan has done to win the pleasure of God. If the present condition of the country is God's reward then His punishment would have been better !

There is a need that the nation should understand the reality of the situation. This can be done by repeatedly drawing the matter to the attention of the nation. Whatever portion of the nation can be saved let it be saved. Like a frugal person who does not let any part of food go to waste so also no good part of the nation should be allowed to go waste. May God grant it intelligence and awareness so that as many of its people as possible may be saved from God's punishment which I see rapidly deteriorating. In their wrong doings they are blind not knowing whether they are coming or going. May God grant them wisdom and may He enable the Ahmadiyya Community to pay extra attention in arousing them out of their folly. I see hard times before my eyes. There is only hope for the nation through earnest prayers and signs of warning. May God enable us to be among those who save and not destroy.

JESUS OF THE GOSPELS

(Bashir Ahmad Rafiq)

One objection that is raised against the Founder of the Ahmadiyya Movement is that he was disrespectful towards Hazrat Isa (Jesus), peace be on him, and reviled him.

In this connection it should be clearly understood that one of the claims of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, was that he was the like of Hazrat Isa. He claimed that he had perfect spiritual resemblance to the Messiah. Then how is it possible that a person who claims to be the like of another and his reflection should defame him or should be disrespectful towards him, for that would amount to defaming himself, as the reflection must correspond to the original. It is, therefore contrary to reason that the Promised Messiah, peace be on him, should have said anything derogatory concerning the Messiah. As he has said:

Claiming as I do, that I am the Promised Messiah and that I bear a resemblance to Hazrat Isa, peace be on him, every one would understand that were I to revile him, I would not claim any resemblance to him, for by reviling him, I would confess that I myself was vicious. (Announcement of 27th December 1898)

In his books and writings, the Promised Messiah has repeatedly used expressions of honour, love and affection for Hazrat Isa. For instance he says:

(I) *There is no doubt that Hazrat Masih, peace be on him, was a true Prophet. (Arbain, No.2)*

(II) *I call Allah, the Glorious, to witness that in the revelation vouchsafed to me He has clearly informed me that Hazrat Masih, peace be on him, was without a doubt, a human being, like other human beings; that he was a true Prophet of God and was His Messenger and His Elect. (Hujjatul Islam, p.9)*

(III) *It is my belief that the Messiah was a true Prophet and Messenger and was beloved of God but was not God. (Hujjatul Islam, p.31)*

(IV) *Hazrat Isa, peace be on him, was, no doubt, a beloved Prophet of God and possessed the highest qualities. He was virtuous and a*

*chosen one and had communion with God but was not God.
(Announcement of 22nd March 1877)*

(V) I have been commissioned by God Almighty to profess that Hazrat Isa, peace be on him, was a true and pure and righteous Prophet of God.

(Ayyamus Solh, first title page)

(VI) The Messiah was an accepted one of God and was beloved of Him. Those who utter calumnies against him are wicked.

(Ijaz Ahmadi, p.25)

(VII) I state on oath that I bear that true love towards the Messiah which you do not possess and that you have not available to you the light with which I recognize him. There is no doubt that he was a dear and chosen Prophet of God.

(Dawate Haq, attached to Hageeqatul Wahi)

This puts it beyond doubt that the Promised Messiah, peace be on him, believed that Hazrat Isa, peace be on him, was a dear and chosen Messenger of God and that he loved him sincerely. It was, therefore, not possible that he should have applied any derogatory terms to the Messiah.

Let us now examine the background for which the Promised Messiah, peace be on him, has employed certain harsh expressions concerning Jesus. In this connection it should be clearly understood that according to the Promised Messiah, peace be on him, the Isa of the Holy Quran and the Jesus of the Gospels are two different and distinct personalities. The Isa, son of Mary, peace be on him, mentioned in the Holy Quran was a Prophet of God and was loved by Him and was a chosen one, but the Jesus of the Gospels was fictitious personality and from the accounts contained in the Gospels his life was stained and immoral. The Promised Messiah, peace be on him, has explained this in the following terms:

I desire to make it clear to the readers that my faith in Hazrat Masih, peace be on him, is a very good faith. I believe sincerely that he was a true prophet of God and was loved by Him and I believe that, as indicated by the Holy Quran, he had, as a means of his salvation, perfect faith in our lord and master, Muhammad Mustafa, peace and blessings of Allah be upon him. He was one of the sincere servants of the law of Moses. I respect him according to his station. But the Jesus who is presented by the Christians, who claimed to be God and condemned everyone else except himself, both those who had gone

before and who were to come after, as accursed, as having been guilty of vices the recompense of which is a curse, is regarded by us as deprived of Divine mercy. The Holy Quran makes no reference to this impertinent and foul-mouthed Jesus. We are surprised at the conduct of one who considered that God was subject to death and himself claimed to be God and who reviled such righteous ones as were thousand times better than him. In our writings we have had this fictitious Jesus of the Christians in mind. The humble servant of God, Isa, son of Mary, who was a Prophet and is mentioned in the Holy Quran, is not the object of our harsh condemnations. We have had to adopt this method after having endured for forty years the abuse of the Holy Prophet, peace and blessing of Allah be upon him, by the Christian missionaries.
(Nurul Quran, No.2)

Again he has said:

It should be remembered that I hold this view concerning the Jesus who claimed to be God and held previous prophets to be thieves and robbers and has said nothing about the Khatamul Anbya, peace and blessings of Allah be upon him, except that he, Jesus, would be followed by false prophets. Such a Jesus is nowhere mentioned in the Holy Qurar.
(Anjam Aatham, p.13)

At another place he states:

I have uttered no word of disrespect concerning the Messiah, it is all calumny of my opponents. It is true, however, that as there has not in fact been a Messiah who claimed to be God and who held the Khatamul Anbya, who was to come, as an impostor and who called Moses a robber, I have as a matter of argument certainly stated concerning such a Jesus that he who might have expressed himself in this manner could not be held to be righteous. But I believe in the Messiah, son of Mary, who describes himself as a servant of God and Messenger and affirms the truth of the Khatamul Anbya.
(Taryaqul Qulub, p-77)

These statements make it clear that wherever the Promised Messiah, peace be on him, has employed any harsh expression concerning Jesus, it has reference to the fictitious Jesus of the Gospels and not to Isa, son of Mary, peace be on him, who is mentioned in the Holy Quran and whose like and reflection he himself was.

It might be asked why did the Promised Messiah, peace be on him, write against the fictitious Jesus of the Gospels and employed harsh expressions

with regard to him? The reason was that at the time of the advent of the Promised Messiah, peace be on him, and during a short period before his advent Christian missionaries had been in the habit of uttering vile abuse and making false charges against the blessed person of the Holy Prophet, peace and blessings of Allah be upon him, such as a sincere Muslim dare not even repeat. The Promised Messiah, peace be on him, as has been mentioned, had endured this torment for forty years. It was an unsupportable torture for him that anyone should be impertinent towards his lord and master, Muhammad Mustafa, peace and blessings of Allah be upon him. His utter devotion to the Holy Prophet compelled him to adopt this method in defence of his master, in this manner, and thus to put an end to the vile attacks of the enemies. Such a refutation is a recognised method of defence to which recourse was held by previous divines and eminent personages in the faith, many instances of which are to be found in the history of Islam.

The Promised Messiah has explained:

I declare it with regret that we have had to issue this number of the Nurul Quran in answer to a person who, instead of adopting a civil method, has had recourse to vile abuse of our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, and out of his vileness he has uttered such calumnies against that Leader of the pure and Chief of the righteous, that the heart of a pious one trembles at hearing them. This reply is a refutation of the utterers of such abuse. We wish to declare that our belief concerning the Messiah, peace be upon him, is a very good belief and that we have sincere faith in that he was a true Prophet of God and was loved by Him.

(Nurul Quran, No.2)

He also states:

Padri, Fateh Masih of Fateh Garh, District Gurdaspur, has addressed a vile letter to me in which he has charged our lord and master, Muhammad Mustafa, peace and blessings of Allah be upon him, with adultery and has, besides this, uttered vile abuse of him. I have, therefore, considered it necessary to reply to it and hence this booklet. I trust the Christian padris will study it carefully and will not be aggrieved at its language as the tone that has been adopted in it is in consequence of the harsh language and vile abuse employed by Mian Fateh Masih. Yet, it is necessary to uphold the holy station of the true Messiah, peace be on him. In reply to the harsh language of Fateh Masih, a fictitious Jesus has been portrayed and that also under great compulsion for this foolish one has abused the Holy Prophet, peace and blessings of Allah be upon him, in a vile manner

and has wounded our hearts.

(Nurul Quran; No2)

He further states:

We wish to record that we had no concern with the Jesus of the Christian missionaries and his conduct. Their purposeless abuse of our Holy Prophet, peace and blessings of Allah be upon him, has provoked us that we should set forth somewhat of the circumstances of their Jesus. This vile and wicked Fateh Masih has in his letter that he has addressed to me called the Holy Prophet, peace and blessings of Allah be upon him, an adulterer and has heaped other vile abuse on him. In the same way this dead and wicked sect that worships the dead has compelled us that we should set forth somewhat of the circumstances of their Jesus. The Muslims should remember that God Almighty has made no mention of Jesus in the Holy Quran as to who he was, but the Christian missionaries believe that Jesus was a person who claimed to be God and called Moses a thief and a robber and denied the coming of the Holy Prophet and said that he himself would be followed by prophets who will all be false. We cannot accept such a vile thinker and arrogant man and an enemy of the righteous as a good human being let alone that we should accept him as a prophet. These foolish missionaries would be well advised to abandon this method of abuse lest God's jealousy be aroused.

(Zameemah Anjam Aatham, p.8)

The extracts cited above establish that the Promised Messiah, peace be on him, under extreme provocation and out of his devoted love for the Holy Prophet, peace and blessings of Allah be upon him, was roused to silence the Christian missionaries with this refutation. To him alone is due the credit that he adopted a firm stand against falsehood and frustrated the mischievous plans and impostures of the Christian missionaries against the Holy Prophet, peace and blessings of Allah be upon him, for which the Muslims should be grateful to him rather than stand up in opposition to him. After all, if he pulled down into the dust the fictitious Jesus of the Christian missionaries, was it because he had any personal enmity towards him? Indeed not. He had recourse to this method as the safeguarding of the honour and reputation of his lord and master was dear to him and for this purpose he was ready to make any sacrifice. He had declared in a Persian verse:

*I am ready to lay down my life in the cause of the faith of Mustafa;
this is my sincere purpose which I hope to achieve. Every fibre and
muscle of my being is charged with his love. I am empty of my own
self and am filled with anxiety on behalf of that beloved.*

He states:

So many books full of vile abuse and defamation of the Holy Prophet, peace and blessings of Allah be upon him, have been printed and published, the perusal of which makes one's body tremble. Our heart is so much in tribulation that if these people were to slaughter our children before our eyes and were to cut to pieces our sincere and beloved friends and were to kill us with great humiliation and were to take possession of our belongings, we call God to witness that even in such case we would not suffer so much grief and our heart would not be so severely wounded as we have suffered and endured under this abuse and defamation which has been directed against the Holy Prophet; peace and blessings of Allah be upon him.

(Ayena Kamalat-e-Islam, p.51)

In short, the Promised Messiah, peace be on him, has not in the slightest degree defamed Hazrat Isa, peace be on him, who was a dear Prophet and Elect of God Almighty. He has only, by way of refutation, condemned the Christians on the basis of the Gospels. In doing this, his only purpose was that the Christian missionaries should refrain from abusing and defaming and uttering false charges against the Leader of the righteous, Muhammad Mustafa, peace and blessings of Allah be upon him. It is a fact that his adoption of this method of refutation silenced the Christian missionaries forever and the missionaries who, till the adoption of this method of defence by the Promised Messiah, peace be on him, did not refrain from levelling utterly baseless charges at the Holy Prophet, peace and blessings of Allah be upon him, thereafter confined themselves to their own defence and the stream of poison that had been issuing from their pens against the Holy Prophet was blocked, and the purpose of the Promised Messiah was achieved.

Another aspect of this question is: *How far were the charges made by the Promised Messiah, peace be on him, against the Jesus of the Gospels in fact justified?* For he would have been held guilty of abuse only if he had invented those charges himself. But if it is established that he merely repeated with reference to the Jesus of the Gospels that which is set out in the Gospels concerning him and which is admitted by the Christians, he cannot be blamed in any respect.

If we examine his writings for this purpose, we discover that there are three allegations which he made against the Jesus of Gospels, namely:

1. He pointed out that the Jesus of the Gospels indulged in liquor;
2. That some of his grandmothers were guilty of adultery; and
3. that his mother was charged with adultery by his enemies.

With regard to the first charge the Promised Messiah states:

The damage that liquor has done to the people of the West is due to the fact that Jesus indulged in liquor, possibly on account of some disease or on account of habit. (Kishti Nuh, p.65)

In this connection it is worthy of note that the very first miracle of Jesus that is mentioned in the Gospels is that on the occasion of a wedding he converted water into wine and thus the drinking of wine is a part of the Christian faith. Therefore, it cannot be said that the Promised Messiah charged Jesus falsely. He attributed the drinking of wine to him according to the statements of the Gospels.

Secondly, during his time the drinking of liquor had not been forbidden. That is why among the Christian the drinking of wine on the occasion of the Last Supper is a religious ceremony which they imagine was initiated by Jesus.

Thus whatever way we look at it, the Promised Messiah did not make any false charge against Jesus in this respect. On the contrary, he stated, by way of extenuation that Jesus might have taken wine on account of some chronic disease.

The second objection is that the Promised Messiah, peace be on him, has written that some of the grandmothers of Jesus were guilty of adultery.

The Christians have charged members of the holy family of the Holy Prophet with all sorts of faults. They contend that as the Holy Prophet was descended from Hagar, who according to the Christians was a slave of Abraham, peace be on him, and according to them the descendants of a female slave have no right of spiritual succession, therefore, the Holy Prophet, peace and blessings of Allah be on him, cannot be accepted as a Prophet. Christian writers have advanced several false charges against the Holy Prophet himself and the members of his family. In reply to all this, the Promised Messiah showed from the Bible that as:

a bastard shall not enter into the congregation of the Lord; even to his tenth generation (Deut. 23:2)

the Jesus of the Gospels could not enter into the congregation of the Lord in as much as in his genealogy three women are mentioned who were guilty of adultery. These women were Tamar, Rachab and the wife of Uriah. Padre Imaduddin, in his commentary on the Gospel of St. Matthew, has observed: *This shows that Lord Jesus did not disdain to be born in the chain of sinners.*

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BOOK REVIEW

A MAN OF GOD: The life of Hazrat Mirza Tahir Ahmad, Hazrat Khalifatul Masih IV, by Ian Adamson. First edition published by George Shepherd Publishers, Bristol, 1990. 215 pages ISBN 1 873083 00 9, U.K 7.95 plus postage and packing.

Simplicity, honesty, unassuming with an adventurous spirit in an adorable, charismatic and likeable character have urged many to record their everlasting impressions of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, Head of the worldwide Ahmadiyya Community in Islam. Ian Adamson's biography is the most recent and extensive coverage of a life which bubbles incessantly. It is undoubtedly an admirable account based on first hand interviews and impressions of many closest to Hazrat Khalifatul Masih IV.

Ian Adamson was born in Strathclyde, Scotland. After a military career and a diploma in political science, he became a foreign correspondent for many national newspapers. He managed a public affairs agency and has been the author of a number of biographies and historical books. Baptised and married into the staunchly Protestant Church of Scotland, he has known the Ahmadiyya Community since 1978. Last year he published *MIRZA GHULAM AHMAD OF QADIAN: A LIFE OF THE PROMISED MESSIAH*. Unlike that book his latest biography has been written out of his own violation and desire. Though he has an upright approach, he has been unable to hide his admiration for the amazing personality about whom he writes.

It quickly becomes apparent that Hazrat Mirza Tahir Ahmad has led a full and wholesome life. Though the author conveniently signposts the major stop stations the Khalifa merely tiptoes through them before resuming like an express train. This is not due to a fault on the part of the author but a sign of the Khalifa's modesty in not dwelling for too long about himself lest he be misconstrued as being superhuman. The only problem is that this sword of Ahmadiyyat the True Islam, as many see him is not an ordinary man but an 'astounding man' as the author puts it.

We are introduced to Hazrat Mirza Tahir Ahmad through an abbreviated history of a nascent community of God fearing people. Born on the day that the first ever train arrived in Qadian from Amritsar,

Hazrat Mirza Tahir Ahmad (hereafter in the authors parlance, referred to as 'Tahir') son of the second Khalifa, was the first surviving male born of Maryam Siddiqua. *After he had been weaned his nurse took him every day to a nearby farm where the milk from the teat of a buffalo was squirted directly into his mouth". Speaking of Hazrat Maryam Siddiqua, Mr M.M. Ahmad recalls 'She was deeply religious and her one passionate wish was that Tahir should grow up and shine as a star in the galaxy of Islam and Ahmadiyyat'.*

Hazrat Mirza Tahir Ahmad recalls:

Right from the start I was the poorest possible student. My education was not formative factor in my life. I don't think it played any real role whatsoever.

Regarding his scientific studies:

It opened new avenues for me and I would study other subjects from books and enjoy myself by enlarging my knowledge, but it was not the knowledge which would help you as far as getting diplomas and degrees. I was just in love with knowing more and more.

Even when he moved to London for further studies:

My habits did not change: I started meeting people, going places, visiting towns, hitch-hiking all over Britain, socialising, playing squash, everything except the prescribed course. I lived as truant and was accepted as such.

When I started writing poetry, it was always very full of pathos, it was an expression of suffering. I could not write poetry on ordinary things. It had to be emotionally charged or humorous - there was no middle way.

Three of his poems are included at the end of the book:

We then pass through the numerous offices he held in the Community ; glimpses of his family life, his contact with Bhutto and Bhutto's admiration for him; the conspiracy hatched in 1973 in making king Faisal as the Khalifa of the Muslim world and Bhutto as its political brain. Bhutto's turn about on the Ahmadis when this plan failed; to be followed by the Pakistan National Assembly's closed door bizarre decisions; and President Zia's martial law administration seeing through Bhutto's execution. Running parallel to this is a history of the Ahmadiyya Movement.

Upon the sudden death of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, the electoral college met to discharge its responsibility with prayerful

discipline. Then tense drama is recalled through the eyewitness account of Muhammad Zafrullah Khan intermingled with Hazrat Mirza Tahir Ahmad's recollections and his emotions as the events took their predestined course, *Then suddenly I was Khalifa*.

We would be going too much far if we were to describe this election or the events which followed 'the infamous Ordinance' of President Zia. Suffice it to say that the miraculous escape from Pakistan of Hazrat Mirza Tahir Ahmad under president Zia's nose has as yet not been captured in writing in such detail as in this book and are retold as a pacy thriller leading up to the Mubahala challenge and president Zia's dramatic death. In this respect Hazrat Mirza Tahir Ahmad said:

And my exile in Britain has allowed me to carry out what God has said to the Promised Messiah - that he would carry his message to the four corners of the world.

There is much in this book for the reader who wishes to know the Khalifa better. His simplicity, humility, honesty, loyalty to his mission and many other qualities which colour his character are reflected in an even more purified manner since he assumed his new responsibilities. He derives inspiration from God who speaks to him directly and guides all his decisions. More than ten million have taken the covenant of allegiance to him. Today they represent the most dynamic missionary force in Islam. They have translated the Holy Quran, or else a hundred selected verses from it, into 117 languages. They have established mosques, missions, schools and hospitals in 120 countries and directed doctors and teachers to work along side their missionaries.

Illustrated and set in large typeface, this is an enjoyable and readable account of a dynamic leader of a growing Muslim Community.

The youth of Britain, who remember him through bars of chocolate he hands out at private audiences when their parents require from them their best behaviour in his august presence, have always found him relaxed. Many of them know that he is bursting with energy. He is the one who has taught them patience and cheerfulness. This book opens up for them the Khalifa as never before. Many others will now know that the khalifa has gone off oranges and cauliflowers and whatever are his pastimes.

The book, however, suffers from a few minor faults. There is no index nor is there an adequate cross reference for the more serious student

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DOES GOD EXIST?

(Haven Bradford Gow)

The most fundamental and important question of life is this: Does God exist in objective, extra-mental reality?

Dr. Peter Kreeft, a Boston College philosophy professor, points out in his contribution to *Does God Exist?* (Thomas Nelson Publishers) that *'The idea of God has guided or deluded more lives, changed more history, inspired more music and poetry and philosophy than anything else, real or imagined. It has made more of a difference to human life on this planet, both individually and collectively, than anything else ever has.'*

According to Canadian philosopher Dr. Kai Nielsen, people may have 'religious' experiences, but these experiences do not necessarily prove God's existence, or that one has experienced God. Dr. Nielsen, who is an atheist, says: *'If you use the causal argument to say, I know from experience; I had these experiences and that leads me to postulate God, that is not a direct awareness of God. That is to argue for certain experiences and try to explain them by postulating God. There are, however, alternative ways of explaining those same experiences, including some purely secular ways.'*

Dr. Nielsen insists that *'belief in God is irrational,'* that *'is irrational for someone who has a good scientific and philosophic education (to believe in a Supreme Being).'*

However, Islamic scholar S.M. Shahab Ahmad insists that common sense and reason lead one to know that God exists. He observes: *'All things and beings depend upon God and He is Independent and Besought of all. All have need of Him and He has need of none. He needed the help of no being or material to create the universe. That every thing other than God is dependent is not a hollow claim. The following examples support it: Animals, including man, need food, water, air, heat, light, etc. The earth is dependent upon the sun, the moon and a number of stars, which provide heat, light, etc. to the earth. The sun, in order to maintain its volume, needs gases which it takes from other stars. In fact, nothing in the universe is complete in itself, not even the smallest atom. Nothing is self-subsisting; everything depends upon some other things. In short, every thing in this world or in other worlds needs a Creator and Sustainer, and he is God.'*

The Islamic scholar adds: *'A.G. Bilmore, a Christian philosopher, has taken the good nature of man as a proof of the existence of God. He says that we are*

attracted towards beauty and good things, but we do not know who has implanted such desires.'

Perhaps the most reasonable, persuasive and formidable arguments for the objective, extra-mental reality of God were put forth by St. Thomas Aquinas (1224-1274); indeed, Islamic scholar S.M. Shahab Ahmad's arguments for God's reality were previously articulated by St. Thomas.

One of St. Thomas' arguments is that in the universe natural bodies that lack intelligence nonetheless act intelligently for a purpose. This is clear because they always or normally act in the same way so as to achieve the best end; therefore, it cannot be by chance, rather, it must be by purpose.

However, things lacking intelligence cannot act for a purpose, or tend to a goal, unless they are directed by some intelligence, even as the arrow is directed by the archer. Consequently, there is some intelligence by whom all natural things are ordered to an end. That intelligence is God.

Are St. Thomas and Islamic scholar S.M. Shahab Ahmad right when they maintain that it is rational to believe in a Supreme Being, does it make sense to say that God exists?

To that question, Boston College Professor of philosophy Dr. Peter Kreeft provides this response: *'The idea of God is either a fact, like sand, or a fantasy, like Santa. If it is a fantasy, a human invention, it is the greatest invention in all of human history.'*

(from page 33)

Thus the Promised Messiah refuted from Christian sources the calumny that the ancestors of the Holy Prophet, peace and blessings of Allah be upon him, were not sinful people. There is no such allegation concerning him in any standard Islamic book or history, while the Bible contains statements to the effect that we have mentioned which are admitted by Christian scholars. Whatever the Promised Messiah, peace be on him, wrote about the Jesus of the Gospels was not from himself but was drawn from Christian sources which he cited. No objection can, therefore, be taken to whatever he wrote in this context.

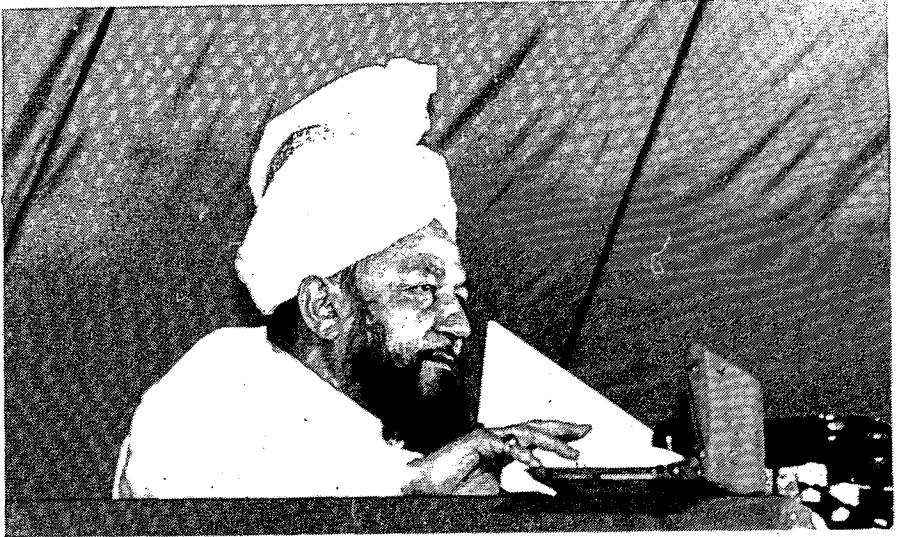
The calumny against the mother of Jesus is well known. It is the Holy Quran that cleared her of it.

U.K. ANNUAL CONVENTION

The Twenty fifth Annual Convention of the Ahmadiyya Muslim Community in Great Britain was held on 27th, 28th and 29th July, 1990, at Islamabad, Tilford Surrey. The major aim of these Annual Conventions that are held all over the world is that sincere members of the Community should be able to derive spiritual benefits and advance in God realisation. Another purpose and advantage is that the meeting of friends from far and wide, will strengthen mutual ties and the circle of brotherhood.

The programme commenced with Friday Prayers after which Hazrat Mirza Tahir, Head of the Ahmadiyya Movement in Islam, hoisted the Ahmadiyya flag He then returned to one of the two mammoth tents which had been erected to accommodate approximately ten thousand persons from fifty-four different countries, and delivered the first of his four convention speeches. Among those who attended were British members of Parliament, the Mayor of Waverley Council, advocates of Human Rights and many outstanding religious and political figure from home and abroad.

He referred to the religious oppression and atrocities which Ahmadis continue to be subjected to in Pakistan. He read extracts from letters received from some of the persecuted members of the Community and praised their patience and steadfastness under these hardships. He stated that the country is in a state of political, social, economical and moral decline. The main cause of this situation is that Ahmadis have been persecuted to such an extent in Pakistan that it is forbidden for them, even to mention the name of Allah or Muhammad, peace be on him. He agreed with those political and religious leaders in Pakistan who had made public statements to the effect that the country was undergoing punishment from God and that it stood on the brink of disaster. This was the direct result of atrocities perpetrated against innocent Ahmadis who had been murdered and whose homes had been burned for no other reason than that they were Ahmadis. Commenting on reports from Pakistan that the public were asking for the return of military rule for the achievement of peace in the country, he said that it was ironic that the people are turning to the army for salvation which has been the cause of their woes and misfortunes for the past eleven years. Neither the politicians nor the army can save the country from disaster. The situation has reached a point of no return. The disaster can only be avoided if the



Hazrat Mirza Tahir Ahmad addressing the gathering at the Ahmadiyya Annual Convention at Islamabad, Tilford, Surrey



Sections of the multi-national audience

people of Pakistan turn towards God, repent and seek forgiveness from God for their malpractices.

Hazrat Mirza Tahir Ahmad stressed and declared on oath that only the prayers of the Ahmadis can save Pakistan and the people who are persecuting them.

During the third session on the second day of the Convention Hazrat Mirza Tahir Ahmad delivered a special address to the ladies of the Community. He spoke on the need of maintaining peaceful home life which is disappearing both in the East and West.

He said that in the East the eldest son or guardian takes over after the death of the father which is accepted by the first generation but contention and hatred arise in following generations causing family splits. He said that in order to teach Islam Ahmadi women have to create a model Islamic society. They are often anxious that their sons and daughters should marry into rich families which gives rise to ill-feeling and other problems. Sometimes well educated girls are looked for so that they can earn income for the family. This is an attitude of greed.

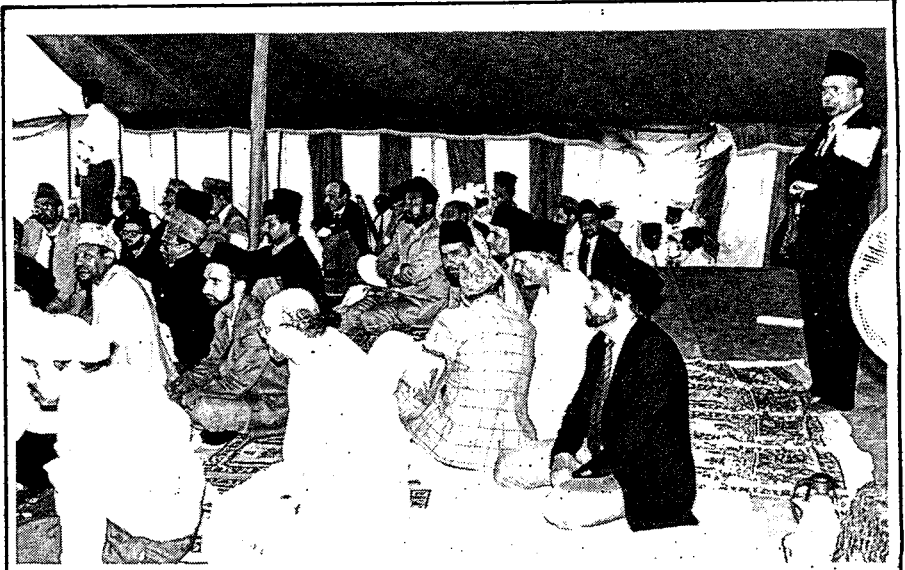
In the West married couples generally consider their parents to be a burden and a liability while Easterns people are often extremely critical of their daughters-in-law. This adversely affects peace of mind. The Holy Prophet of Islam stressed the need to maintain good relations with relatives and that not to do so is displeasing to God.

Pakistani culture is not necessarily Islamic culture and could hinder people from appreciating and accepting Ahmadiyyat or the True Islam.

Love of material pleasures is given top priority in the Western world which creates feelings of false pride. The Quran teaches that at all times one should endeavour to strengthen family ties. World peace cannot be guaranteed until peace is first established in the home.

Many Ahmadi Muslim women living in the west are observing purdah (veil) while in Pakistan many women are neglecting to observe Islamic principles.

Married women should respect their in-laws as they would their own parents. Parents, also, should treat their daughters-in-law as they would their own daughters. It is essential to keep a peaceful atmosphere in the home.



Sections of the multi-national audience



During the fourth session on the second day Hazrat Mirza Tahir Ahmad delivered another address in which he reviewed the progress of the work of the Community throughout the world and mentioned that despite the opposition by its opponents, Ahmadiyyat or the True Islam has now become firmly established in one hundred and twenty four countries by the Grace of God and that during the past year one hundred and twenty three thousand people had joined the Community. The translation of the Holy Quran had now been translated into fifty two languages and in a few years time the target of one hundred languages would be achieved.

Twenty-five new missions have been established in Africa and, in addition to elsewhere, a mission has been established in Berlin. An extension has been added to the mosque in Spain.

Articles about Ahmadiyyat appeared in five hundred and forty-eight newspapers while two hundred and twenty-three programmes were shown on television and four hundred and seven were broadcast over the radio. In Africa there are three hundred and thirty-nine schools and twenty-seven hospitals in operation as well as five printing presses under construction. Thirty-four thousand copies of the Holy Quran were dispatched to different countries.

These were some of the achievements during the past year mentioned by Hazrat Mirza Tahir Ahmad. He also spoke about the services rendered by certain individual Ahmadis. He said that during the past fourteen hundred years no Muslims have rendered such services for the sake of Islam as have been done by the Ahmadis.

In his final address on the third day of the Convention Hazrat Mirza Tahir Ahmad turned his attention to recent international changes. He said that there are two super powers which dominate the world with their economic systems. Today the West thinks that it has won a victory over Communism but this is not a fact. There are multiple questions requiring attention before it becomes clear whether there will be peace or war. Ahmadi Muslims seek no material advantages from any government but are more keen to give than to receive.

After dilating on some of the weaknesses and defects in Communism he dwelt on some of the defects prevalent in the Western system. Many criminal activities are not treated with sufficient seriousness. The abolishment of capital punishment has encouraged crime. Alcoholism and drug addiction is worsening and provokes crime. Much money is being spent on luxuries and pleasures for personal gratification.

Pornography is an example. Thirty or forty years ago there was a greater regard for moral values. Under the capitalist system wealth is concentrated only in the West.

Western nations fear German unification. United Germany will decline in the beginning but will emerge a strong and wealthy country later on. Eastern European countries will turn to Germany for help and guidance; and their wealth will also tend to gravitate towards Germany.

SOURCE OF BLESSINGS

The convention was attended by brothers and sisters from all over the world making it truly an international and spiritual occasion. They came from as far away as Indonesia, Malaya, South Africa, East and West Africa, Pakistan, India, the Middle East, America, Canada, Russia and other countries.

In addition to the speeches delivered by Hazrat Mirza Tahir Ahmad, Supreme Head of the worldwide Ahmadiyya Community, other speeches were delivered by prominent members of the Community and also by non-Muslim guests who expressed their appreciation of the peace loving activities of the Community and who also expressed their abhorrence of the persecution under which members are suffering in Pakistan.

Throughout the proceedings of the Convention simultaneous translations were being given in English, Arabic, French, German, Indonesian and some other languages.

PRESS RELEASE ON GULF CRISIS

Hazrat Mirza Tahir Ahmad, Head of the worldwide Ahmadiyya Muslim Community has commented on the situation in the Middle East in the following terms and has proposed that an honourable and equitable solution of the grave crisis can only be found according to the teachings of Islam. He made the following plea to the leaders associated with this situation:

(1) That Iraq should evacuate Kuwait forthwith.

(2) That Iraq should submit itself to the arbitration of Muslim nations and should announce that it would abide by their decision.

(3) That Iraq should allow all foreign nationals to leave Kuwait and Iraq, if they so desire.

(4) Even failing that, food and medical supplies should not be included in the sanctions against Iraq or any other country. Food embargo is neither permissible according to the teachings of Islam nor is it acceptable according to the universally agreed principle of civilised behaviour.

(5) All foreign troops other than those belonging to Muslim states should be withdrawn from Saudi Arabia.

(6) That the principles of absolute justice and fairplay should be applied to all - friends and foes alike, and to all outstanding problems in the volatile Middle East region.

Hazrat Mirza Tahir Ahmad stated :

It is most unfortunate that a Muslim Arab State has invaded another Muslim Arab State. Iraq's attack on Kuwait was unIslamic and immoral by any standard of civilised behaviour. But this is not the whole story. There are many other related issues which must be resolved by the West if peace is to be restored in the region.

Hazrat Mirza Tahir Ahmad was critical of the proposed action of Iraq to treat all foreign nationals residing in Kuwait or Iraq like hostages: *'This is strongly disapproved by Islam and is an immoral act,'* he said: *Likewise, the proposed embargo on even food and*

medicinal supplies to Iraq by the West is no less immoral and inhuman and deserves to be as severely censured as confinement of foreigners by Iraq.

At the same time Hazrat Mirza Tahir Ahmad strongly disapproves the penalisation of helpless Jordan. The case of Jordan requires deeper and more sympathetic understanding.

The blockade of food is totally unIslamic and unholy and should be condemned in the strongest terms. In fact, the United Nations did not include food and medical supplies in its sanctions against Iraq. Therefore, it is doubly wrong to force Jordan and other countries to join the blockade of Iraq against their own free will.

A less emotional appraisal of the situation by Western diplomats should ultimately convince them that the present position adopted by Jordan stands between war and peace in the Middle East. The position of Jordan is already like that between the devil and the deep blue sea: It may lead Jordan to desperation if it is pushed too far.

The Ahmadiyya leader advised the West to apply the principles of absolute justice to all without discrimination, if they want to establish real peace in the world. Unfortunately, this is not happening. For instance, there has been a great hue and cry over the alleged rape of some air hostesses by Iraqi soldiers which was later proved to be false. On the other hand cases of rape by Indian soldiers are alleged to occur on a much larger scale every day in Indian occupied Kashmir and nobody has condemned those atrocities. Similarly, the West failed to condemn Israel for blowing up Iraq's nuclear installations in an unprovoked attack. Justice and fairplay requires all wrong to be treated under the same unchanging and unwavering principle of absolute justice.

Mirza Tahir Ahmad said that the occupation of the West Bank by Israel was just as naked an aggression as the occupation of Kuwait by Iraq. But, when President Saddam Hussain suggested the evacuation of Israeli occupied Arab territories as a package deal for the Middle East peace alongwith withdrawal from Kuwait by the Iraqi army, he was told that these matters were unrelated.

He said that the 'Gulf crisis' is a matter of great concern for all Muslims as the most sacred places of Islam, like Mecca and Medina, are now surrounded by forces which pose a serious threat to their sanctity and security.

He advised the Muslim states to unite and resolve their disputes according to Quranic teachings. The Holy Quran explicitly states:

If two parties of believers fight against each other make peace between them; then if one of them transgresses against the other, all Muslims should fight jointly against the transgressor until it returns to the command of Allah. Then if it returns, make peace between them with equity and act justly. Verily Allah loves the just. Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you. (49 : 10,11)

There is no mention of seeking assistance from non-Muslim powers in this teaching. There are glad tidings, however, that a unified Muslim force would overcome any aggressor from among the Muslim states:

The conflict between Iraq and Kuwait is therefore not merely an Arab affair; rather it is a problem for the entire Muslim world to solve. To ask help from non-Muslim powers is, therefore, against the teachings of Islam as reflected in the Holy Quran.

Hazrat Mirza Tahir Ahmad said that it was regrettable that Muslims around the world have encamped themselves behind other powers in serving the vested interests of those powers:

Islam stands to lose in this approach. Unless Iraq takes the recommended initiative, it would find itself extending the conflict to Jordan and provide Israel with an excuse to step in and launch an attack on Iraq with the object of destroying its military, political and economic strength which will constitute a blow against Islam.

The Head of the Ahmadiyya Muslim Community warned rulers of Muslim states not to align themselves indiscriminately with such powers which do not have good intentions regarding the fate of Iraq. They should adopt an attitude whereby the fears of such powers regarding Iraq are alleviated so that the Muslim states stand between Iraq and those forces i.e. between war and peace.

He appealed to all Muslims to turn towards God and act righteously in their affairs in accordance with the injunctions of the Holy Quran. He also suggested that special prayers should be offered by every Muslim so that the world can be saved from the impending catastrophe.

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(from page 36)

though there is a bibliography. While on seriousness, Iain Adamson is undoubtedly serious, because, apart from the Khalifa's first car in his student days being worth fifteen pounds instead of forty five pounds, he has failed to record some of the many side splitting jokes with which the Khalifa punctuates his speeches and conversation. Then the chapters dealing with the Khalifa's father, and those on Bhutto and President Zia, have too many third person singular so that it is not always clear who is 'he'. The Khalifa's ability to answer impromptu questions and the series of sermons delivered in response to the Pakistan Government's White Paper containing various allegations against Ahmadiyya beliefs and the Founder of the Community is sadly amiss. So also is the administrative ability and foresight of the Khalifa. Nevertheless, Hazrat Khalifatul Masih IV emerges as a down to earth, compassionate, forgiving and an adorable 'Man of God'. The story is far from over. Millions pray for his long life and continuation of good health. Judging by the pace with which he is leading this religious Community at this momentous time when the iron curtain has been lifted and a whole new world awaits Islam, Ian Adamson's commendable book will need to be lengthened.



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 orientalist 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.

