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Editorial

Political turmoil and racial hatred do not always happen of their own accord. People of different creeds have lived together for centuries in harmony before a political change born of greed encouraged hatred and turmoil.

Such was the case in India where Hindus, Muslims and Sikhs could happily co-exist before politics 'reminded' them that they were sworn enemies, no longer contented with their own lot. The same was the case in Palestine where Jews, Christians and Muslims had co-existed for years and endured side-by-side foreign invasions from Europe in the form of the Crusades. The Jews had suffered persecution at the hands of Europe several times since and had always fled to Muslim nations such as Spain, Turkey and North Africa to get freedom and an atmosphere in which they could thrive.

So how did Jews and Muslims suddenly become sworn enemies of one another? Again, we are indebted to politics for creating

the current circumstances in the Middle East where thousands of Palestinians now live in abject poverty, unable to cultivate land that their families had owned for centuries, and the incumbent Jews watch in amazement as waves of immigrants have created Israel. Yet these people share a common religious heritage which endorses peaceful co-existence and brotherly love!

The feature article provides an insight into the politics around the creation of the mess in the Middle East. The main issue was that the regional politics were crafted for the benefit of outside interests rather than for the interests of the people involved and without even their consultation. It is greed and self-interest which drives such politics, but actually nobody wins because successive generations then bear grudges and look for opportunities to gain revenge.

And have we learnt any lessons fifty years on ... well the Balkans, Central Africa and many other conflict zones will bear testimony to our wisdom in years to come.

Fazal Ahmad

Notes and Comment

A Time for Family

December is a time when Muslims will celebrate Eid and Christians celebrate Christmas. The festivals themselves are different in their context, meaning and practice, but one feature will unite Christians and Muslims during this month - the sense of family.

At these festivals, families will get together all around the world to share presents, a traditional family meal, and meet family members who are often too busy to see each other during the year, or perhaps those living too far away. Grandparents look forward to the noise and energy of their grandchildren, and maybe even great-grandchildren. A large communal meal will be shared, whether it is a turkey with trimmings, a special stew, or maybe a pilau rice meal. Special treats will also be served such as sweets and puddings. Brothers and sisters bring their families together, and each year, the size of the family seems to get larger and larger and the excitement of the meeting more intense. Everyone will be wearing special new clothes for

the occasion. The houses will be decorated and made to feel special and welcoming. But while we enjoy our food and presents in the warmth of our homes, we should especially open our hearts to those without family, or those who feel like outsiders. For them, rather than being the most enjoyable time of the year and one they would look forward to, instead this becomes the most difficult time as it brings into the open more acutely than ever their sense of loneliness. They watch families getting together and can only feel a sense of loss. Some may have fled from terror and are living in refugee accommodation. Others have been turned onto the streets following failed marriages. Yet others have drifted apart from their families over the years and would now feel awkward trying to get re-acquainted with their old friends who now have their own families.

On the day of Eid or Christmas, it is hard for them to feel 'goodwill to all men' or to feel as if this is a special day and that they too are beloved servants of the same God.

So what should we do? The celebrations of both Eid and Christmas become more complete when we open our hearts to others. If there are lonely neighbours, we can try to include them in our happiness. If we know of family members that have drifted away, we can try to make the first move and re-establish contact with them. If there are homeless people, we can try to make them feel special with food and gifts. In sharing our pleasure with them, it can only enhance the experience for us through God's Mercy.

It is easy to give food and presents to our nearest and dearest, and the spirit of sacrifice and giving is a great quality which we have seen in all of the prophets of God. However, a sacrifice is not really a sacrifice if it is not painful. A real sacrifice on this day would be to spend some time, money and effort with those who are excluded from the festivities. A real sacrifice would be to open our celebrations to those that we know are feeling lonely.

Finally, let us remind ourselves of the wisdom that religion has provided on this subject:

Never shall you attain to righteousness unless you spend

out of that which you love; and whatever you spend, Allah surely knows it well.
(Qur'an; Ch.3: v.93)

'Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward.'
(Matthew 10:42)

May the festive season prove beneficial to all members of society: those with established family ties and those without.Ī

Tanveer Khokhar

In this edition, for the convenience of non-Muslim English readers, (sa) or ^{sa} after the word the Holy Prophet or the name Muhammad, are used. They stand for salallahualaihiwasallam, and abbreviated as 'sa', meaning peace and blessings of Allah be upon him. Likewise, the letters '(as)' or ^{as} after the name of all other Prophets is an abbreviation (meaning, peace be upon him derived from alaih salato-wassalam) for the respect a Muslim readers utters.

The Palestinian Question

by Chaudhry Zafrullah Khan

The issue of Palestine and the disharmony between the Jews and their Arab neighbours is constantly in the news. In this article, we return to the UN debate of the 28th of November 1947 in which the issue was being debated and after which, Israel was formed. The rest is history.

Here, we reproduce the epoch-making address by the then representative of Pakistan to the UN, Mr Chaudhry Zafrullah Khan, a prominent and respected Ahmadi who tried to reason for a balanced state. Had the UN followed his advice, the Arabs not walked out and the secret lobbying for votes disallowed, the outcome may have been more peaceful for all concerned. This address is recognised by many to be the greatest single contribution to the cause of the Arabs by anyone.

HUNDRED AND TWENTY-SIXTH PLENARY MEETING

Held in the General Assembly Hall at Flushing Meadow, New York, on Friday, 28 November 1947, at 11 a.m.

President: Mr. O. Aranha (Brazil).

125. Continuation of the discussion on the Palestinian question

The PRESIDENT: The representatives must have the best possible conditions in order to give proper consideration to the merits of the serious question before the General Assembly.

The President, therefore, must remind the public to refrain from applause or any kind of intervention in the debate of the General Assembly.

There are ten speakers on the President's list. I call upon the representative of Pakistan.

Sir Mohammed ZAFRULLAH KHAN (Pakistan): It is with satisfaction that one notes, Mr. President, that you are anxious to secure, at least so far as this question is concerned, an undisturbed and uninfluenced discussion. Whether the vote is going to be equally free and

uninfluenced is no longer a matter for satisfaction. But I shall not dwell on that.

Those who have no access to what is going on behind the scenes have known enough from the Press to have fear in their hearts not only on this question – because this is one individual question – but that the deliberations on crucial questions of this great body, on which the hopes of the world for the future are centred, will not be left free.

This is a solemn moment, solemn in the history of the world, in the history of this great – let us hope at least – great Organisation. The United Nations is today on trial. The world is watching and will see how it acquits itself again, perhaps, not so much from the point of view of whether partition is approved or not approved, but from the point of view of whether any room is to be left for the exercise of honest judgment and conscience in decisions taken upon important questions.

We are often apt to read history backwards, which, I submit, is a very wrong method of reading history. History, in order to be properly appreciated, has to be read forwards. One must put oneself behind the events which one desires to evaluate, and then judge and appraise them.

With your indulgence, Mr. President, let me invite the representatives to read history in that manner for a few moments, at least that part of history which concerns the General Assembly.

Thirty-two years ago – not to go too far back – the Western Allies were in the midst of a mortal struggle with the Central European Powers. Turkey had just entered the war on the side of Germany. The fate of the Allied cause trembled in the balance. The Arabs, who alone could help to redress the balance in the Middle East, the vital region, were invited to repudiate their allegiance to Turkey and to throw in their lot with the Allies. In return for what? In return for the pledged word of the United Kingdom,

subsequently confirmed by France, that at the end of the struggle, the Arabs in their own lands would be free. They agreed and did their part.

How have the pledges given to them been fulfilled? We have often been reminded that these pledges have been fulfilled to the extent of nine-tenths, and that such fulfilment ought to be sufficient. Is that the standard we wish to see established and adhered to in international, national, and even private affairs? We have fulfilled these pledges to the extent of nine-tenths and therefore, that ought to be sufficient. If that is so, pause and consider whether faith will ever again be placed in pledges, particularly in the pledges of the Western Powers. Remember, nations of the West, that you may need friends tomorrow, that you may need allies in the Middle East. I beg of you not to ruin and blast your credit in those lands.

It has been said that there is some doubt whether Palestine was included in the pledges given to the Arabs. Throughout

all these long discussions in committee and in sub-committee, back again in committee, and then in the General Assembly, no one has sought to argue that Palestine was not included in those pledges or was excluded from those pledges. Nevertheless, it was suggested that if there were any doubt concerning that question, it should be referred to the International Court of Justice, whose advisory opinion should be requested so that the question might be settled, once and for all, one way or the other, inasmuch as so far no independent and impartial tribunal had been invited to express an opinion on that question. That suggestion was not adopted.

What is the conclusion? That those who entertain any doubt concerning the matter are convinced what the reply of the International Court of Justice would be.

It was stated, particularly by the representative of Czechoslovakia, that these pledges were only promises,

that they were not international agreements; the meaning was that a promise need not be fulfilled whereas an international agreement is binding. However, before an international agreement emerges, particularly in the midst of an emergency like a world war, we have to place faith in promises. If no faith need be placed in promises, we shall never be able to get promises or pledges accepted.

It is then said: but the Balfour Declaration is also a pledge. True, it is also a pledge, but there is this point: either it can stand with and be consistent with the prior pledges or it is not consistent with the prior pledges. If it is not consistent with the prior pledges, then since the prior pledges occupy the field, there is no more field to be occupied by an inconsistent pledge; or else it is consistent with the prior pledges. In other words, the Balfour Declaration meant the establishment of a Jewish national home in a free and independent Palestine. Both these pledges can stand

together; let them stand together and let both be fulfilled.

As far as the mandatory Power is concerned, one pledge has been fulfilled: the Jewish national home has been established. The independence of Palestine as a whole should now be established. Again, it has been argued: no, the Balfour Declaration meant something more than this. Very good. If there is a question of the legality of the scope of the Declaration, refer it to the International Court of Justice. Sub-Committee 2 made that proposal also. It has been rejected.

Much emphasis has also been placed on the humanitarian aspect of this question, an aspect which is not denied. But from the humanitarian point of view, it is not only a question of Jewish refugees and displaced persons. Any person who is persecuted or discriminated against or unjustly or unfairly used has the right to appropriate redress. That is not denied.

What has Palestine done? What is its contribution toward the solution of the humanitarian question as it affects Jewish refugees and displaced persons? Since the end of the First World War, Palestine has taken over four hundred thousand Jewish immigrants. Since the start of the Jewish persecution in Nazi Germany, Palestine has taken almost three hundred thousand Jewish refugees. This does not include illegal immigrants who could not be counted.

One has observed that those who talk of humanitarian principles, and can afford to do most, have done the least at their own expense to alleviate this problem. But they are ready, indeed they are anxious to be most generous at the expense of the Arab.

There have been few periods in history when members of the Jewish race have not been persecuted in one part or another of Europe. When English kings and barons indulged in the pastime of extracting the teeth of Jewish merchants and bankers as a

gentle means of persuading them to co-operate in bolstering their feudal economy – a sort of medieval one-way lend-lease – Arab Spain provided a shelter, a refuge and a haven for the Jews.

Today it is said: only the poor persecuted European Jew is without a home. True. And it is further said: why, then, let Arab Palestine provide him, as Arab Spain did, not only with a shelter, a refuge, but also with a State so that he shall rule over the Arab. How generous! How humanitarian!

The United Nations special Committee on Palestine, as we know, in recommendation VI¹, one of the unanimous recommendations, urged that the General Assembly take up this question of refugees and displaced persons immediately, apart from the problem of Palestine, in order to afford relief to the persecuted Jew so that there should be an alleviation of this humanitarian problem and an alleviation of the Palestinian problem.

What has this great and august body done in that respect? Sub-Committee 2 made a recommendation and drew up a draft resolution on that basis (resolution II, document A/AC.14/32). First, let those Jewish refugees and displaced persons who can be repatriated to their own countries be repatriated; secondly, those who cannot be repatriated should be allotted to Member States in accordance with their capacity to receive such refugees; and, thirdly, a committee should be set up to determine quotas for that purpose.

The resolution is put forward for consideration. Shall they be repatriated to their own countries? Australia says no; Canada says no; the United States says no. This was very encouraging from one point of view. Let these people, after their terrible experiences, even if they are willing to go back, not be asked to go back to their own countries. In this way, one would be sure that the second proposal would be adopted and that we should all give shelter

to these people. Shall they be distributed among the Member States according to the capacity of the latter to receive them? Australia, an overpopulated small country with congested areas, says no, no, no; Canada, equally congested and overpopulated, says no; the United States, a great humanitarian country, a small area, with small resources, says no. That is their contribution to the humanitarian principle. But they state: let them go into Palestine, where there are vast areas, a large economy and no trouble; they can easily be taken in there. That is the contribution made by this august body to the settlement of the humanitarian principle involved.

What is the position today, apart from these other considerations? As soon as the Mandate is laid down, this is the situation that arises. I invite attention to paragraph 4 of Article 22 of the Covenant of the League of Nations, under which the Mandate was granted. I quote: "Certain communities formerly belonging to the Turkish Empire have reached a

stage of development where their existence as independent nations can be provisionally recognised, subject to the rendering of administrative advice and assistance by a mandatory until such time as they are able to stand alone." That is the paragraph that refers to Palestine.

The mandatory Power says that it will lay down the Mandate. The United Nations Special Committee on Palestine says that the Mandate should be laid down. Everybody is agreed that in some shape or other Palestine should be independent. That stage of rendering administrative advice and assistance having been concluded, the legal position is that Palestine, whose provisional independence has been recognised juridicially, will be from that date independent. That is the problem with which the United Nations has to deal.

How is Palestine to be independent? What sort of independence? What is the solution that we are invited to endorse and to attempt to carry

through? In effect, the proposal before the United Nations General Assembly says that we shall decide – not the people of Palestine, with no provision for self-determination, no provision for the consent of the governed – what type of independence Palestine shall have. We shall call Palestine independent and sovereign, but Palestine shall belong to us and shall be, not the apple of our many and in different direction-looking eyes, but shall become the apple of discord between East and West, lest, perchance, the unity which our name so wistfully proclaims may have a chance to establish itself.

We shall first cut the body of Palestine into three parts of a Jewish State and three parts of an Arab State. We shall then have the Jaffa enclave; and Palestine's heart, Jerusalem, shall forever be an international city. That is the beginning of the shape Palestine shall have. Having cut Palestine up in that manner, we shall then put its bleeding body upon a cross forever. This is not going to be temporary; this is permanent.

Palestine shall never belong to its people; it shall always be stretched upon the cross.

What authority has the United Nations to do this? What legal authority, what juridical authority has it to do this, to make an independent State forever subject to United Nations administration?

The representative of the United States said that the problem is without precedent meaning obviously that it was not visualised and therefore is not provided for in our Charter. But he feels that if thirty-eight States accept the partition scheme, that would almost amount to law in and of itself. What is the significance of that observation made by the representative of the United States to the Committee and then to the Press? Is that not a confession that the scheme lacks legal, juridical and constitutional authority, and that you are called upon not only to accept the scheme as a scheme, but by your vote also to supply the juridical authority that it lacks? In other words, you

are in effect invited to amend the Charter by your vote, and to write into it a new and a most controversial chapter. Will you take the responsibility? Where in the Charter is there the authority to do what you are invited to do? Has the General Assembly the authority to do it? Has the Security Council the authority to do it? Are both combined authorised to do it?

What are you invited to do? You are invited first to set up a commission to exercise sovereign authority over two independent States. You are invited to set up these States and exercise authority over them during the transitional period – all the functions of government; legislative, executive and administrative. To whom is the permanent sovereignty of these two States to belong? To the people of these two States? By no means. The permanent sovereignty is to be in the hands of a joint economic board. Is that board to be a link between the two States in the sense that nobody else will be concerned? Again, no. That board will be a council

of nine, in effect, ruling Palestine: three members from the Arab State, three from the Jewish State, and three from the United Nations. In every case, they will be managing customs, currency, railways, international airways, the development of water resources and water power, the development of agriculture and so on. Without their contribution, neither State, it is admitted, will be viable; that is, neither State will be able to render either its administrative services or its social services, or to make any progress whatsoever, or to provide for its defence. Who will in effect be the sovereign? The sovereign is the Joint Economic Board. The Joint Economic Board is constituted of three Arabs, three Jews and three United Nations representatives. The United Nations will permanently exercise sovereignty in Palestine. Where is the authority for doing that?

Moreover, so far as Jerusalem is concerned, an international city is to be created to be internationally administered – again, forever. There was a

provision in the report of sub-Committee 1 that after ten years this system might be revised; that if two-thirds of the inhabitants of Jerusalem were to express a view, one way or another, that view shall also be given consideration. But that provision has been wiped out by amendments. It was stated that we must make Jerusalem an international city forever, to be administered by a governor to be appointed by the United Nations.

Is there any pretence even there that it is going to be an independent city? No. Where is the authority for it? So far as the General Assembly is concerned, it is stated in Articles 11 and 14 of the Charter. Article 11 states that the General Assembly may discuss and make recommendations. Article 14 states that the General Assembly may take steps for the peaceful adjustment of disputes, obviously – between Member States.

Where is the authority to do what the General Assembly is invited to do here? So far as the Security Council is concerned,

Articles 34, 39 and 41 of the Charter were referred to. Moreover, as the result of what is called the Danish amendment, (document A/AC.14/43/Rev.1) Articles 39 and 41 have now been incorporated in the final resolution. But do they apply? The preamble of the resolution contained in document A/516, states, in effect, that if the situation so demands, the Security Council, by taking measures under Articles 39 and 41 of the Charter, shall authorise the United Nations Commission to do what the Commission has been asked to do in this scheme. I utterly fail to grasp the meaning of the statement to the effect that, taking measures, under Articles 39 and 41, shall authorise the United Nations Commission to do what the Commission has been authorised to do. Where do Articles 39 and 41 come in? Articles 39 and 41 apply as between Member States.

But the problem is this. In the first place, where is the authority for the United Nations to rule sovereign States? In the

second place, the Members of the Assembly are aware that the Arabs of Palestine will not co-operate in setting up the Arab State. I am not talking of bloodshed; I am not talking of violence. They will not co-operate. How is the General Assembly, then, going to set up the Arab State? How is it going to set up the administrative services in the Arab State? How is it going to provide for the Arab State's defence? How is it going to provide for all the numerous functions that a working government has to carry out? Where has the General Assembly provided the authority for that? Those questions have been put repeatedly, but they have not been dealt with. All that has received attention is, the problem of how are they to be dealt with if the surrounding Arab States should create trouble.

That is not the problem about which I am worried. I am hoping – as a matter of fact I am convinced – that the Arab States, being Members of this Organisation, will not do nor attempt to do anything which

would be contrary to the obligations we have undertaken under the Charter as Members of this Organisation. But how is the General Assembly going to set up the Arab State if the people say: no, we are not co-operating? Where are you going to get the services? Who is going in to keep order? These problems were put, but where have they been provided for?

If force becomes necessary for the purpose of setting up the Arab State, where is it going to come from? Who is going to contribute to it? Who is going to provide it? From where will the administration come? From where will the finances come? This will be a continuing situation which may become a festering sore in the international body. Forces and finances may be required in ever-increasing volume, as the experience of the mandatory Power confirms. Why is the United Kingdom, today, sick of the Mandate over Palestine?

The question was raised of the legal or juridical authority of

the United Nations to do all these things, and it was submitted that this question ought to be referred to the International Court of Justice. Does the Charter authorise the doing of what is proposed here? This matter was put to a vote in the Ad Hoc Committee, and reference to the International Court was rejected by twenty votes in favour to twenty-one against. Only twenty-one members were even nominally satisfied, or professed to be satisfied, that somehow, somewhere, there must be authority to do what we proposed to do. Only twenty-one! Moreover, a large majority of these members voted as they did, not because they were really satisfied on the legal question, but because they were anxious that some scheme or other for Palestine should be adopted before the General Assembly adjourns. Even that is to be brushed aside.

Let us come to practical problems. What will be the situation with regard to the viability of the two States? Take the Arab State. The United

Nations Special Committee on Palestine itself admitted that the Arab State by itself would not be viable and, therefore, provided for the joint economic board. I invited the attention of the Ad Hoc Committee to the pronouncement of that eminent, highly intellectual and highly respected Jew, Dr. Judah Magnes, the President of the Hebrew University, for whom I personally have the greatest admiration and respect, and who has stated, "Your economic union without political union is a flop from the beginning and will never work. What a hope," he says, "that economic unity could be brought about without political unity!" If the Arabs will not co-operate, as they will not, even the Jewish State will not be viable. It will be under a great and continual strain, financial as well as economic, and extending also to the field of personnel. How are you going to make it viable? Again, who is going to provide, and continue to provide the finances?

Let us come to the question of the fairness of the solution, since everybody has professed

the belief that this is a fair solution which will work if the Arab States co-operate and if the people of Palestine, Jews as well as Arabs, also co-operate. Let us examine the three considerations on the basis of which it is urged that the solution is fair.

The first contention is this. There are 1,300,000 Arabs in Palestine and 650,000 Jews, with room wanted for more – and the problem has become insoluble. It is said: therefore, let us divide because it would be unjust and unfair that thirty-three per cent of the population (which is the Jewish population of Palestine today) should occupy a minority status in a unitary State. Let us have a fair solution, the Arabs to have their State and the Jews to have theirs.

The boundaries were drawn accordingly. The Arab State will be an Arab State in the sense that there will be only 10,000 Jews in it and almost 1,000,000 Arabs. Very well, but what of the Jewish State? In the Jewish State there will be 498,000 Jews

and 435,000 Arabs. Have you solved the problem? Jews are not to live as a minority under the Arabs, but the Arabs are to live as a minority under the Jews. If one of these is not fair then neither is the other; and if one is not a solution, the other is not.

Let us now consider the boundaries for a moment. How about the area? Jews constitute 33 per cent of the population and Arabs 67 per cent but 60 per cent of the area of Palestine is to go to the Jewish State. Moreover, what is the character of the area, excluding for the moment the desert waste to which I shall refer later? Of the cultivable area of Palestine the plains, by and large, go to the Jewish State, the hills to the Arabs. There was a document circulated to members of the Committees by the United Kingdom representative showing that, of the irrigated cultivable areas, 84 per cent would be in the Jewish State and 16 per cent in the Arab State. A very fair division for one-third of the population to

receive 84 per cent while two-thirds receive 16 per cent.

The United Nations Special Committee itself has observed that the largest export from Palestine is citrus produce, and that it is owned almost half and half by Arab and Jew, and that the citrus area will be almost entirely in the Jewish State. How fair is that? Palestine produces only 50 percent of the cereals it requires, and the rest has to be imported. Eighty per cent of the cereal-producing area is in the Jewish State, and only 20 per cent in the Arab State.

Moreover, there is the question of scope for development. Look at the map. Where is there scope for development in the Arab State? We were told by one representative: Oh, in the hills you can grow a lot of olives. Admittedly, you can increase the production of olives in the hills; but on the average olives take twenty-five years to come to full yield.

What about ordinary agriculture? In the Negeb, as was

pointed out in the Committee, there are two million dunams of land cultivated by Arab Bedouins whenever the scanty rainfall there permits. Ninety-nine per cent of that area is being allotted to the Jewish State. In that area, 15 per cent of the land is owned by private owners. Of the 15 per cent, 14 per cent is owned by Arabs and one per cent is owned by Jews. The whole of it is to go into the Jewish State. There is an Arab population of one hundred and some odd thousand, and a Jewish population of only two thousand. The whole of it is to go into the Jewish State.

Take the area farther south. It is admitted on all sides that that extreme triangle is uncultivable waste, burning desert. I understand, although my information may not be correct, that the representative of the United States in Sub-Committee 1 raised the question of why it was proposed to allot this area to the Jewish State. No reason has been given. However, there is a reason if one looks at the map: it takes the Jewish State down to the Gulf of Aqaba and

gives it access to the Red Sea. At one time – in connection with its recently proposed scheme which was not accepted – the mandatory Power was anxious to retain that area. However, the mandatory Power said frankly that its reason was that possession of that area would provide access to the Gulf of Aqaba, which was strategically important for its purposes. Is that area strategically important to the Jewish State? That cannot be the case. So far as access to the sea is concerned, the Jewish State will be on the Mediterranean itself. Why go through this desert to the Gulf of Aqaba? To whom is it strategically important? This area is to be retained in the Jewish State for some other purpose, because no reason has been disclosed for including it in the Jewish State.

Consider the situation in regard to industry. Practically the whole of Jewish industry is within the Jewish State. After I had pointed this out in the Committee, one representative said: "Oh, objection is being

taken to having Jewish industry within the Jewish State! But that is where it ought to be." Of course, that is where it ought to be. I have not said that it should not be there. I said that it was perfectly correct perfectly just, perfectly fair. As against that, however, what about Arab industry? Forty per cent of Arab industry is in the Jewish State. Is that fair?

It will be said, and it has been said, that a great concession has been made to the Arabs in regard to Jaffa. What is the concession? The predominantly Arab city of Jaffa has been cut out as an enclave to be included in the Arab State. Why as an enclave? The map included in the minority report of the Special Committee² shows that, through Arab areas, it could be connected with the southern portion of the Arab State. The map included in the majority report shows that, through predominantly Arab areas, it could be part of the Arab State toward the east. Why is it to be an enclave? The lands between Jaffa and the Arab State to the east and to the south are

predominantly Arab. Why should Jaffa be an enclave?

An amendment was proposed in regard to the boundaries. It was suggested that, if there must be partition, at least fair boundaries should be drawn. The amendment proposed that proper boundaries should be recommended by a commission composed of three boundary experts to be appointed by the Security Council; and that they should ensure that inside the Arab State there should not be more Jewish-owned land than would constitute ten per cent of the privately-owned land in that State, and that in the Jewish State there should not be a greater area of Arab-owned land than would constitute ten per cent of the privately-owned land in that State. That would have been quite fair, but the proposal obtained almost no support outside the Arab States.

We now come to the question of whether the plan is workable, in general. As I have said, the representative of the United States has expressed the hope that, given the support of the

surrounding Arab States and of the people of Palestine, the scheme might work. The surrounding Arab States will certainly not support the experiment; all that can be expected of them is that, as States, they will do nothing which is contrary to their obligations under the Charter.

But the Arabs of Palestine have declared that they are not going to co-operate. And the members of the Assembly must remember that this plan is not an experiment. It is not like the experiment regarding the Interim Committee which was set up for a year. If that fails, it can be scrapped and the General Assembly can then adopt another scheme. On the contrary, this plan is proposed as a permanent solution. If it fails, the United Nations has failed. It is a permanent system, and it pledges the credit, the honour, and indeed the very existence of the United Nations. Therefore, we had better give heed at this stage to what we are going to lend ourselves to. Is the General Assembly prepared to make the gamble?

Let us pause and consider before we launch the United Nations upon a course which commits it to carrying through a scheme which lacks moral justification, is beyond the legal and juridical authority of the United Nations, and is impossible of achievement. In making this futile, this fatal attempt, you set at nought the wishes of sixty-six per cent of the people of Palestine. You destroy the faith and trust of all the surrounding and neighbouring States in the fairness and impartiality of the United Nations, particularly having regard to what has been happening during the last three or four days - all the manoeuvres, even with regard to the meetings of the General Assembly, that great and honourable nations are descending to.

In the hearts of the populations of all the countries from the North African Atlantic Coast to the steppes of Central Asia, you sow doubt and mistrust of the designs and motives of the Western Powers. You take the gravest risk of impairing,

beyond the possibility of repair, any chance of real co-operation between East and West, by thus forcibly driving what in effect amounts to a Western wedge into the heart of the Middle East.

How has the United Nations discharged its responsibility with reference to this very difficult, very live and very human problem?

There were two proposals, and they have been described as extreme proposals. One was for a unitary State and the other for partition. Two Sub-Committees were set up. One supported the unitary scheme with the responsibility of drafting a proposal on that basis; and the other was composed of Members in favour of partition, with the responsibility of drafting a proposal on that basis. Has the United Nations made any effort to bring the Arab and the Jew together, to find a middle way which might provide a solution on which both peoples might combine to work – the only solution that could have any

possible chance of being successfully worked out?

There was the minority report. There were other suggestions - and there can be other suggestions, if statesmanship is not entirely bankrupt – which could have been committed to the consideration of a third body. A large number of delegations did not support either the unitary idea or the partition idea. Why was their talent not utilised to find some solution, some middle way?

Sub-Committee 2, when it began to work, found itself composed of Members who had taken one view. The representative of Colombia, who in the meantime had been elected the Chairman of the Sub-Committee, felt very uncomfortable because of the situation. He suggested that we approach the Chairman of the Ad Hoc Committee on the Palestinian Question and request him to nominate to Sub-Committee 2 certain States other than Colombia who were not committed to the idea of a unitary State, who could take

the middle view, and who could try to bring about a solution that might be acceptable.

This was submitted to the Chairman of the Ad Hoc Committee and he was informed that two of the Arab States were willing, indeed were anxious, to step down from the Sub-Committee so that it might be reconstituted on that basis. But that suggestion was rejected; the Chairman did not see his way clear to accede to the request. The only attempt that was made in that direction was rejected.

Now we are told: you must accept either partition or nothing. But is that so? Is that the only choice? How much genuine support has the scheme of partition received? In the Ad Hoc Committee, it received the support of twenty-five delegations. Some of these twenty-five delegations said they supported the partition plan with a heavy heart; others said they supported it with reluctance. Why? Because there is nothing else. This shows that the General Assembly as a

whole is, at least, not happy to commit itself to this so-called solution.

It is said that if partition is not accepted, there will be no room left for a solution. On the contrary, if partition is accepted the fatal step will have been taken. The Arabs and the Jews will have been set by the ears and never again will there be a chance of bringing them together. Far too many unfinished vendettas will then bar the way. If you delay and do not take the fatal step, you still leave open to the Arabs and the Jews the chance of a conciliatory solution through which they combine and work. It is not that if you do not take a final decision today, your jurisdiction to decide anything is barred. It means that neither of these two solutions is acceptable and that something else must be found. The responsibility remains with you. Do not throw away that chance. Do not close a door that may not be opened again. The United Nations must find a solution which is not only just and fair, but which has the best chance

for success as regards the largest number of Jews and Arabs in Palestine.

Our vote today, if it does not endorse partition, does not rule out other solutions. Our vote, if it endorses partition, bars all peaceful solution. Let him who will, shoulder that responsibility. My appeal to you is: do not shut out that possibility. The United Nations should seek and strive to unite and bring together rather than to divide and put asunder.

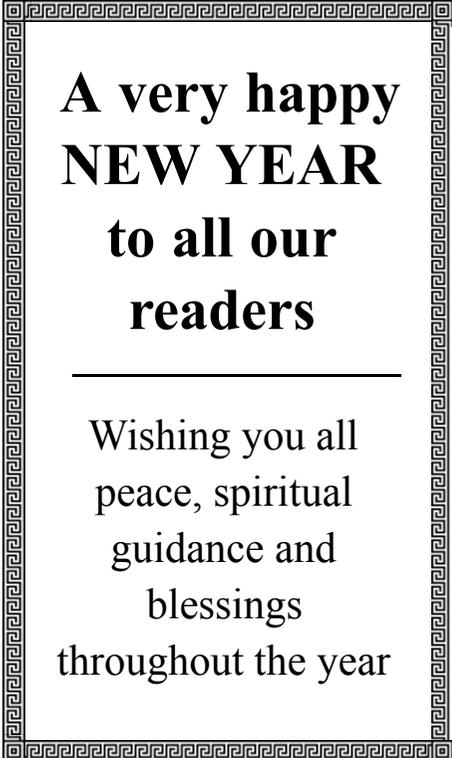
The representative of the United States made reference to the prayer and the wish that I expressed at the end of my statement to the Ad Hoc Committee. I again utter it humbly, sincerely, and earnestly: May He who controls all hearts and knows their innermost thoughts and designs, Who alone can appraise the true value and foresees the consequences of all human action, in His Grace and Mercy so guide our judgement that what we decide here today shall promote and foster the peace, prosperity and welfare of all His creatures,

Jews, Arabs, and Gentiles alike, and shall redound to His Glory forever.

Sir Mohammed Zafrullah Khan continued his remarks in Arabic. (Translated from Arabic):

Our last cry is: All praise is due to God, the Lord of all the Universes.

(Reproduced from original text)



**A very happy
NEW YEAR
to all our
readers**

Wishing you all
peace, spiritual
guidance and
blessings
throughout the year

Reformation - Part II

Presented below, in translation, is the second part of the address delivered on 26 December 1903 by Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (peace and blessings of Allah be upon him). The Urdu text of the speech is taken from Malfoozat, Volume 6, PP.240-245. Malfoozat is the title of the ten volumes that contain the collection of discourses, speeches and addresses of Hadhrat Mirza Ghulam Ahmad^(as) of Qadian, the Promised Messiah and Mahdi (peace and blessings of Allah be upon him).

(Translated by Amatul Hadi Ahmad)



The founder of the Ahmadiyya Muslim Community was Hadhrat Mirza Ghulam Ahmad^(as)

In 1891, Hadhrat Mirza Ahmad claimed, on the basis of Divine revelation, that he was the Promised Messiah and Mahdi whose advent had been foretold by Muhammad the Holy Prophet of Islam (peace be upon him) and by the scriptures of other faiths.

His claim constitutes the basis of the beliefs of the Ahmadiyya Muslim Community.

[Translator's Note: All references to the verses of the Holy Qur'an are given in Arabic as they occur in the text. The English translation, presented in Italics, is taken from the translation of the Holy Qur'an by Hadhrat Maulvi Sher Ali Sahib^(ra). Where the Promised Messiah^(as) has expressed a certain interpretation of the Arabic verse, this is incorporated in the main body of the text].

(Continuation.....)

Salat [performed by a Muslim] can only be considered to be a true *Salat* when there is a true and pure relationship with God—

when one becomes so immersed in the pleasure and obedience of God that one gives precedence to faith over all worldly matters, to the extent of being prepared to sacrifice even one's life in the path of God. It is only when such a state is inculcated within a person that his *Salat* can be considered to be sincere and true. Until such a truthful state develops within a person and until he manifests [signs of] a true and sincere loyalty, his *Salat* and other deeds are without any effect.

There are many people who are considered to be believers and to be truthful but in the heavens they are considered to be non-believers. A true believer who is truthful in every way is he who is considered to be a truthful person in the heavens even if it is the case that such a person is considered to be a *Kafir* or a non-believer by the world. However, attaining such a state of true belief and complete truthfulness and manifesting signs of total and sincere loyalty to God is a difficult task indeed. It is the case that when a person acquires a deeply sincere and

true belief [in God] there are manifested many signs of such a state. The distinguishing signs of true believers as described in the Holy Qur'an are all to be found in the people who are true believers. Among such distinguishing signs is the great sign of becoming distanced from the material world. Just as a snake comes out of its old skin, so when a person 'tramples' the material world under foot and becomes separated from it and 'comes out' of the 'covering' of his self-importance and selfish desires. Such a person becomes a believer and there are to be found in him signs of complete faith. Hence, God Almighty states:

إِنَّ اللَّهَ مَعَ الَّذِينَ
اتَّقَوْا الَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٩﴾

Verily, Allah is with those who are righteous and those who do good.

(Ch.16, V.129)

That is, without doubt, God is with those who adopt *Taqwah*, that is, righteousness and with

those who do even greater deeds than *Taqwah*, that is they are beneficent [being eager to do good and serve mankind].

The meaning of *Taqwah* is to abstain from wrongdoing in such a manner that even the very fine lines around it are not crossed. Remember, however, that goodness is not that a person should consider himself to be 'good' because he has not usurped another's rights or stolen another person's property or that he has abstained from adultery. A truly righteous person would find such a description of 'goodness' to be laughable because if a person committed any of the above deeds, he would face punishment [by society]. Hence, such acts are not acts of goodness of a kind that would find appreciation by those who have true knowledge of God. On the contrary, a truly good deed is one where a person is of service to mankind and manifests complete loyalty and truthfulness in the path of God, being prepared to give up even his life in this path. That is why it has been stated (in the Holy Qur'an):

إِنَّ اللَّهَ مَعَ الَّذِينَ
اتَّقَوْا الَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٩﴾

Verily, Allah is with those who are righteous and those who do good.
(Ch.16, V.129)

That is, God is with those who abstain from bad acts and also do good deeds. Remember this point well that the mere abstention from bad deeds is not in itself worthy of being considered an outstanding act unless there are also present good deeds. There are many who have never committed adultery or murder, nor indulged in theft or robbery, but despite all this they do not perform any acts manifesting true loyalty to God nor do they serve mankind in any way. Such people, therefore, have not performed any good deeds at all. It would be an ignorant person indeed who would present such things and enumerate such people among the righteous because such acts [as theft, murder and adultery

are generally accepted to be bad and] constitute evil behaviour. It is the case that merely abstaining from these will not lead a person to enter the fold of those who are the 'friends of God'. It is the practice of God that those who indulge in evil behaviour, those who steal, who are dishonest and those who take bribes, all such people will meet their punishment in this very world—such a one does not die until he has received his punishment. Remember, therefore, that the mere abstention from major ills does not constitute goodness.

Taqwah [righteousness] is a lower stage. Its example is like the container that is cleaned thoroughly in order that the best kind of food may be placed within it. If, however, it were the case that the container is cleaned thoroughly but no food is in fact placed within, would this satisfy one's hunger? Certainly not! The same applies in the case of *Taqwah*. What is *Taqwah*? It is merely that which cleanses the vessel that contains *Nafse-Ammarah*, [that is 'the self that incites to evil'].

There are three types of the self [or soul]: *Nafse-Ammarah*, *Nafse-Lawwama* and *Nafse-Mutmannah*, [that is, the 'self that incites to evil', the 'self-accusing spirit' and the 'spirit at rest']. There is yet another type of self and that is *Nafse-Zakiyyah* [the 'naturally pure self'] but this exists in the state of childhood when the concept of sin does not apply. Hence, apart from the *Nafse-Zakiyyah*, there have been mentioned only the three types of the 'self' which are applicable in adulthood. *Nafse-Ammarah* is that state when a person is slave to the self and Satan and follows the desires of the self. Whatever the self commands, the person obeys just as a slave is eager to fulfil the commands of its master. If it commands him to commit murder, he murders; if it commands him to commit adultery, he commits adultery; if it commands him to commit theft, he steals and robs. In short, whatever is commanded by the self, he is ready to fulfil. Whatever evil deeds or bad acts he is asked to perform, he performs these. This is the state of *Nafse-Ammarah*, the 'self that incites to evil'.

After the state of *Nafse-Ammarah* comes the state of *Nafse-Lawwama* or the 'self accusing spirit'. This is the condition in which a person is not yet completely free of sin but he blames and accuses himself and is occupied in the effort of trying and finding ways and means of ridding himself of sin. Those who are in this state, that is, in the state of *Nafse-Lawwama*, are in a state of battle as they are continually fighting a war with Satan and with their own self. Sometimes it happens that they win and sometimes the self [that incites to evil] - at times the self overpowers and at other times they overpower the self and subdue it. Such people progress further than those in the state of *Nafse-Ammarah*. There is no difference between *Nafse-Ammarah* and other beasts. Just as a dog or a cat falls upon a container if it is without cover, unaware of the fact as to whether they have a right to it or not, so a person who is enslaved by the self that incites to evil indulges in whatever evil he has the opportunity to commit and he is ever ready to do so. If, for example, he finds

some coins lying in his path, he will rush to pick them up and will not consider whether he has a right to take them or not. This is not, however, the case with a person under the rule of the self-accusing spirit, or *Nafse-Lawwama* - such a person is in a state of war in which sometimes he is victorious and at other times the self. There is not yet complete victory which is the condition of the third state, *Nafse-Mutmainnah*. In this state there is an end to all battles and there is a complete victory hence the name *Nafse-Mutmainnah* which means the achievement of complete satisfaction and peace. At this stage a person acquires a true belief in God and he believes in the existence of God with complete certainty. The state of *Nafse-Mutmainnah* brings with it strength of belief that has reached its ultimate limits because complete satisfaction and assurance is only granted when there is a complete belief in God.

Understand this certainty that the real root of all piety and all goodness is the belief in God. The weaker the belief in God,

the weaker will be the performance of good deeds - there will be found sluggishness in carrying out acts of goodness. However, when the belief in God is strong and a person believes with complete certainty in all the perfect attributes of God, a strange kind of change comes over the actions of such a person. The one who truly believes in God cannot be capable of committing sins because this belief severs the sinful capacity of the self and it cuts off the 'limbs' of the capacity of sin. Would a person who has lost his eyes be able to cast a lustful glance—would such a person have the capacity to commit sins associated with eyes? Similarly, if the hands of a person were to be severed, how would such a person commit any sins associated with this limb? The person who is in the state of *Nafse-Mutmainnah* finds himself in exactly the same situation [in that he is spiritually rendered incapable of committing sins]. The *Nafse-Mutmainnah* makes him 'blind' in such a way that his eyes no longer have the capacity to commit any sins associated with eyes—he sees

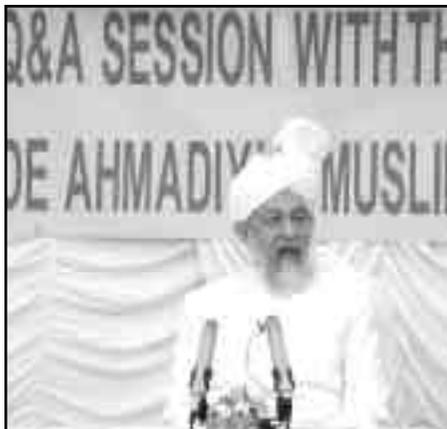
yet he does not see because he is without the 'sight of sin'. He possesses ears yet he is 'deaf' and he cannot hear that which is sinful. Similarly, a death comes over all the capacities that are capable of committing sin and he becomes like a 'dead' person, moving only under the will of God, not taking a single step that may go against God's will. This is the state when one has a true belief in God and the result is that he is granted a state of complete satisfaction and peace. This indeed is the state that should be the true objective of a human being and it is this that our Community needs to achieve. The attainment of complete satisfaction and peace requires complete and total belief in God. Hence, the first obligation of our Community is to attain a true belief in God Almighty.

(To be continued)

Spiritual Guidance

Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam offers to people of all nationalities, faiths and beliefs the opportunity of raising questions and issues that are of interest to them. Presented below is a compilation of answers to questions raised in London on 19 April 1998, in West Ferry, Australia on 30 September 1983, and in London on 18 April 1999, respectively.

Prepared by Amatul Hadi Ahmad



QUESTIONER

What is the Ahmadiyya view on Sufism?

Hadhrat Mirza Tahir Ahmad: Sufism is good but it depends on its sincerity. First, however, we need to address the question as to what is the meaning of the term 'Sufism'. If Sufism means a deeper and more profound understanding of God's Will as expressed in His Books, then I believe in Sufism, as did all the Prophets of God. Jesus Christ(as) believed in 'Sufism' in the sense that he understood the cryptic message contained in the form of

words that others failed to understand. The Holy Prophet(sa) of Islam also understood the cryptic messages contained in the Holy Qur'an and he explained these to us. Another point to note here is that when the Holy Prophet Muhammad(sa) practised Islam, his Salat [worship] was in fact the only thing that others could see in form – what was passing within his heart was inconceivable by other people. It was not invisible but inconceivable because it all depends on a person's inner feeling and inner depth as to what he actually feels about something. Hence, while he stood per-

forming the Salat before Allah, his understanding of Allah's attributes, his love expressed in terms which perhaps we do not even understand – the manner in which he worshipped God, the way he loved God, the way he lost himself in Him, are all aspects that were concealed from the world's eye and this is true Sufism. If 'Sufism' is not this then I do not believe in Sufism.

Sufism was, in fact, a movement that waged war against the so-called believers, that is the Mullahs who adhered strictly to the formality of Islam. There was a time in the history of Islam when some people thought that such a rigid interpretation of Islam that was being imposed upon them was only a form that was without any pith, without any spirit. As a result, the pendulum swung in the other direction and, consequently, there was an over emphasis on the 'spirit' relative to the form and the 'utensils' that contained the spirit were thrown away. The formal worship [that is Salat] was done away with as people began to question the purpose of such worship. Was the purpose, they asked, 'to love God, to know God'? 'We love God, we know

God', was their answer so Salat was no longer considered by such people to be a requirement. Such was the nature of the argument. There was one thing, however, that they forgot in the process. They forgot that the Holy Prophet Muhammad^(sa), the founder of Islam, loved Islam far more than they did. He loved God far more than they did and he never abandoned the form. It would be a stupid child who loves drink but hates the pot that carries the drink.

QUESTIONER

Why is it essential for human beings to have the help of Prophets and why do Prophets have certain names and denominations attached to them?

Hadhrat Mirza Tahir Ahmad:

The question raises the issue that if a Prophet is born amongst the Muslims, why should Christians change their religion to accept that message? The same is true of Hindus, of Confucianists, of Zoroastrians and of so many others. Why should man be put to such trial not only to change his way of life but also to change the name of the religion in which he

is born. This, in fact, is the fundamental obstruction in the way of acceptance of other Prophets. However, the question is automatically resolved if the way in which the Holy Qur'an explains the office of Prophethood is understood.

According to the Holy Qur'an, the theory of Prophethood is that God always makes Himself known by manifesting Himself through the agency of those whom He chooses to speak to and He chooses only such people who are well suited to serve His cause. For example, in a society in which most people are not truthful – even if they do not lie directly but imagine things and exaggerate – if God chooses a person who is given to these vices, consciously or unconsciously, what would be the result? Would God not be misrepresented to the people? If He chooses someone who is weak of heart and who cannot go through the stress of opposition, will he not lose the message half way? God, therefore, has to be selective. He has to select only such a person who is most highly capable, mentally as well as in the quality of heart, to be perfectly suited to the office of

Prophethood. This is how, according to the philosophy of Islam, God chooses His messengers.

The second part is that whatever name He gives to a religion, it is just a transient thing. What is important for man is, whether someone has been sent by his Creator or not. That is the only thing which man should judge. If he worries about labels, then he is dictating to his Lord. He attaches a condition to God and says that whoever comes must have this label with him or he would not, for instance, accept Christ if he came with a different label. So the Muslims, naturally, would not believe in a Prophet from among the Christians. They would say that the name of the religion that is true is Islam and so they will only accept God's messengers under the condition that He sends them with the label of their choosing and not any other label. This means that people are dictating terms to God. All that God is interested in is His wish to see loyalty towards Him with no other loyalty standing in the way. That is the only test He puts mankind through and whenever He sends a Messenger, man is always put to

the same test. Some adhere to the religion of the people among whom they are born. They say how can we accept such and such a person when he has come from a different country, from a different race, from amongst a different people and in the name of a different religion when we were expecting somebody to come from within our own religion. These are the hindrances created in the way of man's acceptance of the truth. Consequently, only those people accept the message whose loyalties lie with their Creator alone and not with some denomination or name of a religion. This is why we are duty bound to seek out a Prophet wherever he comes. But why is this so?

The reason why we need Prophets is that Prophets come only during an age that has become distorted. They appear at a time when mankind as a whole, but with a few exceptions, has gone astray. When man has turned his back to his Lord and begun to feel the pride of knowledge. When he considers himself not dependent on any outward source and believes himself to have gained adulthood

and majority – when he thinks that he does not stand in need of any outside help or any supernatural interference. Only then does God send Prophets to cut man back to size with the message that either he turns back to his Lord and submits to Him or else be destroyed as a civilization and that is exactly what has happened in previous times.

There is a fallacy from which the present day man is suffering. We consider that we are the most advanced people on earth and man belonging to previous generations was backward. Since he was not mature, he could not see things as wisely as we can and could not make choices because he was so far behind in history. This fallacy from which man suffers is entirely wrong if one looks at the march of humanity and take a cross section at any stage in history. Wherever one may take a cross-section, the man of that age would be the most advanced. He would be going through the same psychological complex of superiority because to him you are not visible. To the man of previous ages, the only visible trace is of the man behind him.

This is the situation whether he is of 4000 years or of 6000 years ago. He has the same haughty attitude and thinks that he is at the summit of things – the first in the procession of mature manhood. He thinks he belongs to people who have attained maturity in terms of human thought and so he is free. According to the Holy Qur'an, the same question was raised by Pharaoh some 3000 years ago. Why do we need a God or Moses? Are we not adult enough? We know what is wrong and what is right. We alone are our gods and we don't need any other god. Exactly the same question was raised by people before the Pharaohs, by the people of Noah, and yet others before them. So, this is a question that has been asked again and again. However, if we accept that man needs an outside agency, that is, a Messenger of God to guide him, he needs it today as much as he needed it in the past.

The second aspect from which we should look at this very important philosophical question is this that however advanced man is, in relation to his Creator, he stands at the same place of ignorance. As Einstein once

beautifully put it, in a way, one cannot be closer to God because He is unlimited in His powers and His attributes. So the ratio which, according to Einstein, a knowledgeable or a wise person has with his Creator, is mathematically the same ratio as an ignorant person will have with his Creator because man is zero as compared to the infinity of God. So the relationship will remain always unchanged. However, much progress one may make in this age with respect to your Creator and His wisdom, one remains ignorant and an ignorant person always stands in need of guidance from a wiser being. That relationship cannot be changed.

QUESTIONER

So much evil is going on and is allowed to continue against the forces of good, justice and humanity. Will there be a time in the future that the forces of evil will be stopped or eradicated forever?

Hadhrat Mirza Tahir Ahmad: That is, in fact, impossible. The fight between the forces of evil and the forces of goodness will

continue forever. At times you will find goodness more dominant against evil and at times you will, unfortunately, find evil becoming more dominant. Sadly, the time we are presently passing through is when evil seems to be dominant all over the world. However, I am quite sure that in the longer run, as God's will be done, evil will be totally defeated, at least once. When this purpose is achieved, should mankind then gradually return to evil ways, then Allah will not care for them and, according to the Holy Qur'an, a time will come when evil will ultimately dominate once again. At that time mankind will be wiped out from the face of the earth and a new form of existence will come into being that will displace mankind. This view is based on many verses of the Holy Qur'an. There is not enough time now to give all the references from the Holy Qur'an. However, in principle, one can understand this point with reference to Noah. What happened in the time of Noah was that evil had dominated and very few true divine people were left on earth. For the sake of Truth, Allah destroyed a number that was overwhelming – the

number did not even matter. The people were destroyed almost as a whole and Allah did not care for them as He did not create mankind for the sake of evil. If God has done this before, He will surely do it again should evil prevail. If mankind as a whole is rejected ultimately, having fallen back to its evil ways then Allah will wipe out the whole of mankind from the face of the earth and a new creation will come into being that will behave better than the previous creation – that is mankind.

Christianity Uncovered - Discoveries of the Last Hundred Years

Since the publication of the *Review of Religions* in 1902 and the advent of the Promised Messiah^(as) at the end of the 19th century when he declared part of his mission to be to uncover the truth behind Christianity and the great prophet Jesus^(as), there have been numerous discoveries in the last hundred years to vindicate his claims and shed new light on the origins of Christianity. This article chronicles and summarises those new findings, and their impact on our understanding of the faith. It points the readers to other articles published in the *Review of Religions* which cover the subjects in greater detail.

By Fazal Ahmad - UK

A century ago when this magazine was first launched, views on Christianity were considered to be on solid ground, and to have emanated from the origins of the religion almost two thousand years ago. However, in the years to come, a number of new discoveries were to shatter some myths, and to cast doubt upon the pillars of the modern religion. The *Review of Religions* has also shown how these discoveries have come to light from God at the appropriate time to justify the claims made by the Promised Messiah^(as), and even science has further backed up these

claims. Let us now examine a few of these discoveries which have opened up new avenues of research into Christianity.

Turin Shroud

The Turin Shroud was a well known cloth thought to have been the shroud covering Jesus^(as) in his tomb after the crucifixion. It had been held in Turin, Italy for hundreds of years, and periodically, pilgrims would visit the city to view the shroud. In 1898, the city decided to again display the Shroud to commemorate 50 years of the new Italian constitution and hesitatingly, agreed to allow the cloth to be



Shroud Image on the negative
© 1978 Barrie M. Schwartz

photographed for the first time.

Secondo Pia, Mayor of the town of Asti and a well-known amateur photographer was chosen for the task. His first attempt on the 25th May was aborted because his lighting failed. His second and last chance was on the 28th May. He coated a glass plate and then managed to expose it to the cloth for 14 minutes. While

developing the plate himself, he became satisfied as the image of the cloth began to emerge. But to his astonishment, the image that emerged on the negative was not the usual mask that visitors saw, but rather a real face! This is the image which is now so well known worldwide. Before the advent of photography, it would have been impossible to see this image, as it only appeared on the negative image.

Since then, the Church authorities have been under pressure as research has shown that if the cloth were the actual shroud of Jesus^(as), then traces of blood would suggest that he was not dead when taken down from the Cross.

In a series of experiments in 1988, scientists commissioned by the Vatican thought that they had managed to convince the world that the cloth was a mediaval fake, so removing this threat. However more recent research suggests that the experiments were flawed,

or possibly even falsified, and that those theories of how a negative image could have been manufactured hundreds of years ago are absurd. Some recent theories have even tried to suggest and justify that Leonardo da Vinci forged the image. The debate rages on. [See the *Review of Religions* from July 1997 for a more detailed analysis].



**Tomb of Jesus^(as) in Srinagar,
Kashmir**

Tomb in Srinagar

The Promised Messiah^(as) had been Divinely Guided through revelations to the concept of the survival of Jesus^(as) from the crucifixion and the conclusion that his eventual resting place was in India. This formed the core of his book *Jesus in India* which resulted in widespread interest ever since. His beliefs were at odds with the commonly held views of the orthodox Christians and Muslims of the time.

He showed how the great Prophet had a wider mission than just to the lost sheep of Israel the Jews of Palestine as most of the Jewish tribes had

scattered in eastern lands following waves of slavery under the Persians. Jesus^(as) therefore intended also to preach to the Jews in Iraq, Iran, Afghanistan, Pakistan and ultimately to India. Had he stayed in Palestine, Jesus^(as) could only have conveyed his message to the remaining Hebrew tribes, and not to all of the Twelve Tribes of Israel.

With time, many scholars including the Germans Kersten and Gruber have followed his lead and have also been drawn to the ancient tomb of the prophet prince Yuz Asaph in Khanyar Street in the Kashmiri capital of Srinagar. A World



Conference Programme from 1978

Conference on the *'Deliverance of Jesus from the Cross'* held in London in 1978 ignited further debate amongst these scholars. It attracted outside scholars such as Andreas Faber-Kaiser, Dr Ladisjav Filip and Professor Hassnain amongst others.

Research has shown such similarities between Yuz Asaph and the Jewish Messiah that at the very least, it warrants more serious research by world scholarship. We shall see what happens on this subject in the coming century.

Findings of New Testament Fragments

Over the years, it has been the major discoveries such as the Dead Sea Scrolls which were to hit the headlines, but there were several other discoveries which are also proving extremely significant.

One such discovery was the Oxyrhynchus Papyrus discovered in Egypt in 1897. It contained some unknown verses of Christian nature (they appeared to be sayings of Jesus^(as)) which remained unidentified until the later discovery at Nag Hammadi at which point they were identified as verses from the Gospel of Thomas.

In 1958, Dr Morton Smith discovered a Secret Gospel at Mar Saba in Palestine which he attributed to Mark.

In the century before the *Review* began, Tischendorf had discovered the oldest complete Bible text from the 4th century at St Catherine's Monastery in Sinai, Egypt, and

this is known as the Codex Sinaiticus. Examination over the last century revealed some startling facts about the difference between modern Bibles and the Sinaiticus. There are sections of the Bible such as the ending of the Gospel of Mark (the account of the Resurrection) which are not in the older Bibles, and even the references to Ascension could not be found [see *Review of Religions* of 8/1994 for details].

Dead Sea Scrolls

In 1947, a bedouin in the Judaeian desert near the Dead Sea came across a cave with ancient scrolls hidden in earthen jars. More scrolls were discovered in the years to 1956 across 11 caves. Prior to the appreciation of the significance of these scrolls, many attempts had been made to sell them as relics. In the fifty years since, scholars have tried to translate and understand the scrolls. Much more is known about them now, but the fact remains that although they are clearly related to

Judaism and the hope for the arrival of their Messiah, it is not certain whether these documents belong to mainstream Jews or sects such as Essenes and Ebionites, or may even be the earliest documents of the early Jewish-Christians. The discovery has ignited debate around the subject. Scholars have started to remember that Christians were originally Jews and therefore that the two traditions share the same root.

A more detailed analysis of the scrolls has unearthed an account of a Teacher of Righteousness who was trying to bring Jews back to God, and a Wicked Priest who betrayed him and led people astray. To this day, scholars argue over the identity of these characters with candidates being Jesus^(as), James (described as his brother), Paul, John the Baptist or even the earlier Jewish Hasmonean priests.

The *Review of Religions* has contributed to the argument to such an extent that some of

the leading scholars such as Eisenman have been drawn to discussion and debate with Ahmadi scholars [see issues of 11/1995, 4/1997 and 8-10/1997 for details].

Nag Hammadi Library

In 1945, at much the same time as activity focussed on Qumran, some scrolls were unearthed in a cave in Nag Hammadi in Upper Egypt. It is thought that they were stored in the cave in the 4th century. The texts contain unauthorised works such as the Gospel of Thomas and other works not in the approved New Testament Canon, but which potentially shed new light on the views and beliefs of Jews and Christians of that period.

Dwellers of the Caves

Another subject of growing interest is in relation to Chapter Al-Kahf in the Holy Qur'an which covers the subject of those Christians who took shelter in caves over a period of some 300 hundred years to avoid persecution. It was commonly accepted that

such verses would refer to the Catacombs of Rome. However these were largely underground cemeteries.

The *Review of Religions* has in recent years covered this subject also, and considered several possible sites including the caves where the Dead Sea and Nag Hammadi documents were discovered. There is still much research to be done on this subject, and there are other candidate sites such as Emesa in Syria or even the caves of Cappadocia in Turkey which were inhabited by Christians and could be candidates for the site. Visitors to Ephesus in Turkey are told a very similar story about caves near the old ruins which were used for worship and meetings as well as burials. The depth that the Qur'an covers this subject in would seem to suggest that there will be more discoveries in this area which will also shed new light on the beliefs and practices of those early Christians [see 4/1994 for details].

Judaeo-Christians

The last hundred years has seen a growing body of scholarship reviewing the nature and beliefs of early Judaeo-Christians (Jews who accepted Jesus^(as) as their Messiah). Research has led to the conclusion that early Christians were Jews, and that because they followed Jesus^(as) as their Messiah, they were in fact Judaeo-Christians. These groups were well known and include sects such as the Ebionites, Elchasaites and Mandaeans. Of particular interest are the facts that these groups regarded Jesus^(as) as their Jewish Messiah or Prophet, and not as any form of deity. Moreover they regarded Paul as their enemy for diluting the message and taking it to non-Jews in Europe.

During the last hundred years with the other discoveries, sects such as the Essenes and Ebionites are now being linked to the Dead Sea Scrolls and other finds [see issues of 11/1993, 12/1994, 7/1997, 3/1999 for details].

Trinity and the Bible

The subject of Trinity has also been under scrutiny in the last century. The *Review of Religions* has been instrumental in examining the earlier Christian philosophers such as Origen and Arius. There has also been more in-depth research into the Council of Nicaea which was held in 325 CE in Turkey under the auspices of the Roman Emperor Constantine. It was at this forum that the concept of the Trinity was established and promulgated around the Christian world.

Research has shown that many of the churches disagreed, but were forced to adopt the Creed for the sake of the unity of the Empire, hence there was perhaps a political motivation behind it. Scholars such as Origen and his contemporaries had been debating the nature and essence of Jesus^(as) for many years, so for the whole church to suddenly adopt the Creed with certainty was surprising. There was also a significant

pagan influence on Christianity which led to the adoption of the winter solstice (used by Romans to worship their sun god) as Christmas Day.

Further research is showing the make up of the Bible and links between the Synoptic Gospels (Matthew, Mark, Luke and John) and other non-canonical texts such as the Gospel of Thomas [see issues of 1/1994, 2/1994, 2/1995, 3/1995, 4/1995, 12/1995, 9/1996, 8/1999 for details].

John the Baptist^(as)

The subject of John the Baptist arouses debate between Muslims and Christians. According to Christians, he was beheaded at the orders of King Herod having acted as a forerunner for Jesus^(as). According to Islam, a prophet of God would never suffer such a fate, and the Qur'an contains the true account of Prophet Yahya^(as), the same character. The *Review of Religions* ran a long 14 part feature on this subject in the issues from March 1996 to June 1997 which

Timeline of Discoveries

- 1889 Promised Messiah^(as) makes his claim to be the **Messiah** and initiates the first Ahmadi.
- 1898 Secondo Pia takes the first ever photo of the **Turin Shroud**, and sees the image of the face on the negative!
- 1899 Compilation of Hadhrat Ahmad's book 'Jesus in India'. The book pointed to the survival from crucifixion, and the **Tomb of Srinagar**.
- 1902 First publication of the *Review of Religions* magazine
- 1934 **John Rylands fragment** deciphered and found to be oldest fragment of the New Testament.
- 1945 Discovery of a library of Gnostic documents in Egypt near **Nag Hammadi**.
- 1947 **Dead Sea Scrolls** found in the Judean Desert.
- 1958 Evidence of a **secret Gospel of Mark** at Mar Saba in Egypt.
- 1978 Conference in London on 'Deliverance of Jesus from the Cross'.
- 1988 Claim after tests by the Vatican that the **Turin Shroud** is fake.

covered the character, mission and life of John the Baptist^(as) and compared him to other known characters such as John the Elder of Ephesus and John the Divine who wrote the Book of Revelations while living on Patmos.

Conclusions

The range of different finds in the last century have created a whole new generation of researchers no longer willing to accept any of the 'facts' and challenging long-held concepts such as Trinity, Crucifixion and Ascension.

Not only has the new evidence cast doubt on some of the basic tenets of Christianity, the timing has been crucial. For so much evidence to appear just at the time that the Promised Messiah^(as) was looking to break the false doctrines of the Church and unite religious people worldwide under a single banner of peace would seem a strange co-incidence, or perhaps even an act of God.

The *Review of Religions* has been ideally placed over the last hundred years to accommodate the evolving scholarship on these subjects and to challenge established wisdom based on the guidance provided a century ago by the Promised Messiah^(as).

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Islamic Tolerance and the Concept of Jihad

The following article is a keynote speech delivered by Maulana Ataul Mujeeb Rashed, Imam of the London Mosque, at the Annual Convention of the Ahmadiyya Muslim Association, Mauritius, on 14th September 2002. Among the several respected dignitaries present on this occasion was His Excellency, Karl Offman, President of the Republic of Mauritius.

Introduction

It is a great privilege for me to say a few words on the concept of Jihad vis-à-vis the concept of peace in Islam. It has been averred that Islam is the most misunderstood religion in the world. I concur with this statement. It is indeed unfortunate that people have not been able to understand the philosophy of Islamic teachings in relation to peace. One of the main areas of misunderstanding has been the concept of Jihad. The concept of Jihad has been so completely misconstrued and falsified that it has taken a negative connotation. It is indeed very sad that people have failed to recognise the beauty of Islam in this regard. Islam, to my mind, is like a

very beautiful diamond, a diamond of peace. From whichever angle it is viewed, it is absolute peace, pure peace and nothing but peace. However, there has been a lot of distortion of true Islamic teachings. Therefore, I would first like to express and share with you my views on the concept of peace in Islam before I explain the true meaning of the word 'Jihad'.

Islam and Peace

What makes Islam a religion of peace? The very name of Islam is something very unique. It is the first time in the entire history of religion that a religion has been given a name which literally means "peace". The word 'Islam' has two connotations; firstly, it means

submission to the will and command of Allah and secondly, it means peace. Furthermore, Islam is a religion which has been established by Allah Almighty. Allah has various attributes and one of His attributes is *As-Salaam*, that is, the one who bestows peace.

One who believes in Islam is called a Muslim. The definition of a Muslim is 'one who is entirely at peace with himself and who promotes peace in society.' A more beautiful definition of a Muslim has been given by the very founder of Islam, the Holy Prophet Mohammad^(saw). He is reported to have said:

'A Muslim is that person from whose hands and from whose tongue all people are safe.'
(*Bukhari*)

In the true sense of the term, only that person can honestly and truly be called a Muslim who does not cause any harm to anyone.

There are other points worthy of note. The greeting of Muslims is '*Assalamu Alaikum*', that is, 'peace be upon you.' This is to be shared by all, Muslims and non-Muslims alike. The place where Islam originated from, Mecca, was known as *Balad-ul-Ameen*, meaning a city of peace. The Holy Quran was revealed to the Holy Prophet^(saw) by the angel known as *Rooh-ul-Ameen*, that is, the angel of peace. Finally, the title that was bestowed upon the Holy Prophet of Islam^(saw) by his opponents, prior to his claim to prophethood, was *Al-Ameen* meaning that he is the most trustworthy and the most peaceful person on earth.

No Compulsion in Matters of Faith

It should be pointed out that Islam has made a very open declaration, a declaration for all times, addressed to all peoples. The Holy Qur'an clearly states:

There should be no compulsion in religion.
(Ch.2: v.257)

The verse goes on to explain the reason for this. It says:

Surely, right has become distinct from wrong.
(Ch.2: v.257)

When you have reason and logic on your side and when you are in possession of the persuasive and beautiful teachings of Islam, you need neither force nor coercion. Islam does not permit the use of force to convert anyone. The Holy Qur'an declares:

And say: 'It is the truth from your Lord. Wherefore let him who will, believe, and let him who will, disbelieve.'
(Ch.18: v.30)

Islam upholds and guarantees freedom of choice, the freedom to profess, propagate and practise religion. Anyone who chooses to believe will be rewarded accordingly and anyone who chooses not to believe will not be compelled to do so.

Recantation from Islam

There are some Muslims who, unfortunately, believe that if a person enters into the fold of Islam and later recants, the punishment of such apostasy is the death penalty. According to the teachings of Islam, there is no worldly punishment to be meted out for recantation from Islam. The punishment, if any, is to be given by Allah Almighty not by man. Freedom of conversion into, and recantation from, Islam both constitute the acid test of the declaration: 'no compulsion in religion.' It cannot be a one-way freedom—the freedom to enter Islam but not to leave it.

Equality of Mankind

There are some other teachings that prove beyond any doubt that Islam is a religion of peace. One of the prominent teachings of Islam is the concept of equality of mankind. Islam concedes no privilege on account of birth, family, cast, class or any other factor. There is no discrimination between human beings

whatever their language, nation, race or creed. Islam seeks to establish an egalitarian society based on the practical expression of the truth that all men are creatures and servants of the same God and must, for His sake and for the purpose of winning His pleasure, live together as brethren.

Respect for all Religions

Islam further enjoins belief in the founders of all major religions and belief in the books revealed unto them. This, in fact, is one of the great distinctions that Islam enjoys. The view is held that all major religions were, at their inception, based on truth and still contain many excellences. Islam categorically rejects the attitude which maintains that no religion other than one's own holds the key to salvation. All major religions are respected and held in high esteem. Muslims are obligated to hold in honour and respect the places of worship of other faiths. Deep reverence must

also be shown to their founders and holy personages.

The Charter of Freedom

It can be clearly seen that Islam is a religion of peace and it inculcates tolerance towards peoples of all faiths and nations. In this regard, I want to present to you a very important historical document. This was the great Charter of Freedom given to Christians by the Holy Founder of Islam^(saw). This monumental piece is unprecedented in the history of mankind and is an epitome of the entire spirit of the Islamic concepts of tolerance and peace. It states:

'This is the document which Muhammad, the son of Abdullah, God's Prophet, Warner and Bearer of glad tidings has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and West, for those who live near, and for those of the distant lands, for the

Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

Any Muslim violating or distorting what has been ordained will be considered to be violating God's Covenant and will be transgressing against His Promise and by doing so, will incur God's wrath, be he a monarch or an ordinary subject.

I promise that any monk or wayfarer who will seek my help on the mountains, in forests, deserts or habitations, or places of worship, I will repel his enemies with my friends and helpers, with all my relatives and with all those who profess to follow me and will defend them, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment of their

enemies in lieu of the poll tax they have promised to pay. If they prefer to defend their properties and persons themselves, they will be allowed to do so and will not be put to any inconvenience on that account.

No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches or other places of worship will be desolated or destroyed or demolished. No material of their churches will be used to build mosques or houses for the Muslims; any Muslim doing so will be regarded as recalcitrant to God and His Prophet. Monks and Bishops will be subject to no poll tax or indemnity whether they live in forests or on rivers, in the East or in the West, in the North or in the South. I give them my word of honour. They are on my promise and covenant and

will enjoy perfect immunity from all sorts of inconveniences. Every help shall be given to them in the repair of their churches. They shall be absolved of wearing arms. They shall be protected by the Muslims. Let this document not be disobeyed till Judgement Day.'

(Signed: Muhammad, the Messenger of God. (Quoted from Makâtîb-ur-Rasûl [Letters of the Messenger], printed in Beirut, Lebanon)

There can be no statement more eloquent which so beautifully epitomises the teachings of Islam with regard to peace and tolerance.

The Concept of Jihad

Let me explain the true concept of Jihad. The erroneous interpretation is that of Muslims armies invading other countries and coercing people to submit to Islam. It is as if Muslims, holding the Qur'an in one hand and a sword in the other, give people the ultimatum of either embracing Islam

or meeting with their death. This is an absolute misrepresentation of the concept of Jihad. It has nothing to do with Islam which is a religion of peace. The true import of Jihad is the striving and struggle for the reformation of the world, to make it a peaceful place for everyone to live in. The greatest Jihad for a Muslim is the struggle to reform his own self—a struggle against his own ego and against satanic instigations inciting towards evil. If you wage a war against these, according to the teachings of Islam, you would be engaged in what is regarded as the most superior form of Jihad. Spending money for the promulgation and propagation of religion, according to Islam, is also a form of Jihad. Helping the cause of the poor by way of charity is yet another form of Jihad.

One lesser form of Jihad is the right to go to war in self-defence. According to the teachings of Islam, Muslims are not allowed to wage wars against their enemies however



President of Mauritius, Mayor of Rose Hill, Amir Sahib and Imam Sahib UK speaking at the Mauritius Jalsa Salana

wrong they may be. The only circumstance in which Muslims are permitted to take up arms is when the enemy attacks them with the express aim of doing away with their lives, property, honour and suppressing or wiping out the very religion they profess. Only in that situation does Islam allow Muslims the right to self-defence and no sane person can raise a finger of objection against this. It is interesting to note that even though the Muslims are given this right to self-defence, they are nonetheless urged to try their utmost to establish peace even in the battlefield.

Every effort is to be made so that fighting can be avoided. Failing that, conflict is to be pursued only as long as persecution does. If the opponents of Islam lay down their arms then the Muslims are to desist from fighting.

The Holy Prophet's^(sa) Precept
When sending his followers to defensive battles, the Prophet of Islam^(sa) used to admonish them saying although they were compelled to take up arms in self-defence, they should never forget that they were ambassadors of Islam. He would give instructions to the effect that:

- No woman, child or religious leader is to be killed
- Anyone not taking part in the battle is not to be killed or harmed in anyway
- Places of worship are never to be destroyed or desecrated
- A bridge that provides conveyance to people is not to be demolished
- A tree that yields fruit or gives shade to people is not to be cut down

Conclusion

It can now be better appreciated how the teachings of Islam promote peace and tolerance. The noble teachings of Islam relating to the concept of Jihad have been completely distorted. Jihad is actually to reform oneself, to improve one's virtues and to fight against the temptations of Satan. This lifelong Jihad is the greatest Jihad. The lesser form of Jihad is to fight in self-defence against those who seek to annihilate believers and exterminate religion from the surface of the earth. Even in this eventuality, as it has been established, Islam has

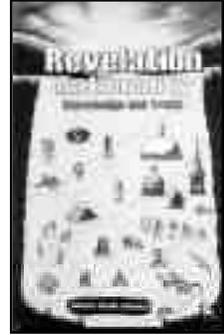
given beautiful and humane teachings.

Islam is a religion of peace and to associate bloodshed, terrorism, suicide bombings and any act of violence with Islam is totally misguided and mistaken. Islam has a message of peace for all mankind. The banner that Islam holds aloft is the banner of peace. By following the teachings of Islam, the whole mankind can enjoy the blessings of peace. My last word, my last sentence, my prayer is: may Allah bless this beautiful universe with everlasting peace for the whole of mankind. Amin

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The 'Blind Watchmaker' Who is also Deaf and Dumb - part V

This is an extract taken from the book Revelation, Rationality, Knowledge and Truth, written by Hadhrat Mirza Tahir Ahmad.



The blind step forward theory can only work in some limited cases and they have to be critically examined to remove the confusion they could cause. The creation of coral islands is just the case in point. The death of each coral, out of trillions upon trillions of them, does not show any purpose. Yet when they pile up one upon the other, maybe in millions of years, the progressive enlargement of their mass ultimately creates coral islands. If we look back at how the process began and was completed, we may allude to it a purpose which apparently it does not possess. One could envisage mountains being built in the middle of the oceans so patiently, bit by bit, over aeons. They do not come to the notice of those living on land until they break to the surface. Then they begin to serve a purpose which we may read into their making when they become coral islands. They serve and support life in so many wonderful ways. This is the case of random bit by bit creation of things in whose creation a preceding purpose is not traceable. It may not have been there at all, yet their usefulness cannot be denied.

The laws of nature run independently if there is no mind to operate them. It is they who operate and govern everything that exists. The living are not exempt from this all-pervasive principle. The absence of a conscious mind to manipulate these laws completely does away with the imaginary line which is said to separate the living from the dead. If the brain of the living cannot design itself and cannot play any conscious role in the making of the body which possesses it, then the living and the dead are governed exactly alike by the same laws of nature. It has to be only these mindless laws which are responsible for the cumulative building of the bricks of life. If they are capable of building the bricks of life, they are far more likely to build a mere Empire State Building through the same cumulative

bit by bit process. Yet the naturalists contradict themselves and refuse to believe the bit by bit piling up of the Empire State Building by cumulative random steps, however small tiny and insignificant they may have been. Here they artificially create a divide between the laws of nature at work on dead matter and the laws of nature at work on the living. In reality no such divide should exist if there is no conscious operator of natural laws on either side. Naturalists confess that there is no conscious operator in the case of the living, hence they must admit there is no difference between the living and the dead. All that remain are the free laws of nature, working on the living as well as the dead. If they by themselves could create things as complex as the bricks of life, then for them to create the Empire State Building should have been much less difficult than the building of a molehill by a mole. The only objection, which in fact is no objection at all, may relate to the time available. But the time available to nature at work on the dead is far greater than that available in relation to the evolution of life. Forget for a while the existing Empire State Building because it is a known fact that it was created by a conscious mind. Visualise instead the possibility of hundreds of thousands of far loftier and more complex skyscrapers created merely by the physical laws of nature during the last fifteen billion years or so. Remember that the laws remain exactly the same in the case of the living as well as the dead, and remember that the existence of a conscious mind is ruled out by naturalists in both cases. Hence no divide between the two can exist if sanity must prevail. As such, the bit by bit creation of complexities and order must be evident in both cases alike. Hence any person who believes in the creation of life without a mind preceding it has every hypothetical right to jump to the top of the Empire State Building and pronounce from its loftiness: *this building is the work of trillions of piled up random chances. There is no design and no conscious preceding mind which perceived it. It is only a delusion entertained by some stupid religious people who are overimpressed by the exquisiteness of the finished work.* The same pronouncement should also apply with equal force to the evolutionists who deny purpose and design in the evolution of life. They stand at the pinnacle of evolution where it culminated in man. Looking down from their vantage point, the Empire State Building should have appeared as the tiniest of spots somewhere on the planet Earth. Yet they shout at the top of their voices: *there is no design, no purpose to our creation, we are impossible to exist, yet we appear to exist. All the world is an illusion. You think that we exist and we have the illusion that you*

also exist. Thus the whole universe is a chain of illusions like those entertained by subjective philosophers. To dispel the illusion of existence, think once again of the haemoglobin number and vanish into nothingness!

By denying the existence of a Creator who has to be a person with a conscious mind and all the powers to implement His decisions, they try to replace Him with a formless idea. It is this absurdity, to attribute the process of creation or selection to a mindless idea, which is categorically rejected in the following verse of the Holy Qur'an:

أَلَمْ يَخْلُقْكُمْ أَيْدِيَهُمْ بِمَا خَلَقُوا بِهِ أَعْيُنٌ
يَبْصُرُونَ بِمَا خَلَقُوا بِهِ أَسْمَاعٌ تَسْمَعُونَ
بِمَا خَلَقُوا بِهِ أَلْسِنَةٌ يَنْطَلِقُونَ بِهَا
وَمَا لَهُمْ لَكُمْ أَلْفٌ بِمَا عَدُوا لَكُمْ إِنْ كُنْتُمْ
كَافِرِينَ

Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say, 'Call upon the partners you associate with God, then contrive ye all against me, and give me no time'.²⁹

This Qur'anic statement is evidently addressed to the idolaters of that age and reminds them that though they believe that their gods are living persons possessing human forms, yet they are mere formless ideas. The statement should have ended here and the question of time should not have been raised as it is raised. The last part of this verse clearly implies that mere ideas cannot create. though they may have as much time as possible at their disposal. God on the other hand is not dependent on any vast expanse of time for His creative faculties. In its entirety, the verse can only apply to the modern idea of natural selection which is claimed to be responsible for the evolution of life provided it is given enough time. The factor of time in the context of natural selection is fundamentally essential. A limbless, armless, mindless vague idea is proposed to work in the frame of an enormous time to suit the theory of bit by bit evolution. Squeeze the time to a mere billion years and the theory immediately begins to crack and fall apart. This leaves no doubt that it is time which is all-important to them in the creative processes of life. This is exactly

what the Qur'an denies in effect when it says: *Formless ideas can have as much time as they may, but God with His creative faculties can create in practically no time.*

This factor of time has only gained importance in the modern age, in relation to Darwinian principles. One may have doubts that this verse was intended to apply to this modern concept but the fact that the whole idea of the verse is so perfectly applicable to it can in no way be denied. Intended or not intended the theory of natural selection could not have been criticised in better words.

Naturalists claim that both the function of creation and the function of selection are performed by forces which are separate yet work in perfect unison. They would have us believe that the mindless genes create, and a formless, impersonal law of natural selection selects. At the same time however, they dismiss the issue of genes as though taken for granted and subjugate them to the authority of natural selection. Thus they unite the two functions which have to be treated as separate, combining them in a most absurd manner. If genes recede into an inconspicuous position as creators, what is left into the bargain is merely a selector which admittedly has no mind with a conscious decision-making faculty. Genes thus pushed aside, natural selection is the only factor which remains in the field. In this sense the separate functions of creation and selection are moulded, without justification, into one. However, no scientist with the slightest idea of what Darwin propounds can attribute to him the claim that natural selection could also directly create. There has to be some creation before natural selection can begin to work. It is this dilemma which the proponents of natural selection can never resolve.

The Holy Qur'an presents a completely different picture fitting perfectly into the slot of the problem. The Qur'an declares that the realities of evolution require that the creator and the selector cannot be two separate persons. Whoever creates, it is only He Who can select from His own creative works. What He does not select as the next advanced character is not wiped out of existence but remains to widen the base of His creation at every such level playing a meaningful role in the scheme of things. Thus every time a step forward in evolution is taken, the base of evolution is simultaneously broadened to support what has been added to its rising column.

According to the Qur'an, man could not have occupied the lofty position he occupies and maintained it without the ecosystem which the lower order of animal life provides. To this the following verse specifically refers:

وَلَوْ يَرَىٰ أَحَدُ اللَّهِ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ *

*And if Allah were to punish men for their wrongdoing, He would not leave thereon any animal, but He gives them respite till an appointed tenn; and when their term is come, they cannot remain behind a single hour, nor can they go ahead of it.*³⁰

(Ch.16: v.62)

The most significant point to be noted is that it is the entire animal life which would be wiped out if man is to be punished. It is evident that the entire lower order of life serves no purpose other than to maintain the human life above. If that goes, they all go.

Thus the final all-important question which has to be raised and answered by philosophers, scientists and those who believe that natural selection virtually plays both the role of a selector and a creator in the scheme of things, is precisely the following:

They must somehow be combined in the person of the creator and not in that of a selector who cannot create. This is the only logical conclusion which anyone can draw. But this can only lead to God, which the naturalist would struggle hard to avoid. It was to eliminate this inevitable conclusion that Darwin attempted to attribute both these functions to natural selection in an indirect manner. *Did Darwin ever present the idea that natural selection could also create?* To the best of our knowledge, he never did so. He knew, like any intelligent man should have known that the role of selection and that of creation are two separate functions. It would be far more logical if he who performed the function of creation

should also have performed the function of selection out of his own creation. This could not suit the blind theory of evolution, hence all the hectic effort to eliminate a conscious creator who could also be the selector. However, it is impossible to conceive a separate plan of selection and a separate plan of creation, both unconscious, yet moving forward hand in hand. Darwin seems to have resolved this problem by suggesting that since natural selection approves the bodies created by genes, so in a manner of speaking, natural selection also acquires the role of a creator in an indirect way.

We have written elsewhere at length, rejecting the proposition that the products of genes can be accredited to natural selection directly or indirectly. But here we wish to point out that to attribute creative factors to genes and to simultaneously deprive them of conscious know-how is inherently contradictory. It is absurdity supreme to begin the evolutionary journey from genes without resolving the factors which created genes themselves. It is impossible for a proponent of Darwinism to demonstrate how natural selection could have played any role in the creation of genes. How and why genes create without possessing the creative faculties of a conscious mind is the question which should have been addressed first. In a nutshell, a conscious creator of genes has to be identified or it has to be admitted that unconscious genes created themselves as though they were highly competent and conscious creative faculties. It is intriguing to visualize any mindless thing creating itself with masterly dexterity. The naturalists begin their journey without investigating this most essential prerequisite. Their failure to address this question is because it is impossible for them to answer it without disrupting their own evolutionary scheme. The Holy Qur'an has a straightforward answer to resolve this riddle by declaring:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

*And thy Lord creates whatever He pleases and selects. It is not for them to select. Glorified be Allah, and far is He above all that they associate.*³¹

(Ch.28: v.69)

The main thrust of this verse is that the task of selection is primarily the prerogative of the Creator and the two cannot be separated. God proclaims Himself to be that Creator Who selects from His own creation. This is how it should be and this is exactly what it is. No naturalist can alter this and replace Him with a mindless Creator of his own choice. In a desperate attempt to do so, they try to combine in natural selection the additional role of a creator. Thus they would much rather believe in a know-nothing mindless principle both as a selector and a creator - lacking consciousness either way. They prefer to be fathered by a mere nothingness.

All they are left with is a mindless, non-personal, deaf, dumb and blind principle which they believe must have created them. Incidentally, this brings to mind the saying: likefather, like son. They may take pride in this, but we beg to strongly differ. We much rather prefer to be the work of a Creator Who possesses a supreme mind and the power to implement what He designs. We have to believe in Him or we must deny ourselves the faculties of head and heart which we seem to own. If the non-believers have any option to select, it is here they must exercise that option. Which of the two creators will they select for themselves, is a matter for them to decide.

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31. Translation of 28:69 by the author.

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