

**SOCRATES:
Philosopher
or Prophet?**

Medical Sciences
AV Hill Lecture
Theatre,
WC1E 6BT

Thu, 7th February
18:30-20:30



Talk and Q&A with poet, Rehan
Qayoom followed by a dramatic
rendition of Plato's Apology

UCLU
University College London Union



Known as the father of Western Philosophy, Socrates was a man of great religious belief ‘To do this has, as I say, been enjoined upon me by the God, by means of oracles and dreams, and in every other way that a Divine manifestation has ever ordered a man to do anything’ says Socrates in Plato's *Apology*. His belief in his appointment by God to call the people of Athens to *the good life* was so firm and unshakeable that in the very hour of his death sentence, he rebuked his followers for crying for, as he had said so many times, for the True Philosopher, 'death may be the greatest of all human blessings’.

Religion in today's world is portrayed as the antithesis of rationality and science. Yet the so-called 'Father of Rationality' and one of the earliest documented rational enquirers into why we live the way we do was a man who based even his smallest actions on his Divine Sign or Revelation ‘At all previous times my familiar prophetic power, my spiritual manifestation, frequently opposed me, even in small matters, when I was about to do something wrong...’ (Plato's *Apology*)

Islam is clear on the question of Prophethood - God in *The Holy Quran* addresses Muhammad ﷺ and says:

Verily We have sent thee with the Truth as a bearer of glad tidings and as a Warner; for there is no nation to whom a Warner has not been sent.

If they treat thee as a liar their predecessors did the same. Whenever their Messengers came to them with clear Signs and with the Scriptures and with the Illuminating Book.

The Holy Quran. al-Fatir [The Originator]: 25, 26.

Was Socrates then among these Prophets - these *Warners*? What is the criteria of Prophethood in Islam and does Socrates fit the bill? How can Rationality and Revelation co-exist? If science is the Act of God and true religion the Word of God, should they not go hand in hand? Rehan Qayoom an active poet of both English and Urdu analysed and dissected what we know about Socrates to answer these questions and to, no doubt, raise a good many more on 7th February 2013 at University College London.

The event was held by AMSA (Ahmadiyya Muslim Student's Association) and co-hosted by the UCLU Hellenic Society. The talk was followed by a Q & A and a dramatic rendition of a portion of *The Apology*.

Ladies and gentleman, may I begin by confessing my ignorance, in the truest possible sense. I am not an academic or a professor of some sort though I am very often mistaken for one, nor in some sense a poet for which I am mistaken even more often. In that sense I am not really qualified to speak, there are still ample grounds for research into what I say tonight and I hope to convey a taste of the status of Socrates and his great personality in Islam, by looking at the references to him in hope that those who thirst for knowledge would derive benefit from those sources, those founts of gnosis.

Many religious and secular intellectuals during the ages have justified by example, their belief in a God. During the general age known to us as the Axial Age the same problem had engaged the minds of Buddha, Confucius, Zoroaster, Lao Tzu, Homer, Heraclitus, Thucydides, Archimedes, Elijah, Isaiah, Jeremiah, and the authors of the Upanishads. In Athens, during this period the belief in a plethora of mythical deities flourished, deities who played tricks upon each other, upon humans, even told lies and put Heaven and Earth to ruin as attested by the classical epics of Homer and Virgil. *The Holy Quran* mentions this exact dilemma when it asks:

Have they taken Gods from the Earth who give life?

If there had been in them Gods other than Allah then both [that is the Heavens mentioned earlier and the Earth] would have ended up in chaos. Glorious then is Allah the Lord of the Throne far above what they attribute.¹

In this polytheist society a man named Socrates was born in 469 BCE, the son of Sophroniscus (a stonemason) and Phaenarete (a midwife). As a child Socrates would have been schooled in the Homeric epics (*The Iliad* and *The Odyssey*) and received education in science, music and gymnastics. He was also a talented sculptor in his youth and his relief of the draped Graces stood on the road near the entrance to the Acropolis.

The fourth successor to Hazrat Mirza Ghulam Ahmad (peace be upon him), the founder of the Ahmadiyya Muslim Community (who believe him to be the Promised Messiah, the grand unifier of the Latter Days) pays homage to Socrates in his magnum opus *Revelation, Rationality, Knowledge & Truth* in the following words:

He was a prophet among philosophers and a philosopher among prophets. He believed in the unshakeable Unity of God. Of His absolute goodness he did not entertain the slightest doubt. This is what he pronounced during his last speech before the Athenian senate. He believed in God, the possessor of absolute goodness, not merely through his intellectual and metaphysical exercise, he believed because he had personally known Him as such, right from the early days

of his childhood. Nay, he was brought up in the very lap of God with His personal love and care. This was Socrates who also tackled this question with profound logic but it is a logic largely spent on proving the impossibility of any evil originating from God. When it came to the issue of evil and suffering in the world, he dismissed them as human errors, logically impossible to have emanated from Him. He had to be good, He was good and He could not be anything but good. Hence, evil must have been generated by earthly people, God having no share in their defiled practices. His answer was simple but left room for others to assail him philosophically so that ultimately he could be driven to an indefensible position.²

The Holy Quran declares:

So for every nation there is a Messenger. When their Messenger comes the issue between them is judged equitably and they are not wronged.³

And We did raise among every people a Messenger enjoining the Worship of Allah and shunning of the transgressor. Then among them were those who were guided by Allah and among them were those who deserved their misguidance. So travel through the Earth and observe the fate of those who opposed!⁴

Hazrat Mirza Tahir Ahmad – Khalifatul Masih IV argued in his book that Socrates was a prophet of the ancient Greeks. His apparently prophetic qualities, his character and personality are even today, a subject for academic debate. His constant reference to the Oracle and how his Divine Sign performs the active function of a moral compass, sometimes preventing him from unseemly acts could easily be taken as a reference to - or substitute for revelation, like other prophets of God he criticises the soothsayers of his time and the false claimants to knowledge. Socrates often referred to God in the singular as opposed to the plural and actively rejected the Greek pantheon of Gods and Goddesses, often citing them as examples of falseness. Socrates revered this One God, claiming unique insight into His attributes and names. Zeus, for example, the God of the Deucalion flood, is the same word as the Latin Deus and the Sanskrit Deva both meaning God. He reverences no oracle but the Delphic, sacred to Apollo and even that not without having tried and tested it and this has been acknowledged by Hazrat Khalifatul Masih IV but he says that these are the supreme deities and that a closer study would reveal that Socrates sometimes refers to the term gods but means angels or other supra-human spiritual forms of life. The Arabs at the time of Prophet Muhammad ﷺ were a similar polytheistic society with a trinity of mother Goddesses whose shrines were kept at Mecca, Taif, Dhul Khalasa and other places and they are reported in *The Holy Quran* to have said: 'Has he forged the gods into One God? That is surely astounding.'⁵

Moreover, when we look at the way in which Socrates speaks of other deities he does not speak of them in the way Homer does but rather as perfect beings revealed not in body but to the diligence of the mind, Socrates also challenged these classical myths of Homer and Hesiod which were like the Bible to the people of Greece. Socrates' God is wise and can never act immorally, never gets angry without a just cause, never lies and never rapes

women! Socrates said that he would always take the advice of his God and even his Companions would seek His advice and act accordingly.

The Arab polymath al-Kindi wrote long essays on Socrates with titles 'On the Virtue of Socrates', 'Socrates' Pronouncements', 'Of Socrates' Death'. He wrote that 'Without Socrates there would be no beauty in the world'. There is a good book by Ilai Alon called *Socrates Arabus* about Socrates and his status among the Arabs. The second Caliph of the Ahmadiyya Community said, citing a Sufi work published by the Dairatul Maarifil Osmania:

It is usually thought that no Prophets came to Greece so it is futile to go searching for a Prophet there but because *The Holy Quran* has stated in principle that every nation has been sent a Messenger so we can say that a prophet was also sent to Greece and when we ask the Greeks about this they cite Socrates in verification of the Quran, Allah be praised! History tells us that Socrates used to say that the angels descend upon him and converse with him. The government of the time who were idolatrous set a date to kill him and when a companion of his pleaded with him to escape and emigrate he replied that I have been informed by the angels as to how my death will occur. How can I escape from this death?⁶

Socrates' *daimon* is very obviously an angel (from an Islamic perspective) acting as an intermediary between God and His Messengers, conveying the Divine Message. This word only adopted its negative connotations from as late as the fifth century AD with the arrival of Christianity. Neither Plato nor Xenophon refer to Socrates' Divine Revelation as a daemon in the modern sense. Homer says in *The Iliad* that these beings were believed to dwell on Mount Olympus with the Gods. In *The Symposium*, the Prophetess Diotima, Socrates' teacher, says that they are beings between the Divine and the mortal. Comparable to the Roman concept of the *genius loci*, the Spirit of the Place, which has come down to us in modern times as psychogeography. Hazrat Khalifatul Masih IV writes:

There must have been prophets before and after him but of them we can only infer from some oblique references by Socrates himself. For instance, he is known to have said that he is not the only one from God who has been the recipient of revelation; there have been great men before who did the same to serve the cause of goodness. Again, he warns Athenians not to put him to death otherwise they would never see the like of him again, except if God so desires to teach the right path to the Athenians by sending someone else.⁷

Socrates' style of teaching is known as the Socratic Method where he would first subject a person to vigorous grilling and then draw out a conclusion. The Chinese sage Confucius also conversed in a similar manner. Cicero writes in *Tusculan Disputations* that 'Socrates was the first to call philosophy down from the heavens and set her in the cities of men and also into their homes and compel her to ask questions about life and morality and things good and evil.'

Socrates was offered release on the condition that he stops preaching his version of the truth. His reply is recorded by Plato to have been 'Men of Athens, I honour and love you, but I shall obey God rather than you, and while I have life and strength I shall never cease from practicing and teaching philosophy and indicating the truth for everyone I meet.' This is the Nirvana reached by God's Prophets and their true followers. Death to them is merely a

gateway to their beloved's threshold, and life a mission towards it. Hazrat Khalifatul Masih IV writes that:

This, the life after death, is certainly not what the secular philosophers talk about. This is the main mission and occupation of the prophets of God.’⁸

Similarly, when a large delegation visited Abu Talib in whose home the Prophet Muhammad صلى الله عليه وسلم stayed, and threatened to fight with him if he did not stop his nephew from preaching against their idols, offering in return any amount of wealth he wished for, large luxurious homes, and beautiful women. His uncle approached him saying that enough is enough 'Don't put my life and your life at risk, and don't burden me with what I can't bear.' Do you know what his reply was? His reply was 'Uncle, should they place the sun in my right hand and the moon in my left hand in return for abandoning my call, I wouldn't do anything of the sort till Allah brings about this message to triumph or till I perish.' At this point the prophet's eyes burst with tears and he turned to walk away when his uncle called him back and reassured him saying 'My nephew, you go and say whatever you like. I'll never withdraw my protection from you, and I'll never let you down.'

In the concluding address to the Annual Ahmadiyya Convention in 1997 the fourth Caliph drew a comparison between a statement by the founder of the Community, Hazrat Mirza Ghulam Ahmad (peace be upon him) who said 'It is a condition for the Righteous to live their lives in poverty and meekness. This is a branch of Righteousness'⁹:

When I read this excerpt I thought of Socrates who gave the same message which was not understood by the people of his time except by some and most philosophers who present the philosophy of Socrates before you still do not understand this point to this day. Socrates wandered the streets and said that 'You will only come to know when you first become ignorant. The journey towards knowledge is impossible without first being ignorant.' The people of the world would laugh at him and mock him saying 'What a foolish man he is, he calls us towards ignorance.' Socrates would say 'You *are* ignorant. Without even knowing it.' He would give examples of common Trades and crafts of the day. He would address the artisans. He used to ask them concerning the arts and crafts that were their livelihood whether they even knew about their craft or not. The common craftsman would be astonished. Thinking that we make such good things and he calls himself a philosopher and asks us if we know our own produce. How could we have made it without knowledge? What he meant was to point out that the God who has created you must have a purpose in doing so. If a good artisan, whatever he produces, is ignorant of its purpose he cannot benefit from making it. Even a person who fashions a ladder has the ability to do it for a purpose. So what he meant by ignorance was ignorance of one's own craft. For just as one has been created, so whatever one creates ought to be for a purpose and one ought to mould things to fit their purposes. If one is ignorant of the purpose then one is foolish and cannot create anything of value. Allah has created you and granted you consciousness, it is impossible for Him having done so for no reason. At least admit your ignorance before understanding the purpose. So Socrates (peace be upon him) who I believe to be a prophet of Allah, I haven't an iota of doubt in my heart, was not a worldly philosopher but he spoke in parables those things that are said by Prophets. Just as Prophet Jesus (peace and salutations be upon him) used to preach to the world in parables. At least acknowledge your ignorance before God, at least say that 'O God! You know and we do not know.' Only when you will grasp the hand of one who knows will you achieve everything. If you will not even acknowledge your ignorance and are

lost in your own ego then you cannot achieve anything in the world.¹⁰

It can be argued that Socrates was not just an invention of Plato's creative mind and that of his contemporaries. Socrates did not write a single word but we have enough historical proof to emphasise that he existed just as we do today. Socrates is there, not only in the works of Plato but also of Xenophon, Aristophanes, Aristotle and others who saw and knew him and were his Companions. He exists by virtue of his words and his works and yet he is still not altogether there. Socrates is an allusive character and it could be argued that like another great thinker and Prophet of his time, the Buddha, was opposed to the cult of personality. We know close to nothing about the Buddha as a person. His followers give all importance to his teachings which they strived to preserve instead of his personality. Buddha too was accused of disbelieving the Gods of the Brahmins. And similarly we know very little about Socrates as a person. A modern novelist has compared him to a doughnut "Gloriously rich with a whacking hole in the middle where the central character should be".¹¹

Karen Armstrong writes in her life of the Buddha:

Some Buddhists might say that to write a biography of Siddhartha Gautama is a very un-Buddhist thing to do. In their view, no authority should be revered, however august; Buddhists must motivate themselves and rely on their own efforts, not on a charismatic leader. One ninth century master, who founded the Lin-Chi line of Zen Buddhism, even went so far as to command his disciples 'if you meet the Buddha, Kill the Buddha!' To emphasis the importance of maintaining this independence from authority figures. Gautama might not have approved of the violence of this sentiment, but throughout his life he fought against this the cult of personality, and endlessly deflected the attention of his disciples from himself. It was not his life and personality but his teaching that was important. He believed that he had woken up to a truth that was inscribed in the deepest structure of existence.¹²

We ought to give these Companions of the great philosopher the benefit of the doubt. On the website of the Greek Archaeological Society there is a project documenting the fascinating correlation of modern archaeological discoveries conforming in the main to Plato's narrative such as the site of Simon's shoe shop or the prison quarters where Socrates would have been held. Bettany Hughes argues at the beginning of her masterpiece of a biography that if Socrates did not, in fact, exist, if he had been a mere fiction of his age such as Sherlock Holmes, Rumpole or some such:

... Plato would have been laughed out of the Academy he set up in around 387 BCE, and out of history. Plato, along with Xenophon and Aristophanes, wrote for their fifth and fourth-century peers – for men who were contemporaries of Socrates, many of whom were intimately involved in the philosopher's life and eye witnesses to the events of the age. Downright lies just wouldn't have washed.

But Plato's reputation now has archaeology on its side. His philosophies work on many levels, but the hard facts they contain were certainly not all a lie. Archaeological digs – each year – are substantiating and backing up in precise detail the picture of fifth-century Athens that Plato so skilfully and energetically painted just after Socrates' death, 2,400 years ago. For the first time, for example, we can walk beside the narrow streets that lie under the new Acropolis Museum and across the Painted Stoa (a covered area or walkway where Plato, as a young, impressionable man, sat and listened to Socrates speak. The ancient stones match Plato's ancient words.¹³

Socrates spirited through Athens like a meteor, carousing and making its dull inhabitants comprehend the beauty of his blazing mind. Diogenes Laertius tells us that he would often pass through the bazaars looking at the wares and wondering how many things he could do without! In the powerful speech he gave at his trial that has come down to us in the versions of Plato and Xenophon he declared ‘Not even the impudence of my accusers dares to say that I have ever exacted or sought pay of any one; they have no witness of that. And I have a witness of the truth of what I say; my poverty is a sufficient witness.’ *The Holy Quran* has spoken of this treatment which is common to all the Prophets of God and says:

And We never sent a Warner to any township but the wealthy ones thereof said, ‘Surely, we disbelieve in what you have been sent with.’¹⁴

Socrates taught (as recorded by Plato in *The Republic*) that ‘Wisdom is wealth’ and that ‘Wealth is the parent of luxury and indolence’. Though an eccentric he never lost his modesty, debating, question, even teasing. Yet sometimes he would be found frozen in a trance-like silence, stern as a statue, sometimes for an entire day, regardless of the cold weather. Alcibiades once caught him in this transfixed state. He reports in *The Symposium*:

...Once I caught him when he was open like Silenus' statues, and I had a glimpse of the figures he keeps hidden on the inside: they were so godlike -- so bright and beautiful, so utterly amazing -- that I no longer had a choice: I just had to do whatever he told me.

Many gossiped that he was possessed as said also of other Prophets. *The Holy Quran* records this whisper in the words ‘And yet they turned from him saying ‘He is tutored, he is possessed?’¹⁵ He was able to laugh them off. *The Holy Quran* states:

And We sent Messengers before you among various denominations of yore.
But there never came to them any Messenger but they mocked at him.¹⁶

This same verse occurs again in Sura’ al-Zukhruf [The Gold Adornments] but with Prophet instead of Messenger, incidentally the Ahmadiyya view is that the titles of Prophet and Messenger are not for distinct offices but are actually synonymous. In the same chapter it goes on to state:

Nay they say ‘We found our fathers following a tradition, and we are guided by their footsteps.’

And thus it is that We never sent any Warner before thee to any township but the prosperous thereof said: ‘We found our ancestors set upon a way and we are just following in their footsteps.’¹⁷

The Holy Quran condemns poets who claim to be transcendent philosophers instead of leading a world of connection and not one of degeneracy leading to separation but exempts those revealing the essential holistic nature of life and the arts:

And it is the erring ones who follow the poets.

Dost thou not see how they wander distracted in every valley?

And that they say what they do not do?

Excepting those who believe and act virtuously and remember Allah much and lambast after they are wronged. For the evil ones will soon know to what place

they shall return.¹⁸

And We have not taught him poetry nor does it befit him. It is but a Reminder and a Quran offering illumination.¹⁹

And they said ‘Shall we give up our gods for a mad poet?’²⁰

And it is not the word of a poet; how little you believe!²¹

Hazrat Mirza Ghulam Ahmad (peace be upon him), the Holy founder of the Ahmadiyya Community also received revelation from God in the words ‘There is something in what you say to which the poets have no access.’²²

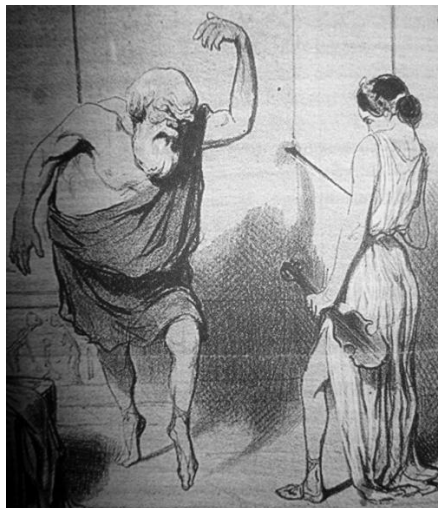
Poetry is unconcerned with telling but extends our knowledge of good and evil emphasising the urgency of a need for action but leaving one with a choice. The poet W. H. Auden writes:

Those who go to poetry expecting a complete guide to religion, or morals or political action, will very soon be disillusioned and condemn poets, though what they are really condemning is their own attitude toward poetry.

The primary function of poetry, as of all the arts, is to make us most aware of ourselves and the world around us.

I think it makes us more human, and I am quite certain it makes us more difficult to deceive, which is why, perhaps, all totalitarian theories of the state, from Plato downwards, have deeply mistrusted the arts.²³

As in the Quran it becomes obvious that Plato, too, is only condemning certain kinds of poets. I would argue that Plato in *The Republic* is only condemning certain kinds of poets without naming them because elsewhere the great classical poets especially Sappho who Plato is said to have called ‘the tenth Muse’ and Homer, who Socrates calls ‘the great captain and teacher of the whole of that charming tragic company;’ Hesiod and Pindar have been given due praise, their works were sacred texts for the Greek citizens as were the fables of Aesop which Socrates turned into songs in fulfilment of the Divine commandment to make music in his last hours.²⁴ Michel de Montaign said ‘There is nothing more notable in Socrates than that he found time, when he was an old man, to learn music and dancing, and thought it time well spent’.



Socrates imagined dancing to Aspasia's tune, (France, 1842).

Socrates would set out at dawn visiting the colonnades, gymnasia and market-places of the city where he knew he could find people. Xenophon writes in his *Memorabilia* that at such times Socrates would not keep quiet; he would talk and talk and talk. Plato records Socrates as saying in the *Euthyphro* ‘I fear that because of my love of people they think that I not only pour myself out copiously to anyone and everyone without payment, but that I would even pay something myself if anyone would listen to me.’ This again is characteristic of Prophets. God addresses Prophet Muhammad ﷺ in *The Holy Quran* on more than one occasion, saying:

So haply wilt thou worry thyself to death for sorrow over them if they believe not in this Discourse.²⁵

Socrates compares himself to the gadfly. He says:

I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God, or lightly reject his boon by condemning me. For if you kill me you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by the God; and the state is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the state and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. And as you will not easily find another like me.²⁶

As at the time of other Prophets Athens was also hit by a devastating plague during the second year of the Peloponnesian war. Diogenes Laertius says that Socrates was the only man to escape alive, he returned from the war with his companion Alcibiades whose life he had saved during the war to find an Athens ravaged by plague in its second year!

It is sad that their relationship is only ever seen in a post-Freudian context or has to be sexualised in this age for example from Socrates’ saying that ‘I had a brief association with the son of Anytus and I found him not lacking in firmness of spirit’²⁷ it is taken that ‘association’ (because it is not defined) can only mean that they had an homosexual affair. When in fact, Socrates was quite happily married to 2 women, Xanthippe and Myrto and sired 3 sons.

Much has been made of Socrates’ relationship with Alcibiades but when one examines the sources it becomes apparent that his close affiliation with his Companions is not unusual amongst the followers of Prophets and their ardent devotees and in any case Socrates does not respond to the advances. Similar incidents can be traced in the lives of Jesus and of Prophet Muhammad ﷺ and are also related in the biographies of the founder of the Ahmadiyya Community that are far removed from anything other than perfect devotion to a spiritual guide. This is clearly evident from the wonderful praise Alcibiades lavishes upon his master at the Symposium:

... you will never find anyone else like Socrates or any ideas like his ideas. Not today, not in days gone by.

When we hear any other speaker, even a very good one, he produces absolutely no effect upon us, or not much, whereas the mere fragments of you and your words, even at second-hand, and however imperfectly repeated, amaze and possess the souls of every man, woman, and child who comes within hearing of them. And if I were not, afraid that you would think me hopelessly drunk, I would have sworn as well as spoken to the influence which they have always had and still have over me. For my heart leaps within me more than that of any Corybantian reveller and my eyes rain tears when I hear them. And I observe that many others are affected in the same manner. I have heard Pericles and other great orators, and I thought that they spoke well, but I never had any similar feeling; my soul was not stirred by them, nor was I angry at the thought of my own slavish state. But this Marsyas has often brought me to such pass, that I have felt as if I could hardly endure the life which I am leading (this, Socrates, you will admit); and I am conscious that if I did not shut my ears against him, and fly as from the voice of the siren, my fate would be like that of others, -he would transfix me, and I should grow old sitting at his feet. And he is the only person who ever made me ashamed, which you might think not to be in my nature, and there is no one else who does the same. For I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me. And therefore I run away and fly from him, and when I see him I am ashamed of what I have confessed to him.²⁸

There is a similar Tradition narrated in *Sahih Muslim* (the second most authentic book recording the sayings of Prophet Muhammad ﷺ) in which it is narrated that Hanzala, a companion of the Prophet met Abu Bakr Siddique (the foremost companion and the first Caliph) who enquired as to how he was. Hanzala replied that he had become a hypocrite. Abu Bakr replied ‘God Forbid! What are you saying Hanzala?’ Hanzala said that ‘When we are in the company of the Holy Prophet he reminds us of Paradise and the Fire and we feel as if we are looking at them. But when we depart from him we are beguiled by our wives and children and livelihoods and we forget the greater part.’ Abu Bakr said that he had experienced the same, so they both went to the Holy Prophet and Hanzala told him that he had become a hypocrite. The Prophet replied ‘What is that?’ Hanzala explained ‘Messenger of Allah, when we are in the company of the Holy Prophet he reminds us of Paradise and the Fire and we feel as if we are looking at them. But when we depart from him we are beguiled by our wives and children and livelihoods and we forget the greater part.’ The Holy Prophet replied ‘By Him in Whose hands is my life, if you were to continue as you were when you are with me occupied with the remembrance of Allah, angels would shake hands with you in your beds and meet you in the streets. But Hanzala there are moments and moments, there are moments and moments, there are moments and moments’.²⁹ An almost identical incident occurred during the life of the founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad (peace be upon him) who explained that humans always underwent through phases of spiritual expansion and retraction and that it would only be a matter for concern if one were to find themselves in one state and he talked of water which is pure in form but that when it stationary and not flowing it turns stagnant and unfit for consumption.

In *The Symposium* we are offered one of the greatest discourses on love to flow from the lips of a Prophet. My words, for what they are worth can’t think to do justice to this wonderful treatise. In one place Socrates says ‘Love is the one thing in the world I understand. I cannot remember a time in my life when I was not in love with someone.’

Water is the fundamental and indispensable part of the miraculous system of relationships on

which life on Earth depends. Water metaphors all those relationships of creativity. Though the age be against it the poets, artists and musicians have throughout time, healed and connected the sickness of spirit to the world of nature, that is the *raison d'être*. *The Holy Quran* offers a comparison of water to revelation. Water also plays a fundamental role in symbolising the Divine Mercy.³⁰

The God of Socrates is a very personal God and whenever he speaks of Him in a personal relation he refers to Him in the singular. Hazrat Khalifatul Masih IV has argued that because Xenophon was himself a polytheist it was him who was largely responsible for attributing to Socrates the belief in many Gods other than this One God to which he so often refers. Although, even Xenophon admitted that 'Nobody ever knew of his doing or saying anything profane or unholy'³¹. He goes on to 'respectfully yet strongly' criticise the recent work of Gregory Vlastos for translating Socrates' references to God in the singular with a small 'g', adding that:

The author has done no justice to him by adding 'through oracles' after 'divine revelation'. The personal Divine revelation of which Socrates has spoken, as quoted above, has no mention whatsoever of any 'oracles'. Invariably when he speaks of his personal experience he speaks of 'God' in singular, with capital G, and not of 'gods'.³²

Furthermore he points out that the form of worship practised and prescribed by Socrates was distinctly different to the ones prevalent in Athens at that time which had degenerated to a kind of commercial exchange and that was what Socrates shunned as futile:

It is this great Greek philosopher of a prophet, who is paradoxically described as 'the father of Western Philosophy'.

Whatever was there common between him and the philosophical pursuit of the western philosophers, is prominent only by its total absence. Virtue, humility, absolute justice, firm belief in the Unity of God, accountability of humans both here and in the hereafter can be summed up as the main body of his philosophy. Could he be the father of the philosophies of Descartes, Hegel, Engels and Marx? If so, all genetic marks of his paternal stamp must have been totally wiped out by the passage of time. Could their negation of morality be traced back to him with any sense of justice? No—certainly not.

His was a different world. His was a world of Prophets. He believed in Divinely revealed dreams; he believed in revelation; he believed in knowledge to be truth, and truth to be knowledge. He believed that no knowledge is trustworthy but that bestowed upon man by God Himself.

He was charged with the mission of delivering a Divine message to the people of Greece. To him this life was only a preparatory stage for the life to come. It was the human soul which mattered to him. It was this soul which was decreed to be delivered and transferred to the hereafter. This was his philosophy, call it Divine wisdom if you will, but certainly not a secular philosophy as portrayed by modern intellectuals.

Repeated attempts have been made to pluck him away from the comity of prophets to that of mere philosophers. Many modern writers, great as they may be in their learning, are miserably confused about his true identity. They have wasted bookfuls of material on him to try to place him where he does not belong.³³

By definition the difference between hallucination, inspiration and revelation is that of being

actually inexpressible, revelation begins where (the potentialities/possibilities of) human language ends.³⁴

In the *Phaedrus* it is this spiritual station which is described as the *Theia Mania* or the Divine Madness. As such, the concept of the Holy Fool is common to the Hindu, Christian and Islamic religious traditions (termed the Avadhuta/Antevasin in Hinduism, the Malamatiyya in the Sufi tradition³⁵ and the Holy Fool in Christianity). This is the voice which transforms the being upon whom it descends and infuses and engulfs completely so that a new voice is granted which has no relation however remote to the random and occasional voices of hallucination. It is the voice of reason and rationality; it is the voice of truth. The founder of the Ahmadiyya Community writes:

When the 2 loves meet—each functioning as the masculine and feminine dynamic—they give birth to a strong communion and intense affinity between the Creator and the created. The blazing flames of Divine love set afire the tinder dry firewood of human love, giving birth to a third phenomenon known as Holy Spirit.

That is why this love-laden spirit, again figuratively speaking, is like an offspring to the Divine spirit, the author of this love. Since Holy Spirit is born in the human heart as a result of the union of the 2 souls, we can say that it is like a son to both. This indeed is the Holy Trinity which is the necessary accompaniment of love at this level and which the impure of heart have misconstrued polytheistically. They have tried to equate a miniscule particle of mere possibility which is so self-negating and unreal, with the Supreme Self-Existent God.³⁶

In the world of religion, revelation is the highest form of inspiration. Hazrat Khalifatul Masih IV writes:

In reality there is no contradiction in Socrates. Whatever contradiction there is, has to be in the mind of the author who apparently defended Socrates by suggesting that his hallucinations were not all that bad as those of psychic people suffering from mental aberrations.

What sympathy, what a condescending attitude to Socrates by some modern writer who has faith in Socrates but has no faith in his belief in God. However condescending that remark may be, it is no tribute to the greatness of Socrates who does not stand in need of any apology. Did not the same misfortune befall all the prophets of God before or after him? *Each of them was accused of hallucination by the society he addressed* though not as politely as the author of the said article has treated Socrates. All such accusers knew full well that the prophets they accused of such mental aberrations were neither frail in mind nor weak of moral health. They were the wisest people of their time, sound of head and heart, respected as such by the society in which they grew from the age of their childhood to that of full maturity. None of them is accused of behaving in any manner like a soothsayer prior to their claim to prophethood; none is ever reported even after that to act as though he were hallucinating. Hallucinations are always unpredictable, disjointed and incoherent. The voices that some hallucinators hear do seem to address them as though they were from God but they never reveal to them any philosophy or way of life which can be shared and practised by others. There is no logic in what they hear and no logic in what they say. Hallucinations never give birth to rationality.

To mix up hallucination with prophecy is but a morbid attempt to discredit Divine revelation. The experience of the prophets of God is essentially different! Truth, wisdom and rationality are their distinctive features while the hostile society they confront symbolizes dogma, falsehood and superstition. The message that the prophets deliver is always based on

sound moral code. They breathe wisdom, they exude piety, they advocate rationality, they preach morality, justice, moderation, understanding, kindness, patience, service and sacrifice.

Is this the prophetic message delivered to them during their maddest moments of 'hallucination'? What hallucination indeed! One only wishes that their accusers had remembered their own hallucinatory experiences while they were stricken, for instance, by a severe attack of septic fever or typhoid. Do they ever remember a wise code of life bestowed upon them during those temporary derangements which could stand the test of time and deliver a new message to mankind to be taken seriously by them?

Rationality and hallucination never cohabit healthy minds. How we wish that whoever accused him of hallucination had further elaborated his statement by quoting from his own experience. Had a sane person ever learnt an exceptionally sound philosophy of life through his occasional outbursts of delusion? How we wish the author had remembered that all the wisdom and all the piety and all the rationality and faith, which Socrates displayed, he had learnt from the so-called voices of his 'hallucination'! If his faith in revelation is to be rejected as based on hallucination, then all his philosophy of life, and all his wisdom must also be rejected by the same token. He can never be separated from his rationality.

We accept the whole of Socrates. Noble was his character, noble his vision, noble was the life he led. Such as he are never forged by hallucinations. Peace was with him when he was born, peace was with him while he lived, peace was with him when he died smilingly—while the throng of his admirers bitterly wailed and cried and sobbed around him. Athens had never seen the departure of a soul as noble as that of Socrates.³⁷

Alcibiades warns people that 'Socrates may seem to present himself as your lover but before long you will have fallen in love with him'³⁸. It was this Platonic and spiritual love which moved Alcibiades to offer a large tract of land for Socrates to build a house upon but Socrates replied with asking him 'If I wanted shoes and you offered me a whole hide to make a pair with, would it not be ridiculous for me to take it?'³⁹ This is the same attitude held by the Prophet Muhammad ﷺ who was once offered a comfortable bed with cushions in place of his floor bed of coarse animal hide. His reply was 'My example and that of the life of this world is that of a traveller who took a rest at mid-day under a shade of a tree and then left it. [So] live in this world as if you are a traveller or a stranger. If you live till night, then abandon hope for the next day, and if you wake up in the morning leave aside hoping that you will live till the night. And take advantage from your health before your sickness and take advantage of your life before your death.'⁴⁰

The lawyer and diarist Henry Crabb Robinson recorded his reminiscences of many of the central figures of the English Romantic period such as Coleridge, Blake, Charles Lamb and Wordsworth. He wrote down one particular conversation with Blake:

Shall I call him Artist or Genius—or Mystic—or Madman? Probably he is all. He has a most interesting appearance. He is now old—pale with a Socratic countenance, and an expression of great sweetness, but bordering on weakness—except when his features are animated by any expression, and then he has an air of inspiration about him.

Blake spoke to him of visions and the dictations of Spirits:

And when he said *my visions* it was in the ordinary unemphatic tone in which we speak of trivial matters that every one understands and cares nothing about. In the same tone he said

repeatedly, the 'Spirit told me.' I took occasion to say—You use the same word as Socrates used. What resemblance do you suppose is there between your spirit and the spirit of Socrates?' The same as between our countenance.' He paused and added—'I was Socrates.' And then, as if correcting himself, 'A sort of brother. I must have had conversations with him. So I had with Jesus Christ. I have an obscure recollection of having been with both of them.'⁴¹

Blake wrote on his print of *The Laocoön* that 'If Morality was Christianity Socrates was the Saviour'.



William Blake, *Socrates, a Visionary Head*

The theosophist, Madame Blavatsky has written that:

... the *Daimonion* of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.⁴²

The *Theages* which is attributed to Plato is a Socratic dialogue in which Socrates' Divine Voice is discussed with reference to Prophecies he made that were fulfilled. It describes 4 separate Prophecies which were ignored with disastrous consequences:

This work turns Socrates into a Prophet: his insight (explicitly a voice here) can benefit others as well, if they will only listen. He describes several cases in which he has warned his friends not to do something, and they have either come to grief when they failed to heed him, or learned later how grateful they should be. Moreover, he has issued warnings at times of crisis for Athens: when the Athenians were setting off to Sicily, Socrates was there, a veritable Cassandra, to pass on the unease of his divine voice. In the *Theages* Socrates' physical presence and contact with his followers is seen in more portentous, even magical terms.⁴³

Others later wrote about Socrates' Divine Sign such as Plutarch who is worthy of particular mention here because in addition he also discusses the decline of oracles (in the same book which first makes mention of the famous chicken and egg question): this phenomena of the decline of oracles, revelation and Divine messages coinciding with the time of the advent of a great prophet also occurred at the time of Prophet Muhammad ﷺ as is to be found described in the books of Islamic Tradition, the Ahadith (ibn Kathir devotes an entire chapter to the subject in his voluminous biography the Prophet).⁴⁴

The second Caliph of the Ahmadiyya Community gave a lengthy discourse on 16th April 1949 describing the philosophy of the migration carried out by the Prophets of God which also seems to be part of the Divine cycle of the Destiny of Prophets. The story is taken from Plato's *Crito* which describes the conversation which took place in the prison cell between Socrates and his disciple Crito some days before his death. I will quote some of the Caliph's own words in which he himself narrates it in explanation of the migration carried out by the Ahmadiyya Community from the town of its birth in India to the newly-created Pakistan in 1947 and subsequently to the United Kingdom in 1984 following the infamous anti-Ahmadiyya Ordinance passed by General Zia ul-Haq. The Caliph explains why one Prophet (Socrates) chose to remain in Athens and accept martyrdom and why another (Jesus) chose to migrate and carry on his mission to those to whom he was sent:⁴⁵

An incident took place between about 2300 and 2400 years ago. A man in Greece taught that there was only One God. And those deities and idols that people worshipped were false. However, angels of God do exist and they are responsible for the proper functioning of different parts of the Universe. He also taught that the Will of God Almighty is manifested to His righteous servants and His angels manifest themselves to His pious believers and they continue to communicate revelations to them. He also taught that a citizen must be obedient and loyal to the government of the land. The citizen must demand his needs from the government in a peaceful manner if he wants to establish peace in the world. If he loses confidence in the government and he feels it is preventing him from practicing his faith and subjects him to cruelties in order to force him to give up his religion, then he must leave that country for one that gives its citizens the freedom to practice any religion. All these teachings are also found in *The Holy Quran*. This indicates that he was a Prophet of God. This man was known as Socrates.

When the government realised that the teachings of Socrates opposed the State, they took legal action and passed the sentence of death by poisoning. The State did not fix a date for his death, however, it was decreed that he would die on the day after the arrival of a certain ship, which had set sail from a known destination.

Among the followers of Socrates were influential men whom wielded some authority. They went to him and pressured him to leave the country.

Plato was also among the followers of Socrates. He writes in one of his books that one day a follower of Socrates by the name of Crito went to visit him in prison. Socrates was enjoying a peaceful sleep. He wore a cheerful expression and his body expressed an unusual calm and tranquillity. Crito sat beside him and gazed affectionately at his contented expression. His peaceful slumber left a deep impression upon him. He did not wake him but continued to gaze upon him in silence.

Socrates awoke to see Crito staring at him adoringly. He asked Crito when he had arrived and wondered how the keeper of the prison had let him in. He replied that he had come to see him. Socrates asked how he had arrived at the break of dawn. Crito replied that the keeper of the prison was his friend and so he granted him access. He wanted to discuss a very important matter with Socrates. He said it seemed that Crito had been here some time ago but had not bothered to awaken him.

As has already been stated, Socrates claimed to be the recipient of Divine revelation. He provided a definite example of his revelation by professing that the ship would not arrive until the next day. He said my Lord has stated that on the third day the gates of heaven will be laid open to you. This shows that he was a man who benefited from God's succour and support. He did not even think about escaping from his abode.

However, we also find another example of another prophet of God. It was decreed that prophet Jesus would again establish the kingdom of the Jews in the earth. However, at one point he faced such dire circumstances that the whole country became his bitter enemy

and their opposition took on a frightful and dangerous demeanour. The Jews bitterly complained about him before the representatives of the State. Just as the magistrates in Greece judged Socrates a rebel, in the same way the Palestinian magistrates adjudged Jesus Christ a rebel. Both faced similar charges. Socrates stayed to face the death sentence because it was according to the Will of God Almighty.⁴⁶

In a Question & Answer Session held in Germany on 16th May 1999, Hazrat Khalifatul Masih IV was asked why Socrates' drinking of the poison could not be considered a suicide. He replied:

Socrates had clearly said that he does not condone suicide but when the law prescribes it as a method of punishment then one cannot escape it. [Plato. *Phaedo*] This is the reason why in spite of his views he drank the bowl of poison. When the enemy meted out this punishment to him the government of the time bears the burden of responsibility rather than Socrates.⁴⁷

In his book on Homeopathy, the Caliph wrote:

Socrates was made to drink Conium [Maculatum] 2500 years ago. Although people knew the effects of this poison before this, the personal experience and the moment-by-moment, detailed description of the effects of this poison as given by Socrates had never been known as before. As the poisonous symptoms gradually worsened, he kept describing to his attendants precisely as to what, where and in what order his body was being affected by the poison.⁴⁸

In the end Socrates was put to trial through the work of 3 principle accusers – Meletus: a rather dim-witted poet and a religious fanatic with an ill-grown beard. It is thought that he bore a grudge due against Socrates' due to his association with the 30 Tyrants⁴⁹ and his low opinion of the contemporary poets. Anytus the second accuser was the power behind the prosecution, he was concerned that Socrates continued to criticise the recently gained Athenian democracy, and warns him in *Meno* 'Socrates, I think that you are too ready to speak evil of men: and, if you will take my advice, I would recommend you to be careful.' The third accuser was Lycon, an orator. All 3 were agitated that Socrates was fast gaining the support of young men, accused him of 'corrupting the youth' and for blaspheming against the Greek deities. One of the men he is thought to have corrupted was Plato's uncle Critias who became a leading violent member of the 30 Tyrants.

The accounts of Socrates' trial and death come down to us through Plato's 4 books the *Euthyphro*, *The Apology*, *Crito* and *Phaedo* and also through Xenophon's *Apology of Socrates to the Jury* but Xenophon is considered a less reliable source since he was not present in Athens at the time. Xenophon concludes by giving us 3 reasons why Socrates chose to die rather than migrate. The first is that he believed that such a flight would indicate a fear of death which he said did not become any true philosopher, secondly he did not expect to escape the same treatment he received in Athens in any other place that he might migrate to and thirdly because of his duty to the state as an obedient citizen which has been discussed earlier.

Socrates spoke most forcefully for the Good Life for 3 hours in front of 500 Athenians, of the complex nature of the soul, its importance over that of the body and of the afterlife in his last

recorded conversations that have come down to us:

I conceive that the founders of the mysteries had a real meaning and were not mere triflers when they intimated in a figure long ago that he who passes unsanctified and uninitiated into the world below will live in a slough, but that he who arrives there after initiation and purification will dwell with the gods. For 'Many,' as they say in the mysteries, 'are the thyrsus bearers, but few are the mystics,' -- meaning, as I interpret the words, the true philosophers.

'Will you not allow that I have as much of the spirit of prophecy in me as the swans? For they, when they perceive that they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the thought that they are about to go away to the god whose ministers they are. But men, because they are themselves afraid of death, slanderously affirm of the swans that they sing a lament at the last, not considering that no bird sings when cold, or hungry, or in pain, not even the nightingale, nor the swallow, nor yet the hoopoe; which are said indeed to tune a lay of sorrow, although I do not believe this to be true of them any more than of the swans. But because they are sacred to Apollo, they have the gift of prophecy, and anticipate the good things of another world, wherefore they sing and rejoice in that day more than they ever did before. And I too, believing myself to be the consecrated servant of the same God, and the fellow-servant of the swans, and thinking that I have received from my master gifts of prophecy which are not inferior to theirs, would not go out of life less merrily than the swans.'⁵⁰

Socrates talked in great detail, right up until his last breaths about the immortality of the soul. This is the one subject with reference to which he has been discussed by the founder of Ahmadiyya in his writings and discourses through the writings of Plato and of Aristotle but due to the shortage of time I have been unable to discuss that in detail this evening.

In the end I would like to close with the words of Plato, spoken to Echebrates shortly after the death of Socrates in a dialogue written in answer to his question about the last moments of Socrates' life. He closes with the shining tribute:

Such, Echebrates, was the end of our comrade, who was, we may fairly say, of all those whom we knew in our time, the bravest and also the wisest and most upright man.⁵¹

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- ¹ *The Holy Quran*. al-Anbiya [The Prophets]: 22, 23.
- ² Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. *Revelation, Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 174, 175.
- ³ *The Holy Quran*. Jonah: 48.
- ⁴ *The Holy Quran*. al-Nahl [The Honeybee]: 37.
- ⁵ *The Holy Quran*. S: 6.
- ⁶ Ahmad, Hazrat Mirza Bashiruddin Mahmud – Khalifatul Masih II. Concluding Address to the Jalsa Salana, Annual Convention of the Ahmadiyya Community, 28th December 1958. Rabwah – Pakistan. *Ser e Ruhani [The Esoteric Journey]*. 791. Also *Tafsir e Kabir*: vii. 518. (10 vols, 1948 – 1962). Translation by the author.
- ⁷ Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. *Revelation, Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 73.
- ⁸ Ahmad, Hazrat Mirza Tahir– Khalifatul Masih IV. *Revelation, Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 85.
- ⁹ Ahmad, Hazrat Mirza Ghulam. Inaugural Address to the Jalsa Salana [Annual Conference], 25th December 1897. Qadian - India. *Malfuzat: i [Discourses]*. 22. Translation by the author.
- ¹⁰ Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. Concluding Address delivered to the Jalsa Salana, 27th July 1997. Surrey - United Kingdom. Translation by the author.
- ¹¹ Hughes, Bettany. *The Hemlock Cup: Socrates, Athens & the Search for the Good Life*. (2010).
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- ¹³ Hughes, Bettany. *The Hemlock Cup: Socrates, Athens & the Search for the Good Life*. (2010).
- ¹⁴ *The Holy Quran*. Sura' Saba [Sheba]: 35.
- ¹⁵ *The Holy Quran*. al-Dukhan [The Smoke]: 14.
- ¹⁶ *The Holy Quran*. al-Hijr [The Rock City]: 11, 12.
- ¹⁷ *The Holy Quran*. al-Zukhruf [The Gold Adornments]: 23, 24.
- ¹⁸ *The Holy Quran*. al-Shoara [The Poets]: 225 – 228.
- ¹⁹ *The Holy Quran*. Ya Sin: 70.
- ²⁰ *The Holy Quran*. as-Saffat [The Rows]: 37.
- ²¹ *The Holy Quran*. al-Haqqa' [The Inevitable]: 42.
- ²² Ahmad, Hazrat Mirza Ghulam. *Tadhkirah: Revelations, Dreams & Visions*. (English: 1976, Islam International Publications Ltd, 2009). 791, 872.
- ²³ Auden, W. H. 'Introduction to *Poems of Freedom*'. 1938. *The Complete Works of W. H. Auden: Prose I*. (Faber & Faber, 1996). 469, 470.
- ²⁴ Plato. *Phaedo*.
- ²⁵ *The Holy Quran*. al-Kahf [The Cave]: 7.
- ²⁶ Plato. *The Apology*.
- ²⁷ Xenophon. *The Apology of Socrates to the Jury*.
- ²⁸ Plato. *Symposium*.
- ²⁹ Muslim, Ibn al-Hajjaj. *Sahih Muslim*. 'Book of Repentance'.
- ³⁰ The author has discussed this elsewhere. For Quranic water iconology I would recommend Angela Jaffray's "Watered with One Water" Ibn 'Arabi on the One & the Many' and Martin Lings' 'The Quranic Symbolism of Water'. (*Studies in Comparative Religion*, Summer, 1968).
- ³¹ Xenophon. *Memorabilia*.
- ³² Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. *Revelation, Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 89, 91.
- ³³ *Ibid*. 79, 80.
- ³⁴ See 'A Retrospective Appraisal of Hollace M. Metzger's *3volve*' by the author.
- ³⁵ Of which the followers of Mollah Nasr-ad-Din are of particular note.
- ³⁶ Ahmad, Hazrat Mirza Ghulam. *Taudhih e Maram [Elucidation of Objectives]*. (Riyadh e Hind, 1891. English: 1971, 2004. Alternative Translation, 1966). 19, 20.
- ³⁷ Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. *Revelation, Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 96 - 98.
- ³⁸ Plato. *Symposium*.
- ³⁹ Laertius, Diogenes. *Lives & Opinions of Eminent Philosophers*.
- ⁴⁰ Tirmidhi, Abu Isa Muhammad ibn Isa. *Jami' Tirmidhi*.
- ⁴¹ Robinson, Henry Crabb. *Diary, Reminiscences & Correspondence*. Edited by Thomas Sadler, (3 vols, 1869). I. F. Stone also draws a comparison between the trials of Jesus and Socrates.
- ⁴² Blavatsky, Madame Helena Petrovna. *Isis Unveiled*. (2 vols, 1887).
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- ⁴⁴ Ibn Kathir, Ismael. *al-Bidayah wa al-Nihayah: al-Sira Al-Nabawiyya*. [*The Beginning & the End: The Life of the Prophet Muhammad*]. Translated by Professor Trevor Le Gassick. (The Center for Muslim Contribution to Civilization: Garnet Publishing. 4 Vols, 1998 – 2000). 245 – 305 *passim*.
- ⁴⁵ According to Ahmadiyya belief, Jesus survived crucifixion and migrated to India, passing through various countries en route where he died at the age of about 120. See Ahmad, Hazrat Mirza Ghulam. *Masih Hindustan Mein [Jesus in India]*. (1899, Published: Anwar e Ahmadiyya, 1908. English: 1944, 2003). 78.
- ⁴⁶ Address on Second Day, Jalsa Salana [Annual Conference] 16th April 1949. *Anwarul Ulum: xxi*. 192 – 197.
- ⁴⁷ *Al Fazl*, 18 June 1999. 10. Translation by the author.
- ⁴⁸ Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. *Homeopathy – Elaj Bil Misl*. (Islam International Publications Ltd, 1999). *Homeopathy - "Like Cures Like"*. Translated by Dr. Imtiaz Ahmad Chaudhary M.D., F.R.C.S. (Islam International Publications Ltd, 2005). 5.
- ⁴⁹ A short-lived oligarchy in 404 BCE (lasting just over a year) that practised widespread executions of political opponents confiscating the property of wealthy Athenians.
- ⁵⁰ Plato. *Phaedo*.
- ⁵¹ *Ibid*.

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