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# Editorial

July 2003 marks a century since Sahibzada Abdul Latif was martyred in Afghanistan for his beliefs.

The brief account of his life presented in this issue can barely do justice to the true spirit of sacrifice and martyrdom, and cannot be compared with pale imitations that we see today.

He was a man of great standing in Afghanistan, respected by his own people and by the British rulers. He was wealthy and could have lived a life of ease. However, when he was enthused by a spiritual guide in the form of the Promised Messiah<sup>(as)</sup>, he was prepared to stand up for his beliefs.

He returned to his native land in the sure knowledge that his belief in the Promised Messiah<sup>(as)</sup>, the true destiny of Jesus<sup>(as)</sup> and the philosophy behind the Islamic teaching of Jihad would make him deeply unpopular in Afghanistan. He knew that these ideas were better for his people and for his religion, and despite being incar-

cerated, taken through a mock trial and then stoned to death, he never shirked from his mission to make the ultimate sacrifice for the sake of peace and love.

Nowadays there are so many myths about Jihad played out by the world's media, and the view of sacrifice is to take the lives of others in a violent form for the sake of one's faith. But this is contrary not just to Islam but to all true faiths. Abdul Latif's sacrifice was as an individual standing up for truth and making the ultimate sacrifice as a sign for others rather than to hurt others. It was the type of inspirational account that we read in the case of Abraham<sup>(as)</sup> when he was prepared to sacrifice his son for God.

Modern Afganistan is still going through turmoil. Two years ago, the same people destroyed Buddhist statues, and have since been in conflict. May God give them the wisdom to turn to the truth, and may God be pleased with the soul of Sahibzada Latif. Amen!

**Fazal Ahmad**

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# Notes & Comments

## **Resilience of Children**

Young children are dependent upon their parents for their food, security and development, and yet, when faced with challenges, they have been blessed with amazing resilience.

In a recent tragedy, a plane was taking off for Khartoum in an internal flight in Sudan. Soon after take-off, the plane experienced difficulties and crashed. All of the 116 passengers and crew on board were killed except for a solitary 2 year old child which survived, and God Willing, is making a good recovery.

In other natural disasters, we have seen that after terrible earthquakes in Japan, Algeria or Turkey, often the survivors pulled out of wrecked buildings after a few days are small children. They struggled sometimes for days without food and water, and under extreme trauma, and yet somehow they found the mental strength and will to survive and recover.

Even in our homes, we have seen children do the most dangerous things. They fall down the stairs, they push furniture on to themselves, and yet, more often than not, they get up, dust themselves off and carry on playing. An adult in a similar incident would have ended up with broken bones and internal bleeding. Children also seem more resilient emotionally through marital breakups and other issues. They suffer, and yet, they find a way to cope.

In contrast, when we look at adults and the elderly, we get stuck in our ways and find it hard to cope with change. We suffer emotionally and our bodies are less able to recover from traumatic events.

So what can we learn from this? Parents spend a lot of time and energy trying to train and develop children in their ability to walk and talk, and in their ability to fit into modern life. Parents worry about their child's need to ride a bike, use a

computer, play sports, make friends, learn well at school, get good grades ..... and yet they also need to be given a strong spiritual platform!

This is the one area which is often neglected. If a child is falling behind in its physical development, we worry straight away that it is too thin/ fat, too short, not walking properly, not talking or reading early enough. There are elaborate charts from which to compare the progress of a child against norms. These are all facets of a child that are visible externally. Also, when a child is at school, we get pointers if the child is failing to keep up with its class.

Is spiritual development as important? It is the guidance that we provide in this area that helps the child to become balanced. It helps the child understand its role in society, responsibilities to its friends and family, neighbours and the community in general. It helps the child understand the universe and creation, and basically provides a framework in which it understands the goals of life. It sets a balance for the child in which it considers the

purpose of its creation beyond the need to eat and survive.

Too often, this side is neglected, and when the child has grown into an adult chasing a successful career, not caring about family, friends and community, then it is already too late.

As we have seen several times, children are resilient, and that is the time to give them guidance to help them cope with the trials that they will face in later life. They need skills and attributes both in the physical and spiritual domain to survive and thrive. A deficiency in either side upsets the balance.

The child that cheated death on the flight in Sudan will no doubt be pampered by its extended family. God has given the child a second chance. Let us hope that its guardians give it the best possible development both physically and mentally, but also spiritually to recover from this ordeal and to live a fulfilled life. Ameen.

**Fazal Ahmad- UK**

# Martyrs of Afghanistan

By Muhammad Zafrulla Khan – UK

**A century ago in July 1903, Sahibzada Abdul Latif<sup>(as)</sup> became one of the most significant martyrs in the history of Ahmadiyyat. Just two years earlier, Maulvi Abdur Rahman<sup>(as)</sup> had become the first Ahmadi martyr. This is an account of the martyrdom of Sahibzada Abdul Latif<sup>(as)</sup> taken from the authors book 'Ahmadiyyat - Renaissance of Islam' published in 1978.**

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Sahibzada Syed Abdul Latif was a descendant of the well-known saint Hadhrat Sheikh Abul Hasan Al Hajveri, who is generally known as Data Ganj Bakhsh and is buried in Lahore. Sahibzada Abdul Latif's home was Sayyadgah in the Province of Khost in Afghanistan. He was a very learned divine, a great religious leader and a man of saintly life. He was a recipient of revelation, and had frequent experience of true visions. He was a spiritual preceptor of note, and had a large number of disciples and followers in Afghanistan. He possessed large properties in Khost as well as in adjoining British territory. He had a high standing at court and was nominated one of the two representatives of Afghanistan on the Boundary Commission appointed in 1894 to demarcate the boundary between

Afghanistan and British India, which came to be known as the Durand Commission, after Sir Mortimer Durand who was the senior British representative on the Commission.

Sahibzada Abdul Latif had become aware fairly early of the advent of the Promised Messiah<sup>(as)</sup>. During the sittings of the Commission one of the members of the staff of the British representatives presented a copy of the Promised Messiah's<sup>(as)</sup> book *Ayena Kamalat Islam* to Sahibzada Abdul Latif, who was deeply impressed by its perusal and conceived great respect and affection for its author.

After the Commission had concluded its work Sahibzada Abdul Latif established contact with the Promised Messiah<sup>(as)</sup> through some of his disciples,

whom he sent from time to time to Qadian and who reported back to him and brought back with them the latest books, pamphlets and announcements of the Promised Messiah<sup>(as)</sup>.

Among these disciples of Sahibzada Abdul Latif<sup>(ra)</sup> was Maulvi Abdur Rahman<sup>(ra)</sup> who visited Qadian several times as his emissary. In December 1900 the Sahibzada despatched his covenant of Bai'at to the Promised Messiah<sup>(as)</sup>, together with some robes through Maulvi Abdur Rahman<sup>(ra)</sup> and some other disciples.

At that time in view of the agitation that had been set afoot in the Frontier areas against the British and which was described by the Mullahs as Jihad, in consequence of which several British officers had been treacherously murdered, the Promised Messiah<sup>(as)</sup> issued some pamphlets condemning such activities and set forth the correct teachings of Islam on the question of Jihad.

Maulvi Abdur Rahman<sup>(ra)</sup> studied the pamphlets and, having fully grasped their import, gave expression to the views set forth in

them on his return to Kabul. This was brought to the notice of Amir Abdur Rahman, the then ruler of Afghanistan, who was greatly incensed and directed the arrest and incarceration of Maulvi Abdur Rahman<sup>(ra)</sup>. In the middle of 1901 Maulvi Abdur Rahman<sup>(ra)</sup> was strangled to death in his cell at the instance of the Amir. He thus became the first martyr from among the followers of the Promised Messiah<sup>(as)</sup>. Through his martyrdom a portion of the revelation '*Two goats would be slaughtered*', which had been vouchsafed to the Promised Messiah<sup>(as)</sup> several years earlier, was fulfilled.

A few weeks after the assassination of Maulvi Abdur Rahman<sup>(ra)</sup>, on 10 September 1901, Amir Abdur Rahman suffered a severe paralytic stroke which made him bed-ridden and to which he succumbed on 3 October 1901.

Towards the end of 1902 Sahibzada Abdul Latif<sup>(ra)</sup> set out from his home, with the permission of Amir Habibullah Khan, with the intention of proceeding on pilgrimage by way of Lahore, accompanied by two of his disciples and another divine.

He had also in mind to pay a visit to Qadian so that he could have an opportunity of meeting the Promised Messiah<sup>(as)</sup> in person. Thus he arrived in Qadian and was received by the Promised Messiah<sup>(as)</sup>, who recorded the impression that he conceived of him in the following words:

'I call God Almighty, in Whose hand is my life, to witness that when I met him I found him so completely committed and devoted to my obedience and the confirmation of my claim that it is not possible to conceive more of it in respect of any person. I perceived that he was as full of love for me as a crystal vial filled with perfume. It seemed to me that his heart was as illuminated as was his countenance.'

He had intended to stop at Qadian for only a few days, but his meeting with the Promised Messiah<sup>(as)</sup> and the members of the Movement at that time present in Qadian affected him so powerfully that he postponed his proceeding on pilgrimage and stayed on in Qadian for several months.

As has been mentioned Sahibzada

Sahib himself had experience of visions and revelation. He was, therefore, able to appreciate deeply and appraise accurately the spiritual status of the Promised Messiah<sup>(as)</sup>, and was so much overcome that he could not tear himself away from him. When in the end he asked for permission to return to Afghanistan and was granted it, the Promised Messiah<sup>(as)</sup> accompanied him for two or three miles on his way. The moment of separation proved deeply affecting for both, and particularly painful for Sahibzada Abdul Latif<sup>(ra)</sup>. By the time he departed from Qadian he was convinced that on his return home he would have to lay down his life in the cause of truth. He told some of his friends that during the last few days of his stay he had repeatedly received the revelation: '*Offer your head! Offer your head!*' He also received the revelation: '*Go to Pharaoh.*'

While the Sahibzada Sahib was still in British territory he wrote a letter to Brigadier Muhammad Husain, Commissioner of Police, Kabul, explaining why he had not been able to go on pilgrimage and requested that the Brigadier should submit his explanation to Amir

Habibullah Khan and ascertain whether the Amir would permit him to proceed to Kabul to pay his respects to him. The Amir sent back word that he should proceed to Kabul by all means and personally explain everything to the Amir to enable him to decide whether the claim of Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> was true, in which case he himself would also accept him. Sahibzada Abdul Latif<sup>(ra)</sup> proceeded to his home in Khost, and shortly after was summoned to Kabul under guard. On his arrival there he found that the Amir was much incensed against him. Without any inquiry from him, the Amir directed that he should be committed to a cell in the citadel in which the Amir himself was residing and should be kept in durance vile pending the pleasure of the Amir. His person was *secured with heavy chains and fetters*. He passed *four months in a wretched condition in this cell*. On several occasions it was intimated to him that if he would repudiate the claim of Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> that he was the Promised Messiah, he would be set at liberty, and would be restored to all the privileges, dignities and honour that he had previously enjoyed. But the Sahibzada Sahib remained firm in his belief and each time sent back

the reply that he was an intelligent and knowledgeable person who was equipped by God with the faculty of distinguishing between truth and falsehood. He was convinced after full study and investigation that Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> was the Promised Messiah. He realised that in making this affirmation he was putting his life in jeopardy and was inviting the ruin of his family, but he held his faith above every worldly comfort and consideration.

The Sahibzada Sahib had held a very high position in the country and had up to then passed his life in great comfort.

He had a large family and a great number of followers. The conditions of his imprisonment were painful in the extreme, but all the privations and pains and discomfort that he suffered over this long period did not in the least shake his determination to adhere firmly to his faith.

It appears that the Amir himself did not consider that the Sahibzada Sahib had been guilty of any serious offence and was anxious to find, if possible, some excuse to deal gently with him, but was afraid of a head-on



collision with the orthodox divines to whom the Sahibzada Sahib's newly accepted doctrine was anathema and who were determined to bring about his ruin. The Amir had directed the incarceration of the Sahibzada Sahib in the citadel in which he himself resided so that he should have no difficulty in approaching the Sahibzada Sahib himself, or through his emissaries, for the purpose of persuading him to repudiate his erroneous doctrine. His continuous efforts in that behalf did not, however, have the least effect upon the Sahibzada Sahib.

One matter that must have upset the Amir was that the Sahibzada Sahib during his imprisonment did not hesitate to affirm that there was no justification in the present time to carry on Jihad with the sword and that the teaching of the Promised Messiah<sup>(as)</sup> in this context was that this was the time of propagating Islam through reason and argument and that the concept of Jihad by the sword that was current among the Muslims was not in accord with the teachings of Islam.

After the expiry of four months the Amir summoned the Sahibzada

Sahib into his presence and adjured him publicly that if he would repudiate the claim of the Qadiani pretender and his teachings, his life would be spared and he would be set at liberty with honour. The Sahibzada Sahib replied that it was not possible for him to resile from the truth and that the torment that a government could inflict upon him would end with his death, but that *he could not offend Him Whose torment would be everlasting*. He urged, however, that the divines who were opposed to his belief should enter into a discussion with him on the question of the correctness of the doctrines to which they objected, and that if the arguments in support of his belief were effectively refuted he could be condemned and punished. The Amir approved of his suggestion and Khan Mulla Khan and eight Muftis were selected to enter into discussion with the Sahibzada Sahib. A doctor from the Punjab, of the name of Abdul Ghani, who was bitterly opposed to the Promised Messiah's<sup>(as)</sup> claim and teachings was appointed as umpire.

The discussion started at 2 a.m. and continued till 3.00 p.m. There was a large gathering in the

mosque where the discussion was being held, but the exchange of views was carried on in writing and nothing was said orally. At the end of the written discussion the Sahibzada Sahib was asked that if this Qadiani was the Promised Messiah<sup>(as)</sup>, what did he think about the second coming of Jesus<sup>(as)</sup>? The Sahibzada Sahib affirmed stoutly that Jesus<sup>(as)</sup> had died and would not appear again, and that the Holy Qur'an proclaimed his death and stood in the way of his coming again. Upon this the Muftis burst out in abuse against him and proclaimed that no doubt was left of his infidelity; and they prepared and subscribed to the formal declaration of his apostacy. Thereafter Sahibzada Sahib was returned to his cell burdened with his heavy chains and fetters. Throughout the course of the discussion eight guards with drawn swords had stood around the Sahibzada Sahib.

The declaration of the Muftis was submitted to the Amir at night without the record of the discussion, which is a strong indication that the Muftis had not been able to refute the arguments of Sahibzada Sahib. The Amir acting solely upon the declaration

of the Muftis *passed the sentence of death on him.*

This was a most irresponsible action for which the Amir laid himself open to serious blame. Indeed the whole procedure was most unjust and tyrannical.

There was not the slightest justification for subjecting the Sahibzada Sahib to the torment of the most painful kind of durance for a period of four months without charging him with an offence and affording him an opportunity of clearing himself. When at long last such an opportunity was granted, he was brought to the trial, if it can be so described, loaded with his heavy chains and fetters and eight guards with drawn swords kept watch over him, so that he might be overawed and handicapped in replying to the charges preferred against him.

The Amir realised that the discussion might lead to the loss of the life of an innocent person, he should, therefore, have been present himself in the course of the discussion; but not having done so he should have insisted that the written record of the discussion should be submitted to

him. Indeed, not only should he have himself perused the record of the discussion to satisfy himself of the guilt of the accused person, he should have directed the publication of the entire record to show that the Sahibzada Sahib had failed to set forth any proof in support of the claim of the Qadiani Promised Messiah<sup>(as)</sup>, or in support of the prohibition of Jihad by the sword, or in support of the death of Jesus<sup>(as)</sup>. He should at least have inquired from the Muftis on what was their condemnation of the Sahibzada based, and whether, in view of the differences that divided the various sects of Muslims, all of them, except one, should be similarly condemned.

The next morning the Sahibzada Sahib was summoned to the Salam Khana where a large crowd was gathered. The Amir left the citadel and on his way to the Salam Khana noticed the Sahibzada Sahib at one place and asked him what had been decided in the discussion. He returned no answer to the Amir's query, but one of the guards said that he had been condemned. When the Amir arrived in the Salam Khana he called for Sahibzada Sahib and said to him: 'You have been

declared an apostate. Will you now repent, or will you submit to the penalty?' He replied that he could not repent of the truth and would not subscribe to falsehood to save his life. The Amir urged him again to repent and promised to let him go free if he would recant. The Sahibzada Sahib firmly declined and said that *he would never give up the truth*. The Amir then wrote out an order in his own hand, and basing himself on the declaration of the Muftis condemned Sahibzada Sahib to death by stoning. This document was suspended round Sahibzada Sahib's neck and *the Amir directed that a hole should be bored through his nose and a rope should be run through it and he should in this manner be led to the place of execution*. This painful operation was carried out and Sahibzada Sahib was led outside the town to the place appointed for his execution, through the reviling and cursing crowd. The Amir also proceeded to the place of execution accompanied by his courtiers, Qazis, Muftis and other high officials.

At the place of execution a pit had been dug and Sahibzada Sahib was made to stand in it and it was then filled up to his waist. The

Amir, his brother Sardar Nasrullah Khan and the Chief Qazi and commandant Abdul Ahad were mounted on their horses, and everyone else was on foot. The Amir again approached Sahibzada Sahib and told him that if he repudiated the Qadiani Promised Messiah<sup>(as)</sup> even now, he would be delivered from death. He adjured him to have mercy on himself and the members of his family and comply with the Amir's suggestion. The Sahibzada Sahib affirmed he could in no wise deny the truth and could not abjure his faith to save his own life and to safeguard the members of his family. Thereupon the Qazis and jurists raised a clamour that he was an infidel and should be destroyed forthwith. Thereupon the Amir directed the Chief Qazi to throw the first stone. The Qazi said that the Amir should do so, as he was the sovereign. The Amir rejoined that the Qazi was the repository of the law and that it was his sentence that was to be carried out. The Qazi then dismounted and aimed a stone at Sahibzada Sahib which struck him with great force and made him lower his head. The Amir then aimed another stone at him and thereupon stones began to be hurled at him from every direction *till a mound of stones rose*

*up above him.* The day of execution was 14 July 1903.

The Promised Messiah<sup>(as)</sup> expressed himself in the following terms about this tragic event:

‘The martyrdom that was appointed for Sahibzada Abdul Latif<sup>(ra)</sup> was thus accomplished. The recompense of the tyrant is now awaited: “The portion of him who comes to his Lord a sinner is hell; he shall neither die therein nor live” [20:75]. The Amir placed himself within the operation of the verse: “Whoso kills a believer deliberately, his reward shall be hell, wherein he shall abide and Allah will be wroth with him and cast him away and will prepare for him a great punishment.” The Amir cast aside the fear of God and became guilty of killing a believer who had no equal in the whole of Afghanistan. He was one of those who laid down their lives with full sincerity in the cause of faith and truth and have no care for wife and children.

‘I call down a thousand blessings on you, O Abdul Latif, that you proved your

*Map of Afghanistan  
and surrounding  
territories*

sincerity in my lifetime, for I do not know how those of my Community will behave who will survive me.'

[*Tadhkaratush Shahadatain*,  
pp.47-581]

The Promised Messiah<sup>(as)</sup> further observed:

‘The merciless killing of Sahibzada Abdul Latif<sup>(ra)</sup> is a most grievous event; but it is also full of blessings that will be manifested with the passage of time and the land of

Afghanistan will see what consequences the shedding of his blood will entail. His blood will not go waste. Before this, poor Abdur Rahman<sup>(ra)</sup>, a member of my Community, was unjustly killed, and God took no action. But after this tragedy He will not remain silent, and grave consequences will manifest themselves. It is understood that soon after the martyrdom of the Sahibzada a severe epidemic of cholera broke out in Kabul and many notable

people, including some near relatives of the Amir, passed out of this world. This was a most merciless killing which has no match in this age. What folly has this Amir committed that he has ruined himself by his merciless killing of such an innocent person. O land of Afghanistan, bear witness that a grave offence has been committed in thee. O unfortunate land, thou hast fallen in the estimation of God in that this great tragedy was enacted in thee.'

[*Tadhkaratush Shahadatain*, p.72]

Sahibzada Abdul Latif<sup>(ra)</sup> left behind his widow and five sons. They were all subjected to severe persecution and torment at the instance and under the direction of the government of Afghanistan for nearly a quarter of a century, yet they all remained steadfast in their faith. Two of his sons died of fever in jail in Afghanistan. Eventually his widow, three sons, a sister and some of his grandchildren moved out of Afghanistan on 2 February 1926, and came to Bannu, in British Indian territory, where there was some property belonging to the family.

The assassination of Sahibzada Abdul Latif<sup>(ra)</sup> was followed by a number of significant events. On the day of his execution a fierce storm of extraordinary violence passed over certain parts of the country, a little after sunset. On the following day a severe epidemic of cholera broke out in the city of Kabul and its environs which carried away large numbers of people everyday over a period of weeks. The wife of Sardar Nasrullah Khan and one of his sons and several members of the royal family died of cholera, and also some of the Muftis who had condemned the Sahibzada Sahib.

The Punjabis who had been instrumental in inciting the Afghan Mullas against the Sahibzada Sahib were three brothers, Dr. Abdul Ghani, Maulvi Najaf Ali and Muhammad Charagh. Amir Habibullah Khan condemned them to 11 years' imprisonment for treason. Dr. Abdul Ghani had been the umpire in the discussion between Sahibzada Abdul Latif<sup>(ra)</sup> and the Muftis. He was still in prison when his wife died in Landi Kotal and his grown up son was murdered in broad daylight in Kabul. After he had served out his

sentence he was expelled from the country. His brother Maulvi Najaf Ali was declared an infidel and an apostate in the time of Nadir Shah and was sentenced to be stoned to death, but was permitted to return to India through the intervention of the British Ambassador in Kabul. His brother Muhammad Charagh was also expelled along with him.

The condemnation of Sahibzada Sahib had been certified by Qazi Abdur Razzaq and Qazi Abdur Rauf, of whom the former was the superintendent of schools and was the Mullah in attendance upon the Amir. He was subsequently charged with some offence and having been found guilty forfeited all his property, and his limbs were cut off bit by bit in public till in great torment only his torso was left. It was then skinned and he finally perished. Qazi Abdur Rauf left Kabul and his son, Qazi Abdul Wase, who was appointed his successor, was cruelly murdered in 1929.

Sardar Nasrullah Khan, brother of Amir Habibullah Khan, had behind the scenes taken keen interest in the incarceration and condemnation of Sahibzada Sahib. He was also present at his

execution. He was later suspected of treason and was brought to Kabul in chains by the order of Amir Amanullah Khan and was committed to prison. The shock upset his mind and sometime later he was killed in his cell by suffocation. One of his sons had died of cholera which followed on the martyrdom of Sahibzada Sahib and another son was assassinated after his father's death. Amir Habibullah Khan himself was shot dead by some person unknown on 20 February 1919 at night in his camp near Jalalabad and was buried there. The rebels of Shinwar raided Jalalabad and stoned his grave. His son Sardar Hayatullah Khan was subsequently secretly hanged under the order of Bacha Saquao.

The Promised Messiah<sup>(as)</sup> set out in some detail the particulars of the two martyrdoms of Maulvi Abdur Rahman<sup>(ra)</sup> and Sahibzada Abdul Latif<sup>(ra)</sup> in his book *Tadhkaratush Shahadatain* which was published in 1903. In this book he admonished the members of his Community in the following terms:

'If you will adhere to truth and faith, angels will instruct you, heavenly comfort will descend

upon you, you will be helped by the Holy Spirit, God will be with you at every step and no one will be able to overcome you. Await the grace of God steadfastly. Listen to abuse and keep silent. Endure being beaten and be steadfast. As far as possible do not resist evil, so that you may be accounted acceptable in heaven.'

At the end of the book he announced:

'Harken, all ye people. This is a prophecy of Him Who had created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honour. God will bestow extraordinary blessings on this religion and Movement. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgment Day.

Remember, that no one will descend from heaven. All our opponents who are alive today will die and no one will see

Jesus<sup>(as)</sup> son of Mary<sup>(as)</sup> descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary<sup>(as)</sup> descending from heaven. Then God will make them anxious that though the time of the supremacy of the cross had passed away and the world had undergone great changes, yet the son of Mary<sup>(as)</sup> had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth.

[*Tadhkaratush Shadatain*, pp.54-61].

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# Hundred Years of Divine Retribution

By Latif Ahmad Qureshi – UK

On 14th July 1903, a man was executed in Kabul by stoning. His crime was that he proclaimed that a person claiming to be the Promised Messiah<sup>(as)</sup> was a truthful person and he believed in him. The execution was ordered by the Ruler of Afghanistan, Amir Habibullah Khan, after a decision made by the religious Muslim leaders of his court.<sup>1</sup>

His name was Hadhrat Sahibzada Syed Abdul Latif.

## The Prophecy:

Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> of Qadian (1835-1908) wrote in *Tadhkaratush Shahadaitain*: ‘Alas what has this unwise ruler done by executing an innocent person with such fierce barbarianism! He has completely destroyed himself. O land of Afghanistan, bear witness that a grave offence has been committed in thee. O unfortunate land, thou hast fallen in the estimation of God in that this great tragedy was enacted in thee.’<sup>2</sup>

## The Early History:

Lying between the fertile lands of Iran and India, Afghanistan

provided routes of invasion and conquest in the past. Although Afghan historians refer to this land as Aryana, the name ‘Afghanistan’ dates from the middle of the 18th century when Ahmad Shah Abdali (Durarani) restored national unity. Great Britain and France had their eyes fixed on India and the Persian Gulf and the forces of Russia were pushing southwards. After the death of Ahmad Shah in 1773, constant internal revolts followed. The Afghans lost Sind and Peshawar to the Sikhs. In 1838, a British mission was established in Kabul to halt Russian influence. Two Anglo-Afghan wars followed with puppet rulers being installed. In 1842, out of 16,500 soldiers only one survivor reached the fort in Jalalabad on a stumbling pony. Later, a newly arrived British resident at Kabul was murdered. Dost Muhammad’s grandson, Abder Rahman Khan, was recognised as the Amir in 1880 by the British who had marched on Kandahar. Abder Rahman consolidated his hold by taking Herat, Hadharajat and Kafiristan and entering into agreements with Britain and Russia. Habibullah

Khan succeeded to the Afghan throne on the death of Abder Rahman in 1901 and slowed down steps to take Afghanistan into the 20th century. Since 1903, the history of Afghanistan can as best be described as chequered.

### **The Retribution**

In the evening of 14th July 1903 an unusually fierce thunder-storm struck the site of execution. Next day an epidemic of cholera broke out in the city and a large number of people including close members of the ruling family died. A member of his staff assassinated Amir Habibdullah Khan in 1919; his young son was hanged to death while his other son, Amanullah, succeeded him.

In 1921, the Third Anglo-Afghan War erupted. In 1923, Amanullah changed his title from Amir to Badshah (King). Upon his return from Europe, he made it illegal for the Mullahs (clerics) to have any contact with the armed forces. In 1929 this ruling family finally lost hold of the country and the last ruler, Amir Amanullah Khan, had to escape and seek refuge in Italy.<sup>3</sup> Habibullah Kalakani, known as Bachai Saqao (son of the water-carrier), a ruthless brigand had stormed the city of Kabul. Amanullah was provided cover by British planes flown from Peshawar

to assist him escape with his family. Mahmud Tarzai sought asylum in Turkey and died there his heart full of sorrow and despair in 1933. The country has been hit by anarchy since. Fighting and killing has gone on amongst various warlords who have control over different parts of the country.

Bacahai Saqao assumed the name of Habibullah Ghazi and set himself up as the Amir but was executed when Gen. Nadir Khan took control of Kabul. His tribal army looted government buildings and the houses of wealthy. In 1930, a pro-Amanullah uprising was put down. In November 1933, when King Nadir was about to present a trophy to a victorious football team, a college student stepped from the ranks of spectators and assassinated Nadir Khan. Nadir Khan's son, Muhammad Zahir Shah, inherited the throne. In 1939, there was a new pro-Amanullah uprising.

In July 1947 when the British government was about to grant independence to India, Afghanistan sent a note requesting that the people of the Northwest Frontier Province, once controlled by Afghanistan, be allowed to decide. A plebiscite in the same month was over-whelmingly, not surprisingly, in favour of Pakistan. Border attacks and skirmishes since have

led to hot and cold relations between Pakistan and Afghanistan. They almost came to a war in 1961.

In 1954, when the United States rejected Afghanistan's request to update its military hardware, Prince Mohammad Daoud, then Prime Minister, turned to the Soviet Union and under Krushchev and Bulgaria, Afghanistan began to lean to the Eastern Bloc. In 1963, Zahir Shah demanded the resignation of Daoud and replaced him with Dr Mohammad Yusuf. Babruk Karmal, a communist, who had been elected to Parliament, later instigated riots. Muhammad Moussa became Prime Minister in 1972. On 17 July 1973, while Zahir Shah was on vacation in Europe, his government was overthrown in a coup headed by Daoud Khan and the Afghan Communist Party.

In 1978, there was another communist coup when Daoud was killed and tensions began to rise. Mass arrests and tortures became a daily occurrence. Taraki was named as the President. In June, the Mujahideen group was born to carry out a guerilla war, sponsored by the West and funded by the Middle East oil states. In 1979, the US Ambassador and later Taraki were killed and Hafizullah Amin who had temporarily taken the Presidency was executed.

In the 1980's the country was invaded by USSR and a massive massacre and dis-placement of the people of Kabul followed. Dr Najibullah was brought back from USSR to run the secret police. This fighting went on for about a decade. In 1984, the UN sent its investigators to examine human rights violations. Najibullah proposed a ceasefire in 1987 but the Mujahideen refused to deal. Having lost some 40,000 to 50,000 soldiers, the Soviet Union ultimately pulled out on 15 February 1989 leaving behind land mines and craters as the joint legacy of the Mujahideen and Soviet era in this war-torn territory. On 15 April 1992, the Mujahideen took Kabul and formed the Islamic Jihad Council to govern the country. More fighting from Iranian and Pakistani led groups followed. Professor Burhannudin Rabbani was elected President.

In 1994, the Taliban militia came into existence and advanced rapidly against the Rabbani government. Dostum and Gulbuddin Hekmatyar, Head of Hizbe Islami, clashed against Rabbani and as a consequence, Kabul was reduced to rubble. In 1996, the Taliban took over Kabul and executed Najibullah. Taliban oppression of women manifested itself with women fully veiled, not allowed to go out alone, or wear white socks; men must wear beards.

Mass graves of between 1,500 to 2,000 Taliban soldiers presumably captured in Mazar-i-Sharif were discovered in 1997. In February 1998, an earthquake struck North Eastern Afghanistan killing 4,000 people, destroying villages and leaving thousands of people homeless. To compound this, the Taliban finally retook Mazar-i-Sharif in August and massacred thousands of Hazaras. That same month, the US launched cruise missiles to shoot down Osama bin Laden and destroy his terrorist bases and training facilities. In February 1999, another earthquake hit eastern Afghanistan killing 60-70 people and leaving 30,000 affected.

In May 2000, the Taliban tortured and killed civilians in Robatak Pass. In December, the UN Security Council passed Resolution 1331 to supplement its Resolution 1267 imposing additional sanctions against Taliban for their continuing support of terrorism and cultivation of narcotics. The Taliban response in January 2001 was further torture and killing of Hazaras in Yakaolong. In March the Taliban blew up the giant Bamiyan Budhas from the 5th century.

Then followed the US led UN action in the country following the events of September 11, 2001 in New York. This story is now very well known.

Kabul today is a deserted, ruined, dangerous and destitute place to live, one hundred years after what happened in July 1903 as was foretold at that time by Hadhrat Ahmad<sup>(as)</sup>, the Promised Messiah and Reformer of this age.

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2. Ahmad Mirza Ghulam. *Tadhkaratush Shahadatain* (Urdu) Edition 2, p.2.
3. Shahid Dost Muhammad. *Tareekh-i-Ahmadiyyat* (Urdu) Edition 2 Vol 2 pp.335-337.

## Efficacy of Repentance – part 1

Presented below, in translation, is Part 1 of the address of Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> of Qadian, the Promised Messiah and Mahdi delivered in Qadian on 21 February 1904. The Urdu text of the speech is taken from *Malfoozat*, Volume 6, and pp.345-350. *Malfoozat* is the title of the ten volumes that contain the collection of discourses, speeches and addresses of Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> of Qadian, the Promised Messiah and Mahdi.



**The founder of the Ahmadiyya Muslim Community was Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup>.**

In 1891, he 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<sup>(ra)</sup>.

Where the Promised Messiah<sup>(as)</sup> has himself stated a certain interpretation of the Arabic verse, this is incorporated in the main body of the text].

*Translated by Amatul Hadi Ahmad*

[Following a discussion on the spread of seasonal epidemics, the Promised Messiah<sup>(as)</sup> stated:] When sinfulness and wickedness spread in the world then such epidemics spread. When people become indifferent and careless towards God, God Almighty also becomes indifferent towards such people. I can see that even now there is no

abatement in their mischief and wickedness despite the fact that the plague is spreading like an all consuming fire that appears to be ready to eat up all that comes in its path. In spite of this there is the same dishonesty, fraud and wicked behaviour. Rather than lessening, misconduct seems to be on the increase. This gives an indication of what may the Will of God Almighty be. [People should know that] God does not tire. In earlier times when people did not desist from evil behaviour, the earth was turned 'upside down' [i.e. great nations were destroyed] and great cities were wiped out.

When the plague first started to spread [in India], people thought it was just an illness like many others, illness that just happened to spread at this time and that it would soon disappear. However, God had informed me of it at a time when there was no sign of this epidemic that this disease is about to spread. When this terrible epidemic reached Bombay, God informed me that

it would soon reach Punjab. At this many who did not fear for their own end, laughed and mocked but now you can see how widespread this plague is – there is now no place where it has not reached. If there is any place that has not yet been actually affected then know that it is surrounded by the 'fire' of this plague and it too will be engulfed shortly.

In reality now is a time for careful consideration and for deep anxiety at the fact that there has not been found a cure or remedy for this plague nor has there been detected any practical action that may be taken as being effective against it. Hence the need for serious thought as to why this pestilence has come when it has and what might be a cure for it? The reality is as God has informed me that unless people turn to God with true repentance and desist from mocking and abusing God's word, until that time there would not be any reprieve. However, when people turn towards repentance and

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**WHEN THE 'ILL WIND' OF PREVALENCE OF SINS BLOWS, SOME ARE DESTROYED COMPLETELY BUT THE SPIRITUAL HEALTH OF THOSE WHO SURVIVE ALSO SUFFERS TO SOME EXTENT AND THIS IS HAPPENING NOW. .... – IT IS SUCH THAT THEIR ACTIONS ARE DISTANT FROM THE BOOK AND THE SUNNAH, [I.E. THE TRADITIONS OF THE HOLY PROPHET<sup>(SA)</sup>].**

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towards seeking forgiveness from God Almighty as well as manifesting an internal change, then God too would look down with mercy. However, I see that to date there has been no noticeable change. It seems to be the same hothouse of mischief and wickedness and numerous sins of all description are being committed. From this it appears that 'preparations' are in hand for God's punishment. There are prophecies regarding this even in the earlier Books that at the time close to the 'latter days', there would be a general spread of epidemics that would take a great number of lives. Such days are close at hand and there has now broken out a fatal epidemic of pestilence which tells us that these are the 'latter days'.

Remember this well that when the poisonous air of meanness and jealousy, of dishonesty and evil behaviour starts to blow, then it is the case that the love for God becomes cold and mankind does not display any fear of God as it should. This 'ill wind' is similar to the air that spreads diseases such as cholera and it destroys wherever it goes. At such a time some fall prey to the illness and die but those who survive, they too are left feeling poorly and they do not enjoy good health. They suffer from ailments such as indigestion and other similar illnesses that emerge affected by the air of the epidemic.

Similar is the case with spiritual ailments. When the 'ill wind' of prevalence of sins blows, some are destroyed completely but the spiritual

health of those who survive also suffers to some extent and this is happening now. There are many that openly commit evil deeds and are engulfed in debauched behaviour and they are a long distance away from righteousness and fear of God. The condition of those who are customarily referred to as 'religious' has also deteriorated – it is such that their actions are distant from the Book and the Sunnah, [i.e. the traditions of the Holy Prophet<sup>(sa)</sup>]. They do whatever they think is right. They have abandoned the reality and spirit [of Islam] and adhere, instead, to the outer shell and bones. That is why God Almighty has, according to His practice, sent a punishment. In such situations, God Almighty turns this very world into an example of Qayamah, that is 'Dooms Day', and such terrifying situations unfold that life itself appears like an example of Dooms Day. At present we are facing such days because I can see that instead of love of truth there is an animosity towards the truth and the standard of behaviour has

deteriorated. There is so much stress on incorrect beliefs that the situation has now reached extreme proportions. Observe all the different nations who were silent [regarding Islam] for the past thirteen hundred years even though, from time to time, they were at war with Islam but they were still quiet [as regards propaganda against Islam]. They did not indulge in the calculated wickedness that they now manifest for the total destruction and eradication of Islam. They did not then possess the religious poison that they now display. Fifty years ago if we were to look for a book against Islam, very possibly we would not find a single copy. Nowadays, however, there is such an abundance of this type of literature that if these were collected up in one place they would form a mountain. Some Christian publications are published in hundreds of thousands in one go. They produce literature in which a humble mortal has been turned into a god. At the same time the Reformer and Rejuvenator, the Holy Prophet of Islam, (peace



and blessings of God be upon him) who came at a time when the world was full of impurity and impiety and who cleansed and purified the world and gave life to a world that was dead – in respect of such a pure and great person these people use such foul language the like of which has never been used previously for any one of the one hundred and twenty four thousand Prophets that have gone before.

I am amazed that these wretched people felt that they had to target the Holy Prophet of Islam (may the peace and blessings of Allah be upon him). and yet have turned a weak son of Adam into a god and they carry out their ill deeds fearlessly with much glaring boldness. They themselves consume alcohol like water and yet dare to attack a pure and holy personage such as that of the Holy Prophet (peace and blessings of Allah be upon him). If any one wishes to see the effect of the salvation offered by the Christians, he should travel to European countries and see for

himself what example of purity and piety it offers!

[There is yet another group] who consider themselves to be very sophisticated. They are totally bent upon this world and they are so immersed in the world that they have in fact made the world their god. It is considered laughable before this group to utter such words as 'God willing', and to suggest turning towards God and trust in God seem to them foolish and laughable acts. Yet the influence of this group is [so pervasive] that it is destroying hundreds of thousands of people. Despite the fact [that they consider reliance upon God a foolish thing to do] yet for the eradication of Islam they think nothing of spending money like water - thousands upon thousands of Rupees are given to this cause. Remember, however, that Islam will not be eradicated despite all efforts for its eradication – its Protector is God Almighty Himself.

Turning to the internal state of Islam [as is being practised by

the Muslims], we see that the fountain of all knowledge and blessings used to be the religious scholars. However, their condition has become so downgraded and pitiable that one feels a sense of shame to even speak of it. It appears to be the case that whatever error is committed by one of them, it is adhered to with such force that it is impossible for them to let go of it. Moreover, should someone point out their mistakes, they pounce on such a person, giving him such titles as 'Kafir' and 'Dajjal', [meaning 'non believer' and 'anti-Christ'] - such is their practice. The practise of the truthful and righteous person, on the contrary, is such that from whichever direction he is informed of his error he abandons it there and then - he does not persist in his error. The existence and persistence of different sects, the hurling of insults amongst the different sects, lack of awareness of the knowledge of the Qur'an and of Islam point to their condition. That which affects only the world, punishment and the

effect related to that is also limited to the world. However, when a matter relates to the hereafter, laxity in relation to that could lead to the abyss.

At times I am so surprised at the behaviour of such people that the thought goes through my mind that they do not have a belief in God; otherwise I do not understand how it is that they see signs and manifestations and I present to them argument after argument but without any effect. On the contrary, before those who truly believe if we as much as recite God's verses, they are filled with the fear of God and do not dare to falsify it or dare to open their lips against it. The other group, however, are in a strange state. First of all, I put before them this point that God has appointed me and then in support of my claim I present to them verses from the Holy Qur'an but they refuse to accept either of these. Thereafter, when I present to them the witness of the Holy Prophet of Islam (peace and blessings of Allah be upon

him)., they become fearful but even that has no effect. They see the signs of God but they refute them, nor do any intellectual arguments have any effect. In short, whatever means can be employed for the recognition of a truthful person are presented to them but they do not accept any of these.

There is a story about Jesus<sup>(as)</sup> (in Mathnawi of Maulana Rum) that once Jesus was running and someone enquired as to why he was running. He said I am running from the ignorant. Someone said why do you not blow upon them *Ism-e-Azam* [the most effective name of God]. He said even *Ism-e-Azam* does not have any effect on them. In reality, ignorance, too, is a dangerous death. Here, however, it is beyond understanding as to what kind of ignorance this is. These people read the Qur'an, make commentaries on it, they have the Hadith as a check but when we present [the same by way of proof] they refute it. They neither believe themselves nor allow others to believe.

We are living through an age in which human beings have completely forgotten the purpose for which they were created, [as stated in the following verse of the Holy Qur'an].

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ  
إِلَّا لِيَعْبُدُونِ

*And I have not created the Jinn and the men but that they may worship Me.*

(Ch.51;V.57)

However, these days foolish man wishes to come out of the state of being a servant of God and seeks to become God Himself and truthfulness and sincerity and faithfulness that God desires [from human beings] is non existent in such people. Should one stand in the bazaar, one would see thousands of people coming from one end and going to the other but their purpose is nothing more than the material world.

God has not stopped man from undertaking work of this world – he should not, however, do so for the world. He should do it for his faith and doing so would make the work blessed. For instance, God commands that Muslims should be kind to their wives:

عَاشِرُوهُنَّ بِالْمَعْرُوفِ

*And consort with them in kindness.*

(Ch.4: V.20)

However, if a person does so on the basis of one's own selfish feelings then it is of no consequence. However, if the same treatment is done for the sake of obedience to the divine teaching then it becomes blessed. I see that people carry out their worldly chores for the sake of the world. It is the love for the world that makes them do things – they do not do it for the sake of God. For instance, if they wish for progeny, they should pray that God may grant them a child who would, under the following Quranic verse, be the cause of

upholding the ways of Islam.

وَاَجْعَلْنَا لِلتَّقِيْنَ اِمَامًا

*And make us a model for the righteous.*

(Ch.25:V.75)

When there is such a noble desire, God who is All Omnipotent, can grant progeny even as He granted to Zakariah. However, I see that people do not seem to look beyond 'this is my garden, and these are my possessions', in order that he should keep them in his own possession and takes care that no one else should take them away from him. Such people do not even think that when they die, for them friend and foe would be alike. I have heard many people who ask for prayers that they may have an heir for their estate lest some other family may become their heirs. They do not care if the children they have are good or bad or very bad as long as they have progeny. This would appear to be all the knowledge of Islam that they have. In contrast, if

you take a true believer, he would place his religion before all else – should he build a house, he would think of the religious aspect first. His clothing and eating, all are for the sake of his faith. He eats, not for the sake of getting fit, but for being fit for the sake of performing his duty by his faith, just as the owner of a horse that is used in earning his keep feeds the horse, keeps it watered and generally takes good care of it in order that he can benefit well from it. Similar is the case of a person - his own self has rights that he needs to attend to, and the family has rights that he has to fulfil and there is also the right of God. Should he not attend to the rights of his own self or person, then he would die and that would be something for which he would be answerable.

In short, remember that a true believer in fact worships God [in all his worldly concerns] - his every word and every act, his state of rest or comfort, all are in reality worship of God even though apparently these

may give cause for objections. There are many matters that an ignorant person considers objectionable but in the sight of God these are considered to be worship of God. However, if there is no sincerity of intention then even Salat [an act of worship] becomes a curse.

**To be continued**

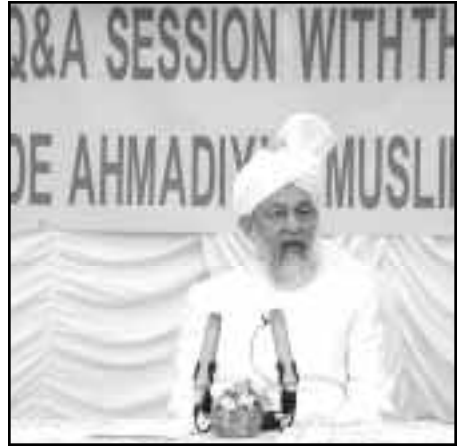
**NOTE:**

In this journal, for the information of non-Muslim readers, '(sa)' or 'sa' after the words, 'Holy Prophet', or the name 'Muhammad', are used. They stand for 'Salallahu alaihi wassalam' 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 reader utters. Also ru or (ru) for *Rahemahullahu Ta'ala* means the Mercy of Allah the Exalted be upon him

# Belief and Guidance

Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam, (God's Mercy be upon him), offered to people of all nationalities, faiths and beliefs the opportunity of raising questions and discuss issues that were of interest to them. Presented below are answers to some questions that were raised in two sessions held in London.

*Compiled by Amatul Hadi Ahmad*



## QUESTIONER

**Where is the line drawn between those who go to paradise and those who go to hell?**

**Hadhrat Mirza Tahir Ahmad:** The Holy Qur'an draws this line very conspicuously for mankind and yet invisibly. I shall explain this - it is not a paradox, it is a situation of compulsion.

The Holy Qur'an states that man would not be burdened beyond his capacity, (Ch.2: v.287). This is an overriding law. A person will have 'earned' his reward [by way of good deeds]

and this will be for him, and against him is what he does by way of wrong doings. This is a very important principle. When we talk of misbehaviour or wrongdoing we forget that this should be judged and understood as a relative act, dependent upon the different circumstances from which deeds arise. The misbehaviour of a child who has been brought up in an impoverished environment should be judged accordingly and differently from that of a child who faces more fortunate circumstances. For example, should the more fortunate child steal, it is in a scenario where he is not compelled to steal for food and

such like. [One can include many other crimes in this category]. These days, some judges have already started to take note of circumstances before passing a sentence. However, it is impossible for man to clearly see the line that differentiates between a truly committed criminal and the one who may have some justification.

The Holy Qur'an tells us it is only God who would see these lines and he would reward mankind justly according to the situation in which one behaved in a certain manner.

### QUESTIONER

**Should state and religion be kept separate, in other words, is there a place in the modern world for a theocratic state?**

**Hadhrat Mirza Tahir Ahmad:** Certainly not - according to the Holy Qur'an there is no room for a theocratic state. Islam is a religion that emphasizes the role of secularism in government. I have recited to you [during the speech] many

verses of the Qur'an in which this has been clearly and repeatedly mentioned. These verses command that one must discharge one's responsibilities, as members of government, with the principle of absolute justice - regardless of the religion, colour or creed of the people over whom one rules. The only known system of dispensation of government in Islam is that based on absolute justice.

### QUESTIONER

**Religion was needed at times when humanity was not cultured or civilised. Do you agree that religion is making mankind uncivilized today? More killings have been done in the name of religion.**

**Hadhrat Mirza Tahir Ahmad:** First of all I beg to differ with the statement that more killings have happened in the name of religion. I think the killings that were caused by the second world war were far more than all the killings in the whole human history done in the name of religion. If you look at

the killings that have been attributed to religion more closely, you would be horrified to learn that it is politics that is exploiting religion to spread hatred and to encourage the killing of others.

The people who move the pawns have invisible hands and it is the move of 'pawns' that you observe. What we understand by religious madness is that it has been employed to disturb the peace of mankind repeatedly. However, it is not because of religion itself. No religion at its source when it is pure ever advocates hatred in the name of love and murder in the name of God.

Always at the source, when religion is at its purest, religion is at the receiving end of cruelties. It admonishes patience, it admonishes love in return for cruelty and hatred. It is not true religion that is responsible for bloodshed - it is either the misconceived or corrupted and distorted concept of religion or exploitation of religion when it has become corrupted at the hands of

politicians that is responsible, (with due apologies to the politicians present today)!

## 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 a 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 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 don't lie directly but imagine things and exaggerate - if God chooses a certain 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? So, God has to be selective. He has to select only such a person who is highly capable, mentally as well as in the quality of heart, to be perfectly suited to the office of Prophethood. This is how He, according to the philosophy of Islam, chooses His messengers.

The second part is that whatever name He gives to a religion is just a transient thing.

What is important for man is to decide whether someone has been sent by his Creator or not. That is the only thing that 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 tag with him or he would not, for instance, accept Christ if he came with a different tag. Similarly, 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 tags of their choosing and not any other. This means that one is dictating terms to God. All that God is interested in is that He wants 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. At such times some people adhere to the religion of the people they are born amongst. They say: 'How can

we accept such and such a person when he has come from a different country, from a different race, from among 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. Hence, only those people accept a divine 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. Why, however, is this so?

The reason why we need Prophets is that Prophets come only during an age that is distorted. A prophet appears at a time when mankind has, as a whole, gone astray, with the exception of a few; 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 maturity 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 to his Lord and submits to him or else be destroyed as a civilisation - and that is exactly what has happened in previous ages.

There is a fallacy from which the present day man is suffering. We consider that we are the most advanced people on earth and a person belonging to previous generations and ages 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 is suffering is entirely deceptive because if one looks at the march of humanity and takes a cross section at any stage in history, the man of that age would be the most advanced. He would be going through the same psychological complex of superiority because to him we are not visible. To the man of previous ages, the only visible trace is of the man behind him.

This is the situation of man whether he lived 4000 years ago or 6000 years ago. He would have the same haughty attitude and would be thinking that he is at the summit of things – the first in the procession of 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 or so 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, the people of Noah and by yet others before them. In short, 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 Allah to guide him – he needs it today as much as he needed it in the past.

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 that in a way you cannot be closer to God because He is unlimited in His powers and His attributes. The ratio that, 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. Hence, the relationship will always remain unchanged. However much progress you make in this age with respect to your Creator and His wisdom, you remain ignorant and an ignorant person always stands in need of guidance from a wiser person - that relationship cannot be changed.

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The second aspect from which we should look at this very important and philosophical

# Europe's Debt to the Islamic World -

*How Arabic translations brought about the Renaissance*

By Zakaria Virk - Canada

*'It was under the influence of Arabian and Moorish revival of culture and not in the 15th century, that the real renaissance took place.'*

Robert Briffault in *The Making of Humanity*.

## Introduction

In recent years, Baghdad has been the focus of world news for the wrong reasons, yet ironically, the progress achieved by the industrialised world is due in large part to this very city. We will show in this essay how Baghdad saved the Greek intellectual heritage by translating old rare manuscripts into Arabic; later these Arabic versions became the source of European re-birth and awakening.

Between the middle of the 8th century and the beginning of the 13th, the Arabic speaking people were the main bearers of

the torch of culture and civilisation in the world. Ancient science and philosophy preserved in the Sanskrit, Pahlavi, Syriac, and Greek languages would have been lost forever had Muslim scholars not translated them into Arabic. These works were later to be recovered, and supplemented by European scholars in the 15th century paving the way for Western Europe's renaissance.

Baghdad was built by Caliph al-Mansur (754-775) in 762 on the west bank of the river Tigris. He employed 100,000 architects, craftsmen and labourers. Because of its shape it was referred to as the Round City, although the builder had officially titled it Dar as-Salam (the abode of peace). The new city comprised of the Caliph's palace, mosque and residences for his children and government buildings. There were offices for

secretaries, halls for the ambassadors, scholars and other visitors.

The buildings had green domes, some as high as 130 feet. There was a double wall around the city 90 feet high with four gates in the wall each adorned with an iron door. A new class of businessman, craftsmen, merchants, theologians and scholars arose due to the sudden prosperity of the city. Trade was carried on throughout the caliphate, with fresh fruits and new products finding their way in the markets of the city. Business, industry and trade made great strides. Basra and Siraf were the busiest ports of the world. The Abbasid coins recently unearthed in Scandinavia testify to the fact that trade activity was worldwide. On Caliph Harun al-Rashid's death, it is said, the state treasury contained 900 million dinars.

### **Intellectual activity**

The real glory of Baghdad was not in wealth but in her intellectual creativity. Harun al-Rashid's court attracted emi-

nent poets, scholars, musicians and dancers. Science and art was patronised by the Caliph as well as by his learned viziers like Khalid and Yahya Barmaki. A special bureau of poetry was established which bestowed large sums of money on worthy poets. The intellectual activity of Baghdad passed through two stages, translation from Sanskrit, Pahlavi, Syriac, and Greek in the 9th and 10th centuries and later original works produced by eminent scientists like Ibn Sena (d.1037) and al-Tusi. The translation work started under the Umayyad rule. Khalid ibn Yazid (d.704), an Umayyad prince is reported to have translated works on chemistry, medicine and astrology. The translation movement received impetus under caliph al-Mansur and reached its apogee under caliph al-Mamun. The translation work was all but complete during the caliphate of al-Mutawakil (847-861).

During the reign of Caliph al-Mansur (754-775) the translation work was backed by the government, unlocking the

treasures of Greek knowledge. He founded a department in which classical and scientific works were translated from various languages into Arabic. People of high rank also took part in this endeavour. The translation work started with two manuscripts, one on mathematics and the other on astronomy that were brought to his court. The works of Greek mathematicians, which were translated during the Abbasid Caliphate and served as the starting point for Arab mathematics were those of Euclid, Ptolemy, Autolysus, Aristarchos and Archimedes. Without these Arabic translations, the philosophical, mathematical and scientific works of Greek masters would have been lost in Greek Imperial Palaces.

Muhammad ibn Ibrahim al-Fazari (d.796) translated into Arabic in 772 the Sanskrit astronomical work of Brahmagupta called *Siddhanta* (Arabic Sindhind) by order of Caliph al-Mansur. This translation was possibly the vehicle for the transmission of

the Hindu numerals from India to Islam later reaching Europe in its modified form as Arabic Numerals.

In literature a book *Kalila wa-Dimna* was translated from Pahlavi into Arabic by Ibn al-Muqaffa (d758) which was the first literary work in Arabic. He is mainly known for his two translations, one *Siyar al-Muluk al-Ajam* (History of the Persian Kings) and *Hazar Afsana* (Alif Laila wa Laila), translated into English as *Thousand and One Nights*. Al-Hajaj ibn Yousuf ibn Mater was the first translator (829) of Ptolemy's astronomical treatise, *Megale Syntaxis*, into Arabic under the title *al-Majisti*. He was also the first to make an Arabic translation of Euclid's *Elements* (830), which became a source for Geometry worldwide.

Abu Yahya ibn Al-Bitriq (d758) was commissioned by al-Mansur to translate numerous medical works. He was one of the pioneer translators of Greek into Arabic. He translated Galen's *Simplicia*; the *De Prohibenda Sepultura* and the *De*

*Cura Icteri* of the pseudo-Galen. He also translated Hippocrates: *De Alimento* (Kitab al-gida), *De Septimanis*, (Kitab al-asabi), and Ptolemy's *Quadripartitum* (Kitab al-Arabi'a).

Sa'id ibn al-Bitriq, was Patriarch of Alexandria from 933 to 940 whose works put him on an equal footing with Qusta ibn Luqa. In the field of medicine he wrote *Kitab fi tibb* (lost), in history, *Kitab at-Tarikh al-Majmu' al-Tahqiq wa al-Tasdiq*, more commonly known under the name, Nazam al-Gawahar. As an apologist, he wrote in defence of Christianity, *Kitab al-gadal bain al-muhalef wa al-nasrani*.

### **Institute of Advance Study**

During the Caliphate of al-Mamun al-Rashid (813-33) the translation work reached its zenith. Al-Mamun established a scientific academy in Baghdad, Bayt al-Hikmah in 830. It comprised a large library, an observatory near Shamsiyya gate, houses for scientists, a bureau of translation, several copyists, and some basic scientific instruments. Any scientist belonging to any faith,

region or culture was free to carry out his research here. Mathematicians such as al-Kindi, al-Khawrizmi, al-Hajjaj, Hunayn ibn Ishaq, Sabit ibn Qurra, al-Jawhari and the Banu Musa brothers were appointed by al-Ma'mun to the House of Wisdom. Works on *astronomy, mathematics, geography, philosophy, and medicine* were rendered into Arabic. The groundwork done by these scholars provided the foundation by which the stately edifice of Islamic learning was built. The caliphate of al-Mamun, undoubtedly constitutes the most glorious epoch in Islam.

Abu Zakariya Yuhanna Ibn Masawayh (d.857) a physician, was its first director. He translated various Greek medical works into Arabic. The Academy of Wisdom was a centre of practical and speculative studies and encouraged not only translations from Syriac, Pahlavi, Greek, and Sanskrit, but also the diffusion of translated works. His book was translated into Latin as *Liber de simplicibus*.

Hunain Ibn Ishaq (809-873) was the second director of the Academy. As an outstanding translator he rendered into Arabic the complete medical and philosophical works of Galen as well as Aristotle's physics & the Old Testament from Greek. He travelled to Asia Minor to search for rare medical manuscripts and brought these to Iraq. In his translation work, Hunayn was assisted by his able son Ishaq, and nephew Hubaish ibn al-Hassan. His many students completed the translation of Plato, Hippocrates, Ptolemy, Euclid, and Pythagoras into Arabic, and made great original discoveries in arithmetic, particularly in integral calculus and spherical astronomy. Caliph al-Mamun (813-833) is said to have paid him in gold for his translations, weight for weight. Hunayn also composed a number of original medical writings, including the influential *Questions on Medicine for Beginners*, *Summaries & commentaries* on Galen's 16 books, *On the Method of Healing* and *On the Type of fevers*.

Two methods were employed for translations, one of them was that the translator studied each Greek word and its meaning, chose an Arabic word with corresponding meaning and used it. Then he turned to the next word until he had rendered the whole text into Arabic. The second method was that of Hunayn who considered the whole sentence, understood its full meaning and expressed it in Arabic without any regard for the individual word. With respect to technical terminology, the process of trial and error was used. It was a difficult process to express many foreign ideas, hence making translations was not an easy task. Gradually the Arabic language developed the technical terminology it needed to express new thoughts, ideas and concepts.

Ishaq Ibn Hunayn (d.910) was trained under his father's supervision in Greek sciences and the discipline of translation. His first language was Syriac, but his knowledge of Arabic was far superior to his father's. He found special favour with Caliph al-Mutamid (870-892) and al-



Mutadid (892-902). His original works in medicine are *On the Simple Medicine*, *Outline of Medicine*, and *History of Physicians*. As one of the ablest translators, he translated various works of Plato, Porphyry, Alexander of Aphrodisias, Ammonious, Autolycus, Galen, Euclid, Aristotle, Ptolemy and Hypsicles.

Musa Al-Khawrizmi (d.780) was one of the earliest scientists who did his research at Bayt al-Hikma. Al-Khwarizmi started his research by translating and writing a commentary on *Siddhanta*. He prepared an atlas of the maps of heaven which has been preserved. On request from his patron al-Mamun he wrote a book on *algebraic calculations and equations* translated into Latin in 1143. Several of his books were translated into Latin in the early 12th century. In fact, his book on arithmetic, *Kitab al-Jam'a wal-Tafreeq bil Hisab al-Hindi*, was lost in Arabic but survived in a Latin translation. His book on algebra, *Al-Maqala fi Hisab-al Jabr wa-al-Muqabilah*, was also translated into Latin in the 12th century, and it was this translation which

introduced this new science to the West. His astronomical tables were also translated into European languages and later into Chinese. Several of his books were translated into other languages, and served as university textbooks till the 16th century.

The three Banu Musa brothers devoted most of their wealth to the acquisition of Greek manuscripts, and their translations into Arabic. Hunayn and Sabit ibn Qurra were two of the most famous translators they employed.

It should be emphasised that the translations into Arabic at this time were made by physicians, scientists and mathematicians, not by language experts ignorant of mathematics, and the need for the translations was stimulated by the most advanced research of the time. It is important to realise that the translating was done as part of the current research effort. Arabic translations of mathematical works of those times gave the Arabs the sources to develop the

science of mathematics to an admirably high degree and modern scientists owe much to Arab genius.

Sabit ibn Qurra (836-901) founded a school of translation that included his son, two grandsons, and a great-grandson. He revised old translations such as Euclid, and made new ones covering the bulk of Greek astronomical and mathematical works. Caliph al-Mutadid (892-902) was his patron. His revision of Euclid's *Elements* formed the basis of later Arabic versions.

Yaqoob Al-Kindi (801-873) was among the galaxy of intellectuals who occupied the science academy of al-Mamun. His major task was the translation of Aristotle's *Theology* into Arabic. He was a physician, a musician, a mathematician and an astrologer. He served as court physician to al-Mutasim (833-842). His book on optics (*Kitab al-Manazir*) was translated into Latin and was used by Roger Bacon (1214-1294). He wrote 36 books on medicine. In 1962 his millenary anniversary was held

in Baghdad, and one speaker attributed 281 titles to him. Most of his works have survived in Latin rather than Arabic. He polished the translations made by others and also wrote commentaries. He was known as Alkindus in Latin.

Ahmad ibn Yousuf al-Misri (835-912) wrote a work on ratio and proportion, a book *On similar arcs*, a commentary on Ptolemy's *Centiloquium* and a book about the astrolabe. Ahmad's work on ratio and proportion was a carefully constructed work that influenced early European mathematicians such as Fibonacci.

Qusta ibn Luqa (835-912) was a prominent figure in the Graeco-Arabic translation movement that reached its peak in the 9th century. He made, revised, or supervised translations of six Greek masters Diophantus, Theodosius, Autolycus, Heron, Hypsciles and Aristarchus into Arabic. He also produced more than 60 works of his own. He wrote mainly on medical subjects, but also on mathematics and astronomy. There

was also Mankah the Indian, who translated from Sanskrit into Arabic, and translated a treatise on poisons written by the Indian physician Shanaq. Al-Farabi (d.870) studied in Baghdad, his commentaries on Aristotle's logic, physics, and metaphysics earned him the title of al-Muallim al-thani (the second teacher). He introduced Plato into Islam, having been inspired by his book Republic.

Nasir al-Din al-Tusi (1201-74) wrote many commentaries on Greek texts including revised Arabic versions of works by Autolycus, Aristarchus, Euclid, Apollonius, Archimedes, Hypsicles, Ptolemy, Theodosius, and Memelaus. In 1247 al-Tusi wrote Tahrir al-Majisti (Commentary on the Almagest) in which he introduced various trigonometrical techniques to calculate tables of sines. Many historians claim that Copernicus used Tusi's work. One of his pupils Qutab ad-Din al-Shirazi gave the first satisfactory mathematical explanation of the rainbow.

## Islamic Spain

Al-Hakam, the ninth Caliph of Islamic Spain (961-976) was the most scholarly ruler of Islam. A great patron of sciences, he encouraged the study of mathematics, astronomy and medicine. Cordoba was one of the greatest cities of the world at the time. Its university housed in the great mosque, embraced among its departments theology, jurisprudence, astronomy, mathematics, and medicine. Cordoba's workshops were producing some 60,000 bound volumes each year. Students from many European countries flocked to Cordoba, Toledo, Granada and Seville to study sciences and other disciplines. When European rulers needed an artist, a physician, or a technologist, they invariably turned to the Cordoban government. A Saxon nun (Hrositha) styled Cordoba as 'The Jewel of the World'.

According to Philip K, Hitti,

'Al-Hakam was a bibliophile; his agents ransacked the book-shops of Alexandria, Damascus and

Baghdad with a view to buying or copying manuscripts. The books thus gathered are said to have numbered 400,000, their titles filling a catalogue of 44 volumes, in each one of which 20 sheets were devoted to poetical works alone.'

*(Capital Cities of Islam, p.320)*

Al-Hakam, himself being an outstanding scholar, personally used a large number of these books and wrote marginal notes on most of the manuscripts which made them very valuable to later scholars. The celebrated Caliph paid extraordinary prices for the rare manuscripts. According to Ibn Khaldun he purchased the first copy of *Kitab al-Aghani*, written by al-Isfahani for one thousand pure gold dinars.

### **Translations in Europe**

The knowledge translated into Arabic was from Sanskrit, Pahlavi, Syriac and Greek sources. Most of the translators were physicians. The first manuscripts to be translated were in medicine, mathematics,

and astronomy. A good number of the translators were Syrians, Persians and Nestorian Christians. Jewish translators did participate only later and made translations from Arabic into Latin.

The contributions by Arab rulers were significant, consisting mainly in the patronage of translation work and securing Greek manuscripts. The golden age of translations was the ninth century. Muslims became standard bearers of civilisation. Translation work was the driving force for Islam, as soon as it dried up the march of Islam came to a halt. The age of translations lasted for 150 years (750-900), and paved the way for the age of composition and innovation. The latter half of the ninth and the tenth centuries form the most creative period in the history of Islamic science and learning.

In Western Europe the translation work from Arabic into Latin started in the 12th century. Spain in this respect played the leading role in

transmitting Islamic learning to Western Europe. There were towering intellectual figures like *Avempace* of Saragossa, *Abubacer* (*Ibn Tofail*), and *Averroes* (*Ibn Rushd*), the astronomers *al-Bitrogi*, and *Ibn Aflah*, *Maslama al-Majriti*, instrument maker and designer *Arzachel* (*al-Zarqali*), the great surgeon *Albucasis* (*Abul Qasim* d.936), the great physician *Avenzoar* (*Ibn Zuhr*), *Avicebron* (*Ibn Gabirol*), and *Maimonides* (*Ibn Maimoon* d.1204) who enriched every field of knowledge.

Within Europe men of diverse learning traveled to Islamic Spain to study; chief among them were *Gerbert of Aurillac*, *Adelard of Bath*, *Plato of Tavoli*, *Robert of Chester*, *Herman of Carinthia*, *Rudolph of Bruges*, *Gerard of Cremona* and *Michael Scott*. Most of them were engaged in translations from Arabic into Latin. The translation work was carried on at *Barcelona*, *Tarazona*, *Leon*, *Pamplona*, *Toulouse*, *Narbonne*, *Marseilles*, and later *Toledo* became the chief centre.

*Toledo* had been in Muslim hands from 712 to 1085, and soon became the residence of the King of Castile. The ancient city was the natural place for the exchange of Christian and Muslim learning. There was a wealth of Arabic books, and a number of local scholars were masters of two tongues. The translations here started around 1135 and continued until the time of King *Alfonso X* (1252-84). A large part of the population used Arabic as their own language. Consequently it became the main channel for transmitting the treasures of Islamic erudition to Europe.

The translators worked in pairs. A scholar would translate the original Arabic into Romance (garbled Latin) and another would make the Latin version. Many European scholars like *Michael Scott* travelled to Spain and Sicily to learn Arabic and to make direct translation into Latin. Churchmen took an active role as patrons or translators. *Archbishop Raymond* (1125-1151) took the first initiative and established a school of translation on the pattern of

Baghdad's Bayt al-Hikma. Then archdeacon of Segovia, Dominicus Gundisalvi (1126-51) made several translations of Arabic philosophy (including *Kulliyat* of Ibn Rushd), the *Metaphysics* and other works of Ibn Sena, *Yanboo al-Hayat* (the Fons Vitae) of Ibn Gabirol, *Ihsal al-Uloom* of al-Farabi, and philosophy of al-Ghazzali. His classification of the sciences can be traced to al-Farabi.

### Translators of 12th century

Some of the outstanding translators of the 12th century were: Adelard of Bath (1116-1142) John of Seville (1126-51), Gundisalvo (1126-51), Herman the Dalmatian (1138-45), Hugh of Santala (1119-51), Robert of Chester (1141-50), Plato of Tavoli (1133-50), Stephen of Antioch (1128), Abraham ben Ezra (1092-1167), Abraham bar Hayya (1133-50) and Gerard of Cremona (1114-87).

The twelfth century was a period in which translations from Arabic into Latin dominated all other achievements. The impact of this activity was enormous. Toledo became a world centre of

culture. The transmission of Arabic knowledge helped pave the way for the founding of European universities in Bologna (founded 1113), and Salerno in Italy, Paris and Montpellier (founded 1181) in France, Oxford and Cambridge in England. The internal organisation of these European colleges was strikingly similar to the Islamic ones, for example the idea of Graduate (*Sahib*) and undergraduate (*mutafaqqih*) is derived directly from Islamic terms.

The library of the Montpellier University contained all the translations of the Arab writers. In the 14th century Montpellier was the principle center for the teaching of Arabian medicine and astronomy. In 953 Otto the Great, King of Germans, sent as envoy a monk, John, who resided in Cordoba for three years, learned Arabic and took back with him numerous scientific manuscripts.

The teachings and influences of the Arabs, according to C. Elgood, spread through Montpellier and Bologna to

every medical school in Western Europe. In Paris at one time the whole faculty of medicine consisted of books by Al-Razi and Ibn Sena, to this day their portraits hang in the hall of the Faculty of Medicine in the University of Paris. Ibn-Sena and al-Razi's textbooks were taught at Montpellier until 1555, while at the University of Loraine up to the middle of the 17th century, and lectures on Ibn Sena continued at Brussels University in Belgium until 1909. The curricula of Padua (founded in 1222), Palermo (founded in 1110) and of Oxford in England (founded in 1167), consisted largely of Arab medical textbooks. Al-Zahrawi's medical masterpiece, al-Tasrif, was used for centuries as the manual of surgery in Salerno, Montpellier and other schools of medicine.

Roger Bacon himself founded his monumental Optics on the basis of Ibn-Haytham's work Kitab al-Manazir, in fact part V of his Opus Majus which is devoted to 'perspective' is virtually an exact copy of Ibn al-Haisham's aforementioned

book. He wrote a scientific encyclopedia resembling in many ways Avicenna's al-Shifa. (*Jewish Encyclopedia*, vol 6, page 570). Thomas Aquinas was led to write his Summas by Arabic translations of Aristotle.

Adelard of Bath (1075-1160) was one of earliest translators who made the wholesome conversion of Arab-Greek learning from Arabic into Latin. He made Latin translations of Euclid's Elements from Arabic sources which were for centuries the chief geometry textbooks in the West. His translation of al-Khwarizmi's astronomical tables became the first Latin astronomical tables of the Arabic type with their Greek influences and Indian symbols. Abraham bar Hayya (1070-1136) spent most of his life in Barcelona, an area of both Arab and Christian learning, and was active in translating the masterpieces of Arab science. He deplored the lack of knowledge of Arab science and language among the people and helped translate works into Latin. He had also studied some of the important works on



algebra by Arab mathematicians, in particular al-Khwarizimi and al-Karaji. Abraham ben Ezra (1092-1167) translated al-Biruni's commentary on al-Khwarizmi's tables and made interesting comments on the introduction of Indian mathematics into Arabic science in the 8th century. He was the first to translate Islamic writings into Hebrew.

Gerard of Cremona (1114-87) arrived in Toledo from Italy in 1165. He was impressed by the wealth of the city's Arabic literature in science and philosophy. He spent the remaining years of his life in translating the best of the Arabic books into Latin. All in all he made seventy-one translations. The two most important translations he made were *Almagest* and the first Latin translation of the gigantic *al-Qanun*; the most widely studied medical work ever penned.

Robert of Chester (1141-50) an Englishman, translated al-Kindi (Ahkam al-Najum), Khalid ibn Yazid's alchemical treatise, first translation of al-Khwarizmi's

algebra, Ptolemy's treatise on astrolabe and also did the first Latin translation of the Holy Qur'an.

Plato of Tivoli (1133-50) translated Ptolemy's first work into Latin, i.e. a treatise on astrology from Arabic. He also translated works of al-Mansur (aphorisms), *al-Khaiyat*, *al-Farghani* (Elements of Astronomy), and *ibn Saffar* (astrolabe). Marc of Toledo (1190-1200) translated the Holy Qur'an into Latin, Hunain's translations of Galenic treatises, and several original works of Hunain.

### Thirteenth century

Some of the prominent translators of this century were Michael Scott, Samuel ibn Tibbon, Ibn Hasdai, Arnold of Villanova, Bonacost, Faraj ben Salim, Herman the German, Alfonso X, Judah ben Moses, Abraham of Toledo, Solomon ibn Ayyub and Moses ibn Tibbon.

Michael Scott (1200-35) is the second most important translator of the Arabic literary



treasure for Europe. By his translations he introduced Europe to three new things of great consequence - Aristotelian zoology, al-Bitruji's (d.1204) astronomy, and the philosophy of ibn Rushd (1198). His efforts made it possible for ibn-Rushd's philosophy to reach and influence Europe immensely at a time when most Muslims were unaware of him. Scott did his best translations while in Toledo. Later he moved to Sicily to work as royal translator for the Holy Roman Emperor Frederick II.

King Alfonso X (1252-84) organised an institute of translation where prominent scholars like Judah ben Moses and Abraham of Toledo did the work. He ordered the translation of works such as: *Al-Battani* (Canons), Ibn al-Haytham (*Kitab al-Bari fee Ahkam al-Nujum, fee Haiyat al-Alam*), Abdur al-Rahman al-Sufi (*Kitab al-Kawakib*), Qusta ibn Luqa (*Kitab al-Amal Bilkurra al-Fulkiyya*), al-Zarqali (two books on armilery sphere and *al-Safiha*), five books on clocks, Ubaid Allah (*Book of the crosses*).

The King had the translations made into the Castilian language rather than Latin. The best known of such translations were the *Alfonsine Tables*, based on the astronomical observations made by al-Zarqali (Azarquiel) in Toledo in the 11th century. Copernicus later employed these Tables in evolving a new astronomical system centering on the sun instead of the earth.

Abraham of Toledo translated ibn al-Haytham's (d.1040) treatise on the configuration of the universe, al-Zarqali's treatise on the construction and use of astrolabe, and the 70th chapter (Surat al-Muarij) of the Holy Qur'an. Shem Tob ben Isaac translated important medical works, thus Muslim medicine became available to Jewish physicians who did not know Arabic. Nathan Hameati, an Italian known as the prince of translators, made translations from Arabic into Hebrew.

It is noteworthy that ibn Sena's masterpiece *al-Qanun fee al-tibb* (Lat. Canon) was translated 57 times, and was first published in

1473 and by 1500, sixteen editions had been published. It was published for the last time in 1593. In the works of Ferrari da Grado, who was steeped in Islamic medicine, Ibn Sena is cited more than 3000 times, al-Razi and Galen 1000 times, and Hippocrates only a hundred times.

The French surgeon Guy de Chauliac in his *Great Surgery*, completed in about 1363, quoted At-Tasrif over 200 times. Jacques Delechamps (1513-1588), another French surgeon, made extensive use of *At-Tasrif* in his elaborate commentary. Abu Mashar (Lat. Albumasar) held the belief that astral influence controlled life and death. He communicated to Europe the fact that the laws of tides were based of the relation to the moon's rising and setting. (Hitti, p. 252). Raymond Lull was a great Arabic scholar. He wrote several works in Arabic which he later translated into Catalan, Latin or both. In his *Compendium of al-Ghazzali's logic*, he made a summary of Ghazzali's logic and translated it into Latin. The Arabic college

in Majorca was founded at his request in 1276 by Pope John XXI.

### **14th century translators**

During the fourteenth century there was a gradual decline in translations from Arabic into Latin. By the end of the century they had almost ceased. Arabic into Hebrew replaced these translations. The Jews enjoyed complete freedom in Islamic Spain. Arabic being the medium of education in Spain, they took a leading part in the translations of Arabic works into Hebrew. Jews were the great exponents of Islamic learning. In Italy they founded schools along the line of the Andalusian schools in Bari, Salerno and Tarentum as well as others in France and England.

The period of translation was followed by a period when Arabic learning was classified and assimilated. The ground was now ready for the Europeans to produce their own creative works. This paved the way for the intellectual growth and re-birth of Western Europe. Some of the outstanding

translators of 14th century include Moses ben Solomon, Qalonymos, Samuel ben Judah, Samuel ibn Motot, Abraham Abigdor, Solomon ben David and Stephen son of Arnold.

### Role of Sicily

Another place where translations were made was the island of Sicily. After the conquest of Islamic Sicily by the Normans in 1091, the Norman Kings exercised tolerance towards their Muslim subjects. Roger (d.1101), the first King of Sicily, calling himself *al-Malik al-Muazzam al-Qidees*, was accused of being more Muslim than Christian. Kaiser Frederick II (1194-1250), the enlightened ruler adopted Islamic customs and did more than others in the diffusion of Islamic learning.

Jews played a vital role in the translations from Arabic. Faraj ben Salem translated al-Razi's *Kitab al-Hawi*, (Latin *Liber Continens*) in Sicily. Mese of Palermo translated astronomical and medical works from Arabic into Latin. Southern Italy also assisted in diffusing the Islamic culture.

Bonacosa translated the *Kulliyat* of Ibn Rushd at Padua in 1255, Paravisius translated in 1290 *Ab-Taysir* of Ibn Zuhr in Venice, and Andrea Alphago of Baluno (1520) translated the biographical dictionary of Ibn al-Kifti as well as works of Ibn Sena and Ibn Rushd. Mention must be made of Constantanus Africanus (1010-87) who was born in Carthage, but moved to Salerno, before retiring in 1076 to Monte Cassino. There he spent his remaining years in great activity; among the 30-odd medical works attributed to him are translations of Hippocrates, Galen, Isaac Judaeus, and Ali Abbas (Haly Abbas).

### Impact of translations

Some of the prominent European scholars influenced by Islamic learning include Adelard of Bath, St. Thomas Aquinas, Roger Bacon, Dante Aligheri, Pascal, Copernicus and Newton. The effect of these translations on Western Europe was revolutionary. The influx of new books stirred the world of scholarship, compelled new developments in grammar, philology, and above all

provided curriculum for schools and universities. Theory and practise of medicine along with other disciplines was advanced by these translations. A whole new range of ideas provided a new stimulus. In a nutshell these translations were a catalyst for the European mind and brought about the dawn of the Renaissance in the 15th century.

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# Persecution of the Ahmadiyya Community in Pakistan: An Analysis Under International Law and International Relations – part 2

*This is the second part of an article looking at the illegitimacy of the position of Pakistan in the way that it deals with minorities such as the Ahmadiyya Community.*

**By Amjad Mahmood Khan**

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## III. THE ANTI-BLASPHEMY PROVISIONS UNDER INTERNATIONAL LAW

### *A. The U.N. Charter and the Universal Declaration of Human Rights*

Given Pakistan's once staunch advocacy of Article 55(c) of the U.N. Charter and Article 18 of the UDHR, it is striking that it should so clearly circumvent them in its promulgation and constitutionalisation of Ordinance XX and the Criminal Law Act of 1986. Where Article 18 guarantees the right to 'freedom of thought . . . and to manifest this [thought] in . . . community with others and in public or private, in teaching, practice, worship and observance,' Ordinance XX subjects one who thinks critically about the Holy Prophet Muhammad and manifests this thought 'by words, either spoken or written, or by visible representation,' or "any person . . . who calls himself or herself Ahmadi . . . and calls or refers to his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words either spoken or written, or by visible representations in any manner whatsoever that outrages the religious feelings of Muslims" to 'imprisonment . . . and fine.' Moreover, Section 295-C of the Pakistan Penal Code, in its 1986 amended form, undermines completely the crucial right to manifest one's beliefs and goes so far as to punish the exercise of this right with capital punishment, particularly as it relates to Ahmadis.

Pakistan's state practice establishing the hegemony of a strict interpretation of the *Shari'a* makes such a glaring circumvention of an international declaration it formerly supported less surprising, though no less disturbing. As one of only a few Muslim countries to accept fully

the provisions of the UDHR, it is ironic that Pakistan would endorse a proposition, advanced by Saudi Arabia, that it once condemned vociferously: that freedom of conscience is antithetical to the *Shari'a*. The irony is both tragic and fatal, for under a less strict interpretation of the *Shari'a*, Pakistan's state practice holds no logic. Pakistan attaches a temporal penalty to apostasy, something the Qur'an, the primary informant of the *Shari'a*, labels a spiritual offence.<sup>50</sup> The presumption that the state should assess the truthfulness of a believer is equally contrary to Qur'anic injunction.<sup>51</sup>

### ***B. The International Covenant on Civil and Political Rights***

Article 18 of the UDHR arguably became a peremptory norm of international law in 1966 with the passing of Articles 18, 19, 20, and 27 of the International Covenant on Civil and Political Rights ('ICCPR'). The covenant concretised the basic freedoms of religion and conscience articulated in the UDHR and made its signatories legally bound by it. In addition to prohibiting state coercion that would impair a person's freedom to practice or adopt a religion or belief of one's choice, the ICCPR also prohibits states from denying religious minorities the right, in community with other group members, to enjoy their own culture, profess or practice their own religion, or to use their own language.<sup>52</sup> These rights are non-derogable except if the interests of public safety, order, health or morals, or the fundamental rights and freedoms of others, if prescribed by law, justifies their limitation.

Though Article 18 of the UDHR was a resounding declaration of religious freedom, without the backing of the ICCPR it lacked the force of a binding legal instrument. The ICCPRs long drafting period encompassed eighteen years of wrestling with issues the UDHR did not expound upon, including religious conversion, proselytism, and the tension between universal human rights and cultural relativism.<sup>53</sup> The durability and universalisability of the precepts of the ICCPR were evident in its implementation ten years after its formulation in 1976. One hundred and twenty-five countries, including 23 Muslim states, ratified the Covenant.<sup>54</sup>

Twenty-seven years after the Covenant's introduction, the U.N. Human Rights Committee issued a General Comment describing the state of international norms of religious freedom at that time.<sup>55</sup> The Comment described how international law recognised twelve non-derogable core rights, including the right to freedom of religion and prohibition of discrimination on the basis of religion. Even the key right of the freedom to manifest one's religion, which customary international human rights law recognises as derogable, has adequate safeguards built around it.

In 1984, thirty-one international law experts from seventeen countries met in Siracusa, Italy, to consider the ICCPR's Article IV limitation and derogation provisions.<sup>56</sup> The Siracusa Principles on the Limitations and Derogation in the ICCPR clarify that any limitation imposed on one's freedom to manifest one's religion, or on other derogable rights in the Covenant, must be justifiably necessary and must constitute a response to a pressing public or social need, pursue a legitimate governmental purpose, and be appropriate to that purpose.<sup>57</sup> States face a number of restrictions if they choose to place a domestic legal limitation on a right protected in the ICCPR, including prohibitions against laws that are vague, arbitrary, or unreasonable in content or application, and laws that discriminate expressly on the basis of religion. Fundamentally, domestic legal systems must grant protections at least equal to those specified under international law.<sup>58</sup>

Pakistan is not a signatory to the ICCPR; in particular, it could not endorse Articles 18, 19, 20, and 27. Pakistan's state practice, as mentioned above, involved the ascendancy of the *Shari'a* and devolution from its fundamental acceptance of religious freedom in its founding era. Ironically, Pakistan's distinguished jurists contributed to the *opinio juris* in Pakistan that regards the ICCPR as an affirmation of international human rights norms. Commenting on the relevance of international human rights law to common law jurisdiction in Pakistan, Justice Muhammad Haleem, then Chief Justice of Pakistan, at the Bangalore Colloquium in 1988,<sup>59</sup> exclaimed:

All rules of general international law created for humanitarian purposes constitute *jus cogens*. A valid domestic jurisdiction defense can no

longer be founded on the proposition that the manner in which the state treats its own national is ipso facto a matter within its domestic jurisdiction . . . because a matter is essentially within the domestic jurisdiction of the state only if it is not regulated by international law. In the modern age of economic and political interdependence, most questions which, on the face of it, appear to be essentially domestic ones are, in fact, essentially international. . . . The international human rights norms are in fact part of the constitutional expression of the liberties guaranteed at the national level. The domestic courts can assume the task of expanding these liberties. . . . The present thinking at the international level supports an expanded role of domestic courts for the observance of international human rights norms. This reappraisal enables domestic courts to extend to citizens via state constitutions, greater protection of internationally recognised rights.<sup>60</sup>

That the Supreme Court of Pakistan would declare Ordinance XX constitutional only five years later in *Zaheerudin* is troubling because in so doing, Pakistan violated Article 18 of the ICCPR. To mar the consciences of Ahmadis by foreclosing their right to profess and practise their interpretation of Islam is a breach of Article 18's instruction that 'no one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his own choice.'<sup>61</sup> Though the Court in *Zaheerudin* did not directly invoke the Article IV limitations to derogable rights, the majority justices used a public order argument akin to these limitations in their justification for upholding the constitutionality of Pakistan's anti-blasphemy provisions. By witnessing their faiths, the Court argued, Ahmadis inherently blasphemed Islam; if the government allowed the public declaration of their faiths, each Ahmadi would become a 'state-crafted Salman Rushdie.'<sup>62</sup> Thus, the anti-blasphemy provisions were not only constitutional, but also fully consistent with the limitations to the rights enumerated in the ICCPR, insofar as they restricted Ahmadi activities for the sake of protecting public morals, maintaining public order, and preserving the integrity of Islam as Pakistan's official state religion.<sup>63</sup>

For the Supreme Court of Pakistan to analogise the Ahmadi population to Salman Rushdie is to suggest that Ahmadis pose a threat to national



security (more specifically, the security of the *Shari'a*), which the General Comment to the ICCPR specifically forecloses as a legitimate exception to a non-derogable right.<sup>64</sup> The fact that Ahmadis consistently invoke principles of non-retaliation even in the face of persecution is further indication of the absurdity of the national security argument. Moreover, Section 9 of the U.N. General Comment specifies: 'The fact that a religion is recognised as a state religion or that it is established as official or traditional or that its following comprise the majority of the population, shall not result in any impairment of the enjoyment of any of the rights under the Covenant, including Articles 18 and 27, nor in any discrimination against adherents of other religion or non-believers.'<sup>65</sup> Thus, the court's law and order justification is not in accordance with the express provisions of the ICCPR, the official comments, or Pakistan's *opinio juris* regarding the Covenant.

### ***C. The U.N. Declaration on the Elimination of All Forms of Religious Intolerance and of Discrimination Based on Religion or Belief***

With the passage of the Declaration on the Elimination of All Forms of Religious Intolerance and of Discrimination Based on Religion or Belief on November 25, 1981, the U.N. further alerted Pakistan to emerging customary international human rights law concerning religious freedom.<sup>66</sup> The U.N. Declaration of 1981, unlike the ICCPR, addressed restrictions on freedom of religion for religious minorities as they relate to conflicting interpretations of a single religion (i.e., intra-state and intra-religious discrimination). While affirming the basic principles of freedom of thought, conscience, religion, and belief, the Declaration of 1981 also separates 'intolerance based on religion or belief' from 'discrimination based on religion or belief,' so that religious minorities gain virtually exhaustive protection from systemic cruelty from members of another religion, from members of a particular sect or division of the same religion, and from a state (or state religion). Thus, the six Articles in the Declaration of 1981 offer arguably the most expansive annunciation of freedom of religion. The Declaration itself was adopted without a vote in the U.N.: it is a 'soft law' designed to further the international norms the ICCPR espoused.

By circumscribing the freedom of Ahmadis to manifest their faith in Islam through written and verbal means, including the use of the *Kalima*, the *Adhan* (or call for prayer), and *Assalamo-o-Alaikum* (standard greeting of a Muslim, Arabic for 'peace be upon you'), Pakistan, in its promulgation of the anti-blasphemy provisions, violated Article 6 of the Declaration of 1981. Section (c) guarantees the freedom "to make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief,"<sup>67</sup> which for an Ahmadi, as it would be for any Muslim, includes the public display of the *Kalima*, the use of a loudspeaker or microphone for the *Adhan*, and the use of stationary with the phrase *Assalamo-e-Alaikum* as a basic Islamic greeting. Yet these very 'articles and materials' have been the subject of formal criminal charges levelled against Ahmadis.

Even more compelling than Article 6 of the Declaration of 1981 is Article 7, which sets forth a patent obligation that 'the rights and freedoms set forth in the Declaration shall be accorded in national legislations in such a manner that everyone shall be able to avail himself of such rights and freedoms in practice.'<sup>68</sup> Because the creation of parliament was to come years later, President Zia-ul-Haq was effectively Pakistan's originator of 'national legislation' at this time. It was highly unlikely that Pakistan could meet the obligation of Article 7 of the Declaration of 1981 while still maintaining the supremacy of the *Shari'a*. Thus, the passage of Ordinance XX and the Criminal Law Act of 1986, only a few years after the Declaration of 1981, can be seen as Pakistan's way of asserting, with a clenched fist, the place of the *Shari'a* in the international community and its own adherence to the *Shari'a* in its national legislation.

### ***D. Report of the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities on its Thirty-Eighth Session***

In 1985, the U.N. Sub-Commission issued a formal statement against Pakistan's promulgation of Ordinance XX, calling for its immediate repeal and the creation of protections to prevent the mass exodus of Ahmadis.<sup>69</sup> Resolution 1985/21 was a succinct and powerful affirmation

of the crucial principles of the UN Charter, the UDHR, and the U.N. Declaration of 1981. Its first paragraph expressly proclaims that the Sub-Commission's reports are 'guided'"<sup>70</sup> by the principles of these international instruments. The report condemns Ordinance XX as a 'prima facie violation . . . of the right of religious minorities to profess and practice their own religion.'<sup>71</sup> It 'expresses grave concern' at the Ordinance's subjection of Ahmadis to 'various punishments and confiscation of personal property . . . discrimination in employment and education . . . and to the defacement of their religious property.'<sup>72</sup> Perhaps most importantly, Resolution 1985/21 rejects Pakistan's justification for Ordinance XX's restrictions on Ahmadis as a public safety regulation.<sup>73</sup>

Resolution 1985/21 was a sweeping reminder to Pakistan to live up to its commitment to international human rights. This commitment was not an implied one, but rather was clearly manifested by Pakistan's membership in the U.N. Sub-Commission for the Promotion and Protection of Human Rights, a privilege Pakistan will hold at least until 2006.<sup>74</sup> That Pakistan turned a blind eye to Resolution 1985/21 is yet another powerful example of its failure to honour commitments under international human rights norms.

(to be continued)

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- 50 A primary verse of the Qur'an that proponents of Pakistan's anti-blasphemy provisions cite is Chapter 3, Verse 86: 'And who so seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers.' THE HOLY QUR'AN, Ch.3:V.86, translated by Maulawi Sher Ali. Even a strict and literal interpretation of the above verse places any sort of punishment for apostasy squarely in the 'life to come' or hereafter, that is, it is a spiritual offence punished by God alone and not an offence that requires physical punishment. For a detailed discussion of the significance of blasphemy under Islamic Law, see Donna E. Arzt, *Heroes or Heretics: Religious Dissidents Under Islamic Law*, 14 WIS. INT'L L.J. 349 (1996).
- 51 Though doctrinally difficult to grasp, the concept of separation of

religion and state is not fundamentally antithetical to Islam. It suffices here to mention that the Qur'an stresses that an individual's spiritual destiny is strictly between God and that person, without interference from an outside person or state. That is to say, true religious belief requires both intense personal commitment and individual consent. In reference to the Muslims' treatment of non-believing Arabs during the Prophet Muhammad's time, Chapter 6, Verse 108 of the Qur'an reads: "And if Allah had enforced His Will, they [the non-believing Arabs] would not have set up gods with Him. And We have not made thee a keeper over them, nor art thou over them a guardian." THE HOLY QUR'AN, Ch.6: V.108, translated by Maulawi Sher Ali. Chapter 10, Verse 100 reads: "And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?" THE HOLY QUR'AN, Ch.10: V.100, translated by Maulawi Sher Ali. From the verses, one can see how the case of the non-believing Arabs was not with humankind, but with God. They were immune from punishment, compulsion, and other civil disabilities in relation to their religion and practices. In pure Islamic teaching, it is irrational for an outside person or state to determine the fate of non-Muslims because it is tantamount to associating partners with God, which for a Muslim is the most egregious sin man can commit. See THE HOLY QUR'AN, Ch.4: V.49 translated by Maulawi Sher Ali. Pakistan's legal persecution of Ahmadis, understood in this light, is contrary to these verses of the Qur'an.

- 52 See International Covenant on Civil and Political Rights, arts. 18, 27, G.A. Res. 2200A (XXI), U.N. GAOR 21st Sess., Supp. No. 16, at 52, U.N. Doc. A/6316 (1966), 999 U.N.T.S. 171 (entered into force 1976), *reprinted in* DOCUMENT SUPPLEMENT, *supra* note 20, at 440, 441.
- 53 See Natan Lerner, *The Nature and Minimum Standards of Freedom of Religion or Belief*, 2000 B.Y.U. L. REV. 905, 914 (2000).
- 54 See Arzt, *supra* note 50, at 358. Though considered one of the most important human rights instruments in the world, the ICCPR has not yet reached the status of customary law. Makau Wa Mutua argues, for example, that the ICCPR is "mainly a repetition and elaboration of the rights and processes that liberal democracies have evolved" and an "attempt[] to universalise civil and political rights accepted or aspired to in Western liberal democracies." See Makau Wa Mutua, *The Ideology*

- of Human Rights*, 36 VA. J. INT'L L. 589, 604n.39, 606 (1996).
- 55 See the U.N. Human Rights Committee, General Comment adopted under art. 40, para. 4, of the ICCPR, U.N. Doc. CCPR/C/21/Rev. 1/Add. 4 (1993).
- 56 See The Siracusa Principles on the Limitation and Derogation Provisions in the International Covenant on Civil and Political Rights, *reprinted in* 7 HUM. RTS. Q. 1, 1 (1985).
- 57 *Id.* at 4.
- 58 *Id.* at 5, 9 - 10. The Siracusa Principles define "public safety" as protection "against danger to the safety of persons . . . or their physical integrity, or serious damage to their property" and define "public order" as the "sum of rules which ensure the functioning of society or the set of fundamental principles on which society is founded." A limitation for the protection of "public morals" must be "essential to the maintenance of respect for the fundamental values of the community." *Id.* at 5 - 6.
- 59 In 1988, the British Commonwealth Secretariat initiated a series of judicial colloquia to promote the domestic application of international and regional human rights norms. The first colloquium took place in Bangalore, India, from which emerged the Bangalore Principles, which called for the creative and consistent development of human rights jurisprudence throughout the British Commonwealth. See <http://www.thecommonwealth.org/gender/whatwedo/activities/humanrights/regjudcoll.htm> (last visited Feb. 12, 2003).
- 60 Muhammad Haleem, *Domestic Application Of Human Rights Norms*, in IV DEVELOPING HUMAN RIGHTS JURISPRUDENCE: A FOURTH JUDICIAL COLLOQUIUM ON THE DOMESTIC APPLICATION OF HUMAN RIGHTS NORMS 101 (Judicial Colloquium in Abuja, 1991).
- 61 ICCPR, *supra* note 52, art. 18.
- 62 *Zaheerudin v. State*, *supra* note 42, at 1778.
- 63 The Pakistani government's justification here is contrary to international norms. According to a 1993 resolution by the U.N. Commission on Human Rights, governments should be obligated to provide effective remedies for redress for religious groups suffering intolerance. See, e.g., U.N. Commission on Human Rights, Res.

1993/25, paras. 3,5,6, U.N. Doc. E/1993/23, (1993) at 111, 112 in KAREN PARKER, RELIGIOUS PERSECUTION IN PAKISTAN: THE AHMADI CASE AT THE SUPREME COURT fn. 20 (1993), available at: <http://www.webcom.com/hrin/parker/ahmadi.html>.

64 See Lerner, *supra* note 53, at 915.

65 See General Comment, *supra* note 55, P9 at 4.

66 See Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, G.A. Res. 36/55, U.N. GAOR, 36th Sess., Supp. No. 51, at 171, U.N. Doc. A/36/684 (1981).

67 *Id.* art. 6(c).

68 *Id.* art. 7.

69 See The Situation in Pakistan, E.S.C. Res. 1985/21, reported in *Report of the Sub-Commission on Prevention of Discrimination and Protection of Minorities on its Thirty-Eighth Session*, U.N. ESCOR, 38th Sess., at 102, U.N. Doc. E/CN.4/1986/5 (1986).

70 *Id.*

71 *Id.*

72 *Id.*

73 See Siddiq, *supra* note 4, at 326 - 27.

74 Mr. Abdul Sattar currently serves as Pakistan's delegate to the U.N. Sub-Commission on the Promotion and Protection of Human Rights. His alternate is Mr. Khalid Aziz Babar. See <http://www.unhchr.ch/html/menu2/2/subcmem.htm>.

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