



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

(There is but one God: Muhammad is the Messenger of God)

Daigham-e-Haqq

IN THE NAME OF ALLAH
THE BENEFICENT THE MERCIFUL

ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT - I - ISLAM, FIJI
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وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN
THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

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OUR BELIEFS

Ashhadu-an la ilaha ill-allahu wahdahu la sharika lahu wa ashhadu-anna Muhammad-an abduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.
3. We believe that the Holy Prophet Muhammad is the *Khatam al-Nabiyyin*. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.
5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (*ashab*), the Purified Wives, and members of the Holy Household (*ahl bait*), as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (*fiqh*); and saints such as Shaikh 'Abdul Qadir Jilani, Khawajah Naqshband, and Shaikh Ahmad Sirhindi to be leaders of *Tusawwaf* (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddaths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, *not as a prophet*.
8. We consider each such person to be a Muslim who professes to believe *la ilaha ill-allah, Muhammad-ur rasul Allah* (there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.
9. All the members of the Ahmadiyyah Anjuman Isha'at Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha'at Islam Lahore has not only been proclaiming these beliefs but, for over eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a *kafir*. My belief is *la ilaha ill-allah Muhammad-ur rasul Allah*, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and *Khatam al-Nabiyyin*" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a *kafir*, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other *ahl sunnah*. In this house of God, I admit most clearly that I believe in the finality of prophethood of the *Khatam al-anbiya*, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a *kafir* and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."



THE PROMISED MESSIAH AS A CHAMPION OF ISLAM

HIS MONUMENTAL BOOK, THE BARAHIN-I-AHMADIYYA

By Masud Beg Mirza

In the later half of the nineteenth century, when the entire Muslim world was in the midst of an all-enveloping gloom and the well-wishers of Islam were in the grip of a life-and-death struggle against the Western civilization and when the Christian missionaries and Arya Samajists were vilifying Islam and its Holy Founder, Hazrat Mirza Sahib took up their united challenge and fought single-handed all the battles of Islam. He was not a stereotyped theologian with narrow mental grooves and a mind stuffed with conventional knowledge, but he was a critical thinker and an enlightened exponent of the principles of Islam. He wrote about 90 books besides hundreds of pamphlets and handbills to establish the supremacy of Islam as a religion. He had made a comparative study of all religions and was equally well-versed in contemporary thought. Not only did he use the eye of reason in exploring the regions of thought, but he also supplemented his researches with the spiritual experience of revelation. According to him there was no conflict between reason and religion, rather there existed an inter-relation between reason and revelation and they supplemented each other. But this was true only of Islam, and he challenged the people of other faiths to produce scientific formulae, if there were any from their own respective scriptures, for the purification of the soul and edification of man to the higher planes of life. On the one hand he wrote against atheism, agnosticism and scepticism and challenged the Christians, Arya Samajists, Sanatan Dharmis, the followers of Brahmo Samaj and other Hindu sects, and on the other hand, he unveiled the beauties of the Holy Quran and boldly proclaimed that the only *living* religion is Islam and the only *living* prophet is Muhammad, may peace and blessings of Allah be on him.

A Glorious Publication

His outstanding work, the Barahin-i-Ahmadiyya, was written, in four volumes, to establish the truth of the Holy Quran and the prophethood of Muhammad. Its first two volumes were published in 1880, the third in 1882, and the fourth in 1884. Besides dealing with all the existing and divergent thoughts on religion, it asserts with full force the fact of the existence of God,

and that God *speaks* to the chosen ones from among the followers of the Holy Prophet, the nature of Divine revelation and a proclamation from the Author, "Whoever doubts the fact of Divine revelation, let him come to me to observe and experience it in person". The publication of this book created a stir in the religious world of India and brought Hazrat Mirza Sahib to a position of great prominence as a defender of Islam and the best exponent of its teachings.

To give the reader an idea of the worth of this monumental work, one cannot do better than quoting from a contemporary journal, Isha'at-us-Sunnah (June to November, 1884), in which Maulvi Muhammad Hussain of Batala, a leading theologian of the day, reviewed the book in about 150 pages. He says: "In our opinion, this book, in view of the present age and the present conditions, is such that a like of it has never so far been published in the history of Islam, and as for the future, we can say nothing. Its author has also displayed such steadfastness in helping forward the cause of Islam with money, labours, with pen and tongue, that a parallel of it is rarely met with among the past Muslims. If some one should consider these comments of ours as Eastern exaggeration, let him produce at least one such book in which Islam has been so forcibly defended against all hostile critics, especially against the Arya and Brahmo sects of Hinduism. And over and above this, let him point to just a few of such persons who may have undertaken, besides these manifold services, to furnish proofs of the spiritual side of Islam and have so manfully thrown out a challenge to all opponents of Islam and disbelievers in the fact of Divine revelation, "Whoever doubts the fact of revelation, let him come to me to observe and experience it in person".

The Book With A Challenge!

The book comprises 300 forceful and convincing arguments in support of Islam, and the Author throws a challenge to the followers of other faiths to put forth similar arguments from their scriptures in support of their religion, or to refute his arguments and win a prize of ten thousand rupees, for which the Author had pledged his property. He also reduced the number of 300 to one half, one-third, one-fourth, or even one-

fifth, if any non-Muslim would care to meet that challenge, and he would still be considered eligible for the prize. However, none had the courage to accept this challenge, and it remains unanswered up to this day, a fact that clearly establishes the superiority of the principles of Islam and the teachings of the Holy Quran. A year after the publication of *Barahin*, Hazrat Mirza Sahib announced that he was the *Mujaddid* of the fourteenth century, and people welcomed him, for he had shown his worth in the *Barahin* and the services rendered heretofore by him for the cause of Islam, justified such a claim.

A General View Of The Book

The Promised Messiah postulated, of course from the Quran, that the laws and teachings of a revealed religion must not conflict with the laws of physical Nature, inasmuch as the one is the *Word* of God and the other the *Work* of God. So the laws emanating from one and the same source cannot be contradictory. That is why the Holy Quran, when it wants to explain some abstract spiritual truth, calls attention to some concrete phenomenon of Nature. This is like explaining the unknown by the known. Under this general principle, he discusses such subtle questions as the existence of God and the fact of Divine revelation. He argues that in the whole realm of physical Nature, a law of demand and supply is constantly at work. There is no demand, but without fail there is supply as well, somewhere. Hunger and thirst are two of our primary needs, and the supply of food and water is there - nay even before a child is born, the milk is provided in the mother's breast. Man wants to see with his eyes, and light comes to supply this need. The ear must hear, and this creates a demand for something to bring sounds, and that something is there in the form of air. Similarly, Hazrat Sahib argues, there is a deep hankering in the innermost heart of man that he should know his Creator. There is a longing in him to worship a Deity. In the moment of despair, he wants to supplicate to a Higher Being and seek help. There is an innate quest for God in him. If this is so, it proves that God must be there, and if God is there, He must make Himself known to man. And God makes Himself known to man when He listens to his prayers and when He *speaks* to man.

Divine Attributes Discussed

The parallelism between the Word of God, the Holy Quran, and the Work of God, the Nature, is very beautifully brought out at great length in the *Barahin*. The first four attributes of God with which the Holy

Quran opens, are clearly and exactly manifested in the Book of Nature. When we look around, we find certain laws constantly at work in the physical world. Firstly, that everything is created with a set purpose; and it is by a gradual process of evolution that a thing attains to its appointed end. Take for instance, a tiny seedling. It is destined to grow into a big tree. The process of its growth is marked by definite stages through which it must pass. This is the primary law regulating life, i.e. evolution from the lowest to the highest point along a set fixed route. And this primary law of Nature forms the fundamental attribute of God as given in the Holy Quran, viz. *Rabb*. The word *Rabb* means One Who brings a thing up, step by step, from the lowest to the highest stages. We find *Rabb* at work all over Nature, and *Rabb* alone could be the God of man. Again, it is a common observation that the seedling would not grow unless a number of other requirements were provided i.e. suitable soil, water, air, sunshine and so forth. The Quran represents this law of Nature by the attribute *Rahman*, which means One Who supplies these preliminary requirements without human effort. Further success of the growth depends on how far the laws of horticulture are observed. If these are observed, the result is proper growth. If not, the seed must either get atrophied or result in a stunted growth. These two laws conform to the next two attributes of the God of the Quran, viz, *Rahim* and *Malik*. *Rahim* is One Who rewards effort on right lines; and *Malik* is One Who has the power to punish or pardon, in case the proper laws of growth are not observed. Any process of evolution whether in Nature or in man proceeds on these lines. Thus the God of the Holy Quran is the God we find manifested in Nature and hence the only true God.

This is just a specimen of the pearls of thought that we find in the book, *Barahin-i-Ahmadiyya*. The wealth of knowledge contained in this book still remains a priceless treasure. It is a philosophical as well as a scientific exposition of Islamic truths, in keeping with the scientific spirit of the age. Hazrat Mirza Sahib was not a credulous person, who is content with hereditary, customary or conventional ideas. But he possessed the keen discerning eye of the scientific critic and he weighed and judged the comparative values of the existing religions on their own merits. He knew the worth of his book more than anybody else did, and how he wished that if he had enough money, he would have got that book written in letters of gold.

MAULANA MUHAMMAD ALI IN THE EYES OF THE FOUNDER OF THE AHMADIYYA MOVEMENT - II

1904

(a) *Revelation of the Promised Messiah*. “Maulvi Muhammad Ali was told (by the Promised Messiah) in a true dream: ‘You were also pious and entertained virtuous aspirations. Come along and sit by us.’” (*Tazkirah*, p.478, 1904)

(b) “I have read your letter. I entertain extremely pious opinion about you. That is why I feel special affection for you. If you do not possess a virtuous temperament in the knowledge of Allah, I could not have such a pious opinion about you. I love you with all my heart and soul and frequently pray for you in my five daily prayers. I hope these prayers will some day show signs of fulfilment. At time you will get certain feelings which will make you grim, but these will not in any way delay the Divine blessings. At last noble and righteous ones are blessed. Thus rest assured, I am whole-heartedly engaged in praying for the (prosperity) of your body and soul and for your life here and in the hereafter and am waiting for its signs of fulfilment.

With sincere prayers.

Yours affectionately,
Mirza Ghulam Ahmad

(c) *Sign No.* 103

“Once when plague epidemic had spread in Qadian, Maulvi Muhammad Ali, M. A. was running high fever. He took it to be an attack of plague. He made a will as a dying person would do and gave all sorts of instructions to Mufti Muhammad Sadiq Sahib. He (Maulvi Muhammad Ali Sahib) used to live in my house about which I had received a Divine revelation. “I shall protect all those who live in your house.” So I (Mirza Ghulam Ahmad) went to enquire about his health. I found him worried and very much perturbed. Then I told him: If plague afflicts you, then I am a liar and my claim to Divine revelation is false. Then I felt his pulse and I witnessed a unique Divine manifestation. The moment I touched him, the body became cold as if there was no fever at all.” (*Haqiqat al-Wahy*, p.253, *Al-Hakm* 24th March, 1904)

(d) This incident is an evidence of Maulvi Muhammad Ali’s glory and grandeur so much so that the Promised Messiah regards Maulana’s recovery a

sign for his very truthfulness.” (*Al-Badr*, 11th September, 1913)

1905

“Our object in starting this school (i.e. Ta’leemul Islam High School) is that religion be preferred to worldly affairs. We have included teaching of modern knowledge (in our curriculum) so that it may be used in the cause of religion. We do not wish that people should just pass F. A. or B. A. and set out to search for jobs. Instead our object is that such persons should spend the rest of their lives in the service of religion, and I consider this school very important, so that we may get people for the service of Islam. But the main problem is that whoever attains some ability he starts leaning towards worldly gains. I wish more persons like Maulvi Muhammad Ali, who is already working, are produced. He is alone now. I do not find any one to assist him or to take his place.” (*Al-Hakm*, 30th June, 1905)

1906

(a) “I saw in a dream that I was riding a horse, and was heading towards some direction. On the way it became absolute dark and I had to come back. Some women were also along with me. While coming back it became too dark due to dust and I got hold of the reins of the horse by way of touch. After going a bit ahead it became clear and there I saw a raised platform. I dismounted near it. There were some boys who cried aloud, “Maulvi Abdul Karim has come.” Then I saw the late Maulvi Abdul Karim Sahib coming. I shook hand with him and said, “Peace be on you.” The late Maulvi Sahib took out something and gave it to me as a gift and said: “The bishop who is an officer of Christian missionaries makes use of it.” That thing was somewhat like a brown rabbit with a tube fitted in its front and a pen was fixed at the end of the tube. The tube was filled with air and the pen worked smoothly without much effort. I said, “I did not ask for this pen.” The late Maulvi Sahib said, “Maulvi Muhammad Ali might have asked for it.” I said, “Alright, I will give it to Maulvi Sahib” After that I woke up.”

Explaining this dream the Promised Messiah said that by women may mean weak persons. In the Holy Qur’an God has likened the righteous ones in the Ummah to the wife of Pharaoh and Mary. And by pen may mean that God would grant such a powerful intellect to Maulvi

Muhammad Ali that he will write scholarly articles in refutation of the opponents.” (Tazkirah, p. 655 10th Nov., 1906)

(b) Comments were being made on *The Review of Religions*. Somebody very much praised its standard articles. The Promised Messiah said: “Its editor Maulvi Muhammad Ali is an able and learned person. He has passed Master of Arts and has a keen interest in religion. He has always been standing first in his academic career and his name was recommended for the post of Extra Assistant Commissioner. But he has sacrificed all these mundane interests and settled down here. That is why God has blessed his writings.” (*Al-Badr*, 15 Nov., 1906)

1907

“On 13th February, 1907 the Promised Messiah called Maulvi Muhammad Ali Sahib and said: “We wish that a book in English be written with a view to carry the message (of Islam) to the people of Europe and America, and this is your work. The reason why Islam is not spreading in these countries is that the people are not acquainted with the truth of Islam. These people deserve that the real (picture of) Islam, which has been manifested to us, be shown to them. The distinctive characteristics of this religion should also be explained to them ... and all such facts that may add to the glory of Islam in the present time be gathered in it. (*Al-Badr*, 21st Feb., 1907)

1908

On 20th April, 1908 the Promised Messiah undertook his last journey to Lahore and in his absence entrusted the charge of the Guest House and other affairs to Maulvi Muhammad Ali Sahib (*Al-Badr*, 27th April, 1908)

Hazrat Maulana Noor al-Din Sahib said after the death of Hazrat Mirza Sahib

“Three near relatives of Hazrat Mirza Sahib are here. Firstly, Mian Mahmud Ahmad. He is to me (like) a brother and a son. I am on very intimate relations with him. Secondly, Mir Nasir Nawab who enjoys a position of respect both with me and Hazrat Sahib in point of relation. The third near relative is Nawab Muhammad Ali Khan Sahib.

Similarly Syed Muhammad Ahsan Sahib is the most learned among the devoted servants of Islam. He is a Syed and has done such a unique service (to the cause of Islam) that even a person like me feels little before him. Even in

this old age he has written several books in support of Hazrat Mirza Sahib. This is a service which only he could do. After him is Maulvi Muhammad Ali. He is serving the cause of Islam in such a way that I could never imagine. All these persons are here. Then there are Syed Hamid Shah Sahib and Maulvi Ghulam Hassan Khan Sahib from other places and many others like them. Take bai’at at the hand of any one of these elders and I am with you.” (*Al-Hakm*, 6th June, 1908)

HAZRAT MAULANA NOOR AL-DIN ABOUT MAULANA MUHAMMAD ALI

“Maulvi Muhammad Ali Sahib is at the moment my friend and helper. I wonder and envy his devotion. (*Al-Badr*, 14th June, 1908, p.15)

1911

“Look at Maulvi Muhammad Ali Sahib. If he had undertaken legal practice he could have earned at least Rs. 2,000.00 per month. Learned Pleader like him can earn this amount even in three or four days. As compared to that what he is getting now, just two meals to keep him living.” (*Al-Badr*, Editorial, 6th June, 1911, p.5)

1912

“All pure praise be to the All-Powerful Being Who has established this righteous Movement. Then he inspired all the Muhajirs and Ansars to support the cause and work for its progress day and night. There are some among them who have renounced the world without being ascetic like our respected brother Maulvi Muhammad Ali Sahib.” (*Al-Badr*, 5th September 1913)

25th Nov., 1913

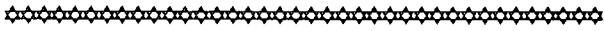
“I admonish you not to form (wrong) opinions about the great men. You are liars, absolute liars. Muhammad Ali is a great man. He translated the Qur’an into English. No body else has done this work. If you talk of differences, so differences did exist even in the time of the Holy Prophet Muhammad, (peace and blessings of Allah be upon him); what to talk of the differences with regard to Hazrat Mirza Sahib.” (*Paiham-i-Sulh*, 18th May, 1914.

9th Feb., 1914

“Ask Maulvi Muhammad Ali Sahib how much I know of the Qur’an. Maulvi Sahib writes hundreds of pages and brings them to me. I make them brief. At times, he would say that your viewpoint surpasses all the researches made. Then he (Maulana Noor al-Din Sahib) said: “Maulvi

Sahib has made me extremely happy. I am highly pleased with him. He has made wonderful research about Gog and Magog, the Dwellers in the Cave, Zul Qarnain etc. He has thoroughly gone through Encyclopaedias in this connection.

In what a fine manner he has explained these difficult points. O Wonderful! O Wonderful! (*Paigham-i-Sulh*, 26th Feb., 1914.



DEFINITION OF A MUSLIM IN THE LIGHT OF THE QURAN AND THE SUNNAH - II

by *Hafiz Maulana Sher Muhammad*

Rendered into English by *Masud Akhtar, B.A.,
LL.B.*

Before going into the teachings of the Holy Qur'an and Sunnah about who is a Muslim, we deem it necessary to state that Islam has granted complete freedom of professing any religion and has guaranteed complete freedom of belief and conduct in accordance with an individual's religious belief. Even the most modern secular state like the U.S.A. do not grant that much freedom of religion to its citizens as has been guaranteed by Islam in as much as these modern states require the conduct or actions of a citizen to conform to the laws of the State when such laws are in conflict with their religious belief. Thus a distinction is made between the religious 'belief' and 'conduct'. There is complete freedom of belief but not that of conduct. As against this, Islam guarantees complete freedom of both 'religious belief' and 'conduct', if such conduct is traceable to one's religious belief. Under the teachings of Islam, professing any religious belief, is an individual's personal right, exercise whereof is in his absolute will and wisdom. If the governments were to determine as to what is the religion of a person in complete deference to the professed beliefs of an individual, then no religious minority, be they Muslims or non-Muslims, shall ever be able to dream of the 'freedom of religion' guaranteed by Islam, nay, there will be no religion left.

Muslim as defined in the Holy Qur'an

1. "But those who believe in our *Ayaat* (messages) so they are Muslims" (30:53).

2. "Say, we believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord ; we make no distinction between any of them, and to Him we are *Muslimoon* (i.e. to Him we submit)." (3:83)

3. "The dwellers of the desert say: We believe. Say: You believe not, but say, we became Muslims; and faith has not yet entered into your hearts" (49:14)

4. "And say not to any one who offers you salutation, Thou art not a believer" (4:94)

The above four verses have been selected from various Surahs of the Holy Qur'an to bring home to the readers the fact of how liberal a view in the matter of one's being a Muslim has been revealed by Allah to the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The verse (30:53) requires a belief in the *Ayaat* or messages of Allah to be called a Muslim. Verse (3:83) in fact is an explanation to (30:53) whereby a 'belief in our *Ayaat*' has been explained to be a belief in Allah and the messages brought by all the Messengers of Allah without making any distinction between them and acknowledging to be a *Muslim* to Allah. Verse (49:14) declares that even if the faith has not entered into the heart of a person but he professes it he is to be deemed to be a Muslim. This gives the fine distinction between a 'Mumin' and a 'Muslim'. Verse (4:94) enlarges the liberal view of the matter to the extent that one who offers you salutation (in Islamic manner) he is not to be called a non-believer.

If, inspite of the occurrence of these verses in the Holy Qur'an and in spite of expressing belief in the Holy Qur'an as the word of Allah, one chooses to bypass these and indulges in proclaiming *Kufr* on those who profess to be Muslims, then Allah alone can forgive them for this sin.

Muslim as defined in Hadith

Now let us see how the Holy Prophet Muhammad, peace and blessings of Allah be upon him, on whom the above verses of the Qur'an were revealed expressed his views in this matter:

1. Hazrat Umar, Allah be pleased with him, narrated that once Gabrael came to a meeting of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and inquired, 'What is Islam?' The Holy Prophet replied, "Islam is that you bear witness that there is no god but Allah and that Muhammad is

the messenger of Allah and keep up the prayers and pay Zakat, and keep fast in Ramazan and perform pilgrimage to Ka'bah if you have means for it." (*Mishkat al-Masabeeh*, Kitab al-Iman)

2. Ibn Umar narrated, "The Messenger of Allah, peace and blessings of Allah be on him, said: "Islam is built on five (things): the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah and keeping up of prayer and the payment of Zakat and the pilgrimage and fasting in Ramazan. (*Bukhari*, 2:1 Kitab al-Iman)

3. Anas said, "The Messenger of Allah, peace and blessings of Allah be on him, said: "Whoever bears witness that there is no god but Allah, offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah." (*Bukhari*, 8:28)

And in *Bukhari*, kitab al-salat, Bab, Fazal Istaqbal al-Qiblah - instead of the words 'for whom is the covenant of Allah and the covenant of the Messenger of Allah' the words, 'for him is that is for Muslims and on him is that is on a Muslim' *i.e.* he has the rights and liabilities of a Muslim like other Muslims.

4. "Whoever recites 'There is no god but Allah', and dies thereafter sticking to this belief, he will enter the paradise." (*Mishkat al-Masabeeh*, Kitab al-Iman)

5. Abu Hurairah said, 'The Prophet, peace and blessings of Allah be on him, was one day sitting outside among the people when a man came to him and asked, 'What is Islam?'. The Prophet, peace and blessings of Allah be on him, said, "Islam is that thou shalt worship Allah and not associate aught with Him and that thou keep up prayer and pay the Zakat as ordained and fast in Ramadan." (*Bukhari*, 2:36)

6. The Holy Prophet, peace and blessings of Allah be on him, used to say, "Islam is the name of your apparent conduct (or actions) and *Iman* is the name of the belief which you entertain in your heart."

7. Islam is ten parts, whomsoever could not get even one of it his life went waste and that first part is that one bears witness that there is no god but Allah by reciting which he enters the Millat (Islam). Narrated by Tibrani from Ibn Abbas - *Kanz al-Ummal*, vol. 1,8-9).

8. Abu Saeed Khudri narrated that Khalid bin Waleed asked for the permission of the Prophet for killing a person. The Holy Prophet did not permit saying, "Maybe he offers *Salat* (prayers). Thereupon Khalid said, "there are many who offer *salat* and they profess from their mouths what is not in their hearts."

The Holy Prophet replied, "I have not been ordained to cut open the hearts of the people and search for their inner intentions." - (Agreed upon) *Tarjaman-us-Sunnah*, vol 2, p.135.

9. Usamah Ibn Zaid narrated from Ibn Abi Shaibah. He said: The Holy Prophet sent us to a battle in the morning. We fought against Hurqat who are from Juhinah. During the encounter I found a person who recited *La ilaha illa Allah*. Even then I killed him with my spear. Thereafter it occurred to my mind and I stated this event to the Holy Prophet. The Prophet of Allah enquired, "Had he recited 'La ilaha illa Allah' and even then you killed him." I said, "O Messenger of Allah, he had recited it under fear of my weapons." The Prophet replied, "Did you tear open his heart so as to be able to know as to whether he had recited, 'La ilaha illa Allah' from his heart?" and the Prophet kept repeating this so much that I desired that I could have embraced Islam only on that day. (*Muslim*, Bab, Tahreem Qatal al-Kafir *ba'da* Qaul, *La ilaha illa Allah*)

The above Sayings of the Holy Prophet, peace and blessings of Allah be on him, establish without an iota of doubt that a person's apparent conduct that he professes belief in Allah and associates none with Him and offers prayers like the Muslims offer facing towards the Qiblah, eats the animal slaughtered by Muslims, pays Zakat and observes fasting in the month of Ramazan like other Muslims, suffices for his being recognized as a Muslim and a probe into his internal condition as to whether his belief is only tongue-deep or heart-deep is not allowed.

Muslim in the eyes of Jurists

Having known the teachings of the Qur'an and the Sunnah, we now proceed to see how well-known Muslim jurists and Imams of *Fiqah* have defined a Muslim.

1. Imam Abu Mansoor Muhammad Ibn Muhammad Hanfi Ma Tareedi Samarqandi wrote: "If any one likes to be counted amongst the Ummah of the Holy Prophet Muhammad, then he has simply to recite 'La Ilaha illa Allah Muhammad ar Rasul Allah' (There is no god but Allah and Muhammad is the Messenger of Allah) and confirm it with his heart, so he is a believer even though he may not be informed upon obligatory and prohibitory injunctions. (*Sharah Fiqah-i-Akbar*, published by Dairatul Ma'arif, p.34)

2. Hazrat Imam Shaafai, mercy of Allah be on him, wrote, "It was reported to Hazrat Umar, Allah be pleased with him, that a certain person was not a believer from his heart and was a Muslim only out-

wardly. Hazrat Umar inquired from him ‘Is not it true that you became Muslim only outwardly and in reality you are not a Muslim? Your object in embracing Islam has only been to enjoy the rights of a Muslim?’ In reply that person inquired from Hazrat Umar, ‘Does Islam completely deprive such people of rights who accept Islam outwardly and does not leave any door open for them?’ Hazrat Umar in reply said, ‘Yes Islam has left the door open for them,’ and then Hazrat Umar assumed silence.’ (kitab al-Aam, vol.6, p.159)

3. The author of *Lisaan Al-Hukkam* wrote: “It is written in the Commentary of Qadoori that even if a person is an atheist or an idolator or one who believes in God but also believes in other associates of God when he recites ‘La ilaha illa Allah’ (there is no god but Allah) then he enters in Islam or when he says I believe that the Holy Prophet Muhammad, peace and blessings of Allah be on him, is a Messenger of Allah, then he enters in the pale of Islam because the deniers of Islam shun reciting or making these statements. Thus when a person manifests acknowledging any one of the two statements then he will be taken out of the fold of the non-Muslim and will be declared a Muslim.” (*Lisaan Al-Hukkam* - Footnote on *Moinul Hukkam*, p.204)

4. Allama Ispahani (Allah’s mercy be on him) wrote: “According to Islamic Shariah, Islam is of two types. One Islam is below *Iman* and that is acknowledging with tongue and reciting the *Kalimah*. This entitles one to security of life and is not conditioned with the correctness of belief. The verse of the Qur’an ‘the dwellers of the desert say, we believe, say to them, you have not become *Mumins* rather say we became Muslim’ refers to this type of Islam. The other type of Islam is that which is higher than *Iman* and it is, that

in addition to recital of the *Kalimah* the heart also testifies the belief and such a person manifests his faithfulness by his conduct too, and completely submits to all the injunctions of Allah, this type of Islam is referred to in the verse of the Qur’an regarding Hazrat Ibrahim (Abraham) in these words’’. (*Mufradat*, Imam Raghib, p.240)

5. Hazrat Shah Wali Allah Muhaddath Dehlvi (Allah’s mercy be on him) wrote, The Prophet Muhammad, peace and blessings of Allah be on him, has stated two types of *Iman*. One is that on which worldly injunctions are dependent e.g. security of life and property and its application is to such matters as indicate submission and these are that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, said, ‘I have been ordained *Jihad* (struggle) with the people till such time as they testify that none except Allah is worthy of worship and Muhammad is the Messenger of Allah and offers prayers and pays Zakat when they do this, they will find security of life and property except for the calls of Islam on them and whatever sins or disobedience they will indulge in secretly Allah will take account for that from them.’ The Holy Prophet Muhammad, peace and blessings of Allah be on him, has said, ‘Whoever offers prayers as we do and takes our Qiblah for his Qiblah and eats from the animal slaughtered by us, he is a Muslim for whom there is a covenant of Allah and His Messenger so do not do any foul in that covenant; and the Holy Prophet Muhammad, peace and blessings of Allah be on him, said: These things are the basis of *Iman*, any one who recites from his tongue ‘La Ilaha illa Allah’ never call him *kafir* for any sin nor consider him out of the pale of Islam for any bad deed.’’ (*Hayat al-Balighah*, vol.1, Al-Qissam al-Thani min Abwab al-Iman, p.322)

Allah, and His Sublime Attributes, as depicted in the Holy Quran

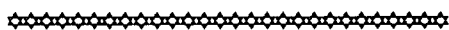
by Maulvi Shamsud Din Ahmad, DACCA

Allah is above all limitations:-

1. “Nothing is like the likeness of Him.” (42:11)
2. “Vision comprehends Him not but He comprehends all visions. He is the Subtle, the Aware.” (6:104)
3. “Your God is one God; there is no god but He. He is the Beneficent, the Merciful”. (2:163)
4. “Allah bears witness that there is no god but He, and (so do) the angels and those, possessed of knowledge, maintaining. There is no god but He, the Mighty, the Wise”. (3:17)
5. “Say: He, Allah, is One. Allah is He on Whom all depend.” (112:1-2)
6. “The Messiah, Jesus, son on Mary, is only a messenger of Allah and His word. But say not

- three. Desist, it is better for you. Allah is the only God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah, as having charge of all affairs. The Messiah disdains not to be a servant of Allah, nor do the angels who are near to Him”. (4:171-172)
7. “And they say: Allah has taken to Himself a son, glory be to Him! Rather, whatever is in the heavens and the earth is His, all being obedient to him.” (2:116)
 8. “It beseems not Allah that He should take to Himself a son. Glory be to Him! when He decrees a matter, He only says to it, Be, and it is.” (19:35)
 9. “The heavens may almost be rent thereat, the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent”. (19:90-91)
 10. “See they not, every thing that Allah has created and its very shadows return from right and left making obeisance to Allah, while they are in utter abasement”. (16:48)
 11. “And to Allah make obeisance every living creature that is in the heavens and that is in the earth, and the angels (too) and they are not proud”. (16:49)
 12. “Seek they then other than Allah’s religion. And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will all be returned.” (3:82)
 13. “Thee do we serve and Thee do we beseech for help.” (1:4)
 14. “And that you serve only Me. This is the right way”. (36:61)
 15. "Surely My Lord is Merciful, Loving - kind." (11:90)
 16. “Surely He it is Who creates first and then reproduces”. (85:13)
 17. “And when My servants ask thee, concerning Me, surely I am nigh. I answer the prayer of the suppliant, when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way”. (2:186)
 18. “Surely Allah loves the doers of good”. (2:195)
 19. “Allah loves the doers of good (to others):. (3:133)
 20. “Allah loves the doers of good (to others)”. (3:147)
 21. “And no soul can die but with Allah’s permission - the term is fixed”. (3:144)
 22. “And We shall reward the grateful”. (3:144)
 23. “And Allah loves the steadfast (patient):. (13:145)
 24. “Surely Allah loves those who turn much (to Him), and He loves those who purify themselves”. (2:222)
 25. “Yea, whoever fulfils his promise and keeps his duty, then Allah surely loves the dutiful”. (3:75)
 26. “Surely Allah loves those who trust (in Him)”. (3:158)
 27. “Surely Allah loves the equitable”. (5:42)
 28. “Say: O My servants who have been prodigal, regarding their souls, despair not of the mercy of Allah; Surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful". (39:53)
 29. “Our Lord, Thou embracest all things in mercy and knowledge” (40:7)
 30. “But if they give thee the lie, then say: your Lord is the Lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people”. (6:148)
 31. “He said: I afflict with My chastisement whom I please and My mercy encompasses all things”. (7:156)
 32. “And if thy Lord had pleased, He would have made all people a single nation. And they cease not to differ, except those on whom Thy Lord has mercy.” (11:118, 119)
 33. “Surely none despairs of Allah’s mercy except the disbelieving people”. (12:87)
 34. “And certainly We created man, and We know what his mind suggests to him - and We are nearest to him than his life-vein”. (50:16)
 35. “To Him is referred the knowledge of the Hour. And no fruit comes forth from its coverings, nor does a female bear or bring forth but with His knowledge”. (41:47)
 36. “To Him belongs whatever is in heavens and whatever is in the earth and whatever is between them and whatever is beneath the soil”. (20:6)
 37. “The Beneficent, He is established on the Throne of power”. (20:5)
 38. “Allah! There is no God but He. His are the Most beautiful names”. (20:8)
 39. “And if thou utter the saying aloud, surely He knows the secret, and what is yet more hidden”. (20:7)
 40. “And you do no work, but We are witness of you, when you are engaged therein. And not the weight of an atom in the earth or in the heaven is

- hidden from thy Lord, nor any thing less than that nor greater, but it is (all) in a clear book” (10:61)
41. “He knows that which goes down in to the earth and that which comes out of it, and that which comes down from heaven and that which goes up to it. He is the Merciful, the Forgiving.” (34:2)
42. “He is the First and the Last and the Manifest and the Hidden, and He is the knower of all things” (57:3)
43. “Whatever is in the heavens and the earth declares the glory of Allah and He is the Mighty, the Wise” (57:1)
44. “His is the Kingdom of the heavens and the earth. He gives life and causes death; and He is possessor of power over all things” (57:2)
- A sinner is forgiven if he turns to Allah repentantly and sincerely, unless he commits grave sins after repentance.



THE HOME

The Islamic Social order recognises Equal Partnership of Man and Woman

By Maulana Muhammad Ali

According to the Islamic social system, marriage is a contract (4:2), and it is entered into by mutual consent expressed by the two parties, the man and the woman, in the presence of witnesses. This again shows that the male and the female in the Islamic home are two partners standing on the same level and having both their rights and obligations. Being, however, the basis on which human society is built, the marriage contract is not like an ordinary contract. It is necessary that publicity should be given to it. The one fact that distinguishes marriage from fornication is its publicity (4:24); 5:5). Every contract of marriage must be made publicly known, even with the beat of drums, and it must be made in a public place: “Make public this marriage and perform it in the mosques and beat drums for it” (Msh. 13:4).

In addition to its publicity, the marriage contract is given a sacred character by the delivery of a sermon, before the announcement of marriage is made. In the sermon, certain verses of the Holy Qur’an (3:111; 4:1; 33:70,71) are recited. These verses call attention to the one great need of life, its

central fact, that there is a God above to Whom both the male and the female are responsible. The contract, therefore, must not be taken lightly. Every right which the parties have and every obligation which they owe to each other, is a duty imposed by God, Whose Law is the greatest of all the laws. A dowry is also settled on the woman at the time of the marriage. The settling of a dowry which amounts to making her owner of some property shows that on accepting her position as wife, the woman, instead of losing any of her rights as an individual, acquires a full and independent status as a person.

The individuality of the wife is not merged into that of her husband in the social system of Islam. While she loses none of her rights which she possesses as an individual member of society, her new life brings with it new responsibilities which carry with them new rights: “They (the wives) have rights similar to their obligations in a just manner” (2:228). The broad rule is laid down in the Hadith: “Everyone of you is a ruler and everyone shall be questioned about those entrusted to his care; the king is a ruler, and the man is a ruler over the people of his house, and the woman is a ruler over the house of her husband and his children” (B.67:91). The home is a unit in the greater organization, and just as in the vaster national organisation, there must be somebody to exercise the final authority, the smaller organisation of the home needs a similar arrangement. The husband is first spoken of as being “a ruler over the people of his house,” and the wife is then described as “a ruler over the house of her husband and his children.” The home is thus a State in miniature, where authority is exercised by both the husband and the wife. But unless one of them is given a higher authority, there would be chaos in this kingdom. The reason for giving the higher authority to the husband is thus stated in the Holy Qur’an: “Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property” (4:34). The husband provides maintenance for the wife and has the final charge of the affairs of the home, thus exercising authority over the wife when

there is need for it. It is the man who can be entrusted with the maintenance of the family, and therefore it is he who must hold the higher authority.

The functions of the husband and the wife are quite distinct, and each is entrusted with the functions which are best suited for his or her nature. Man excels woman in physique and constitution; he is capable of bearing greater hardships and facing greater dangers. On the other hand, woman excels man in the qualities of love and affection. Nature, for her own purpose of helping the growth of creation, has endowed the female among mankind as well as the lower animals, with the quality of love to a much higher degree than the male. Hence there is a natural division as between man and woman of the main work which is to be carried on for the good and progress of humanity. Man is suited to face the hard struggles of life on account of his stronger physique; woman is suited to bring up children because of the preponderance of the quality of love in her. The duty of the maintenance of the family has, therefore, been entrusted to man, and the duty of bringing up the children to woman. And each is vested with the authority suited to the function with which he or she is entrusted.

This division of work is only the general rule; it does not mean that woman has entirely been excluded from other kinds of activity. Notwithstanding her rightful position in the home, as the manager of the household and the up-bringer of children, woman took interest in all the national activities of the Muslim community. The care of the children did not prevent her from repairing to the mosque to join the congregation prayer (B.10:162); nor was this care an obstacle in her way to join the soldiers in the field of battle to perform a large number of duties, such as the carrying of provisions (B.56:66), taking care of the sick and the wounded (B.56:67), removing the wounded and the slain from the battle-field (B.56:68), etc. She could do any work she liked. Woman helped their husbands in the labour of the field (B.67:108); they could carry on business (B.11:40); they could sell to and purchase from men, and men could sell to and purchase from them

(B.34:67). Similarly, men would help their wives in the household work.

Great stress is laid on good and kindly treatment towards the wife in the Islamic social order. "Keep them in good fellowship," "Treat them kindly" are the oft recurring orders (2:229, 231; 4, 19). Kindness to the wife is recommended even when a man dislikes her, for "it may be that you dislike a thing while Allah has placed abundant good in it" (4:19). The Hadith lays equally great stress upon good treatment of the wife. There is a most famous saying of the Holy Prophet: "The most excellent of you is he who is best in his treatment of his wife" (13:11). In his famous address at the Farewell Pilgrimage, he again laid stress on the good treatment of women: "O my people! you have certain rights over your wives and so have your wives over you... They are the trust of Allah in your hands. So you must treat them with all kindness" (M.15:19).

Though marriage, according to Islam, is only a social contract, yet the rights and responsibilities consequent upon it are of such importance to the welfare of humanity that a high degree of sanctity is attached to it. But in spite of the sacredness of its character, Islam recognises the necessity, in exceptional circumstances, of keeping the way open for the dissolution of the marriage tie. Before Islam, people went generally to one or the other extreme in the matter of divorce. According to the Hindu law, marriage once performed can never be dissolved. The right of divorce, according to the Jewish law, belongs to the husband who can exercise it at his will. The Christian law recognises the right of divorce only when there is faithlessness on the part of either of the parties, but the divorced parties are precluded from marrying again. Islam adopts a middle course among all these extremes. It allows divorce but considers it a hateful thing; it requires the exploration of all possible ways of reconciliation; and while recognising the wife's right to divorce for any sufficient reason, restricts the husband's right to it.

FOR OUR YOUNGER READERS

The Conquest of Egypt and Story of the River Nile

By Masud Beg Mirza

The conquest of Egypt by the Muslims, in the reign of Hazrat Umar, is another remarkable event of history. Egypt in those days was part of the Roman Empire; and the Caesar, after his defeat at the hands of the Muslims, was preparing to reconquer Syria through Egypt. 'Amr ibn As, the Muslim commander, sought the Caliph's permission to invade Egypt and to thwart the Caesar's plans. Hazrat Umar granted this permission very reluctantly, because the Muslim army could not afford to leave Syria at that time. Amr left Palestine for Egypt with a small army of just 4,000 soldiers. Hazrat Umar felt concerned, and would have recalled him, but Amr had already reached Egypt. So the Caliph sent reinforcement, including veteran warriors, under Zubair. After a few encounters on the way, siege was laid to a strongly fortified town on the bank of the Nile with the royal army for its garrison. The siege lasted for seven months. At last Zubair with a handful of men scaled the wall of the fort by means of a ladder and fell on the besieged with shouts of *Allaho Akbar*. The Christians were terrified and laid down their arms. The entire garrison was granted amnesty, and this victory brought the lower part of Egypt under Muslim sway in the year 19 A.H.

Zubair urged Amr, the Commander-in-Chief, to enforce the right of conquest and divide the land among his soldiers. But Amr refused, and Hazrat Umar also confirmed his judgment by sending the directive: "Leave it in the people's hands, to nurse and fructify". So much so that Amr himself was refused a piece of land to build a house, and the Caliph reminded him that he had a house in Madinah and that should suffice. So the land of Egypt was left in the hands of its ancestral occupants, and it became a rich granary for Arabia, as it had been the granary of the Roman empire.

Alexandria, another important town and the Egyptian capital, was well-fortified. It was besieged in 20 A.H., and after a siege of some duration the city capitulated on favourable terms. The whole of Egypt now became subject to Muslim domination. The Muslims introduced many reforms and took measures

to improve the condition of peasantry. The soil was left in the hands of the cultivators; and the old irrigation works, which had been neglected or fallen into ruin, were restored. The capital was shifted to Fustat, and at the insistence of Hazrat Umar, a Suez Canal was dug to connect the waters of the Nile with the Red Sea. This canal remained navigable for about a century. The headquarters of the army were pitched near Memphis, around which grew up a military station called Fustat or "Encampment". It expanded rapidly into the capital of Egypt, the modern Cairo. And there Amr laid the foundation of a great Mosque on the site of that which still bears his name.

The fertility of the Egyptian soil mostly dependent on the Nile, and the yearly floods proved a great boon for the cultivators. However, when the floods were delayed, a maiden was thrown into the river as a sacrifice, and such a maiden was known as the *Bride of the Nile*. Human sacrifice, in one form or another, was prevalent in all pre-Islamic religions, and the pagan Arabs also offered human sacrifice to their idols. But Islam put a stop to all these customs. And when the flood in the Nile was delayed, the matter was referred to Hazrat Umar to obtain his permission to resort to the old practice. Muir narrates the story in the following words:

"A curious tale is told of the rising of the Nile. The yearly flood having been long delayed, the Copts, according to custom, sought leave to cast into the river a maiden beautifully attired, or rather, as we may suppose, the effigy of such a one. When referred to, the Caliph enclosed this singular letter in a despatch to Amr":

"The Commander of the Faithful to the River Nile, greeting. If in times past thou hast risen of thine will, then stay thy flood; but if by will of Almighty God, then to Him we pray that thy water may rise and overspread the land".

"Cast this letter", wrote the Caliph, into the stream, and it is enough". It was done, and the fertilising tide began to rise abundantly". (*Caliphate*, p.165)

This may appear a myth to the modern mind in this scientific age, but it is not so. It is a proof of the strong faith and unshakable belief of Hazrat Umar in the teachings of the Holy Qur'an and the efficacy of prayer. According to the Holy Qur'an, Allah controls everything because He created all things. "To Him submits whoever is in the heavens and the earth willingly or unwillingly". (3:82) The heavens and the earth, the sun and the moon, the mountains and deserts and the oceans and rivers, all are subservient to Him and are controlled by Allah. Nothing can happen without His Will, and His knowledge encompasses everything. "And He knows what is in the land and the sea. And there falls not a leaf but He knows it". (6:59) Again, the Qur'an says that Allah gives life to

everything and "He gives life to the earth after its death." (30:19) So we are required to beseech Him for all our wants and needs, for He alone can solve our difficulties and mitigate our sorrows and miseries. As the Qur'an says: "And if Allah afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace. He brings it to whom He pleases of His servants. And He is Forgiving, the Merciful". (10:107)

It was with this firm belief in the Omnipotence of the Divine Being, and His power and control over everything, and His mercy in listening to the prayers of His servants, that Hazrat Umar sent word to the River Nile and the River obeyed.

"IDEAS COME FROM GOD" - Einstein

N.A. FARUQUI, LAHORE

Einstein's words quoted above refer to ideas about scientific knowledge, and in particular to ideas which lead to scientific discoveries, inventions and scientific revolutions such as those brought about by him. His own achievements in that respect were so outstanding that when he died the scientists did something never done before, namely, to perform an autopsy of his head to see if his brain was exceptional. They found that it was a normal human brain!

The whole history of the growth of scientific knowledge shows that -

(a) It is not everybody who sets out to seek *new* scientific knowledge. Most students of science are content to know whatever they can or need to know of what science has already discovered.

(b) It is only a few who get the urge to know more. Even so, with the growing interest in the quest for more knowledge, the number of such persons seeking to resolve the mysteries of all that is in the Universe runs into thousands in each field of science.

(c) And although they all possess the same knowledge of what has already been discovered, and struggle equally hard to find more, only a few are blessed to find new truths, new knowledge.

(d) They all possess the same brains. The autopsy on Einstein leaves no doubt about it.

Un-answered Questions

None of the enormous body of scientists through the ages has bothered to ask the following questions that arise from the above discussion or to answer them:

(i) Why is it that of the innumerable students of science, only a few get the urge to delve deeper into the sea of knowledge?

(ii) Why is it that of those few, still running into thousands in each major field of science, only a few are blessed with new knowledge?

(iii) How can ideas, which are non-material, arise from the human brain which is a material object?

(iv) Scientific discoveries have not come as a logical or necessary sequence of research. Years ago, I read a book called "Discovery" which discussed several important scientific discoveries to show that they came as the result of a 'brain wave' or a flash in the mind of the person doing the research, who then pursued the idea thus flashed into his mind to find new secrets of knowledge, new marvels of nature. How can this marvel of *immaterial* revelation to the human mind be explained?

The Answer

It can only be explained in the words of Einstein "Ideas come from God" Who is the Great

Knower of all the secrets of His wonderful creation. That truth was in fact revealed more than 1400 years ago to the Holy Prophet Muhammad (peace and blessings of Allah be upon him). The first revelation which came to him, said: "Read in the name of thy Lord Who creates - creates man from a clot. Read and thy Lord is most Generous, Who taught (man) by the pen, taught man what he knew not" (96:1-5). The Arabic word '*alaq*' translated above as "clot", also means *attachment* and *love*. That meaning is more appropriate here as showing that Allah Who has created man has an attachment and love for him which leads Him to teach man knowledge - a gift not given to other creation.

The verse of the Holy Qur'an quoted and translated above contains a number of amazing features:

(i) The Holy Prophet was illiterate and that is why when the archangel Gabriel - who brought the Divine revelation to the Holy Prophet (peace and blessings of Allah be upon him) as he did to all other prophets before him - said, "Read", the Holy Prophet (being the personification of truthfulness and humility that he was), replied: "I cannot read".

(ii) The Arabs of those days were an illiterate people who made little use of reading and writing. Illiteracy was the fashion. So that it cannot be said that the Holy Prophet (peace and blessings of Allah be upon him) was influenced by the society he lived in. That influence was quite the reverse.

(iii) And yet the first revelation that came to him desires him, and through him all the mankind to whom he was appointed as a Messenger of Allah, to read. That could *not* be the voice of his own heart, as some critics of Islam have called the Holy Qur'an to be. The voice of his own heart, which he repeated thrice, was, "I cannot read".

(iv) The same first revelation goes on to say that because Allah has an attachment and love for man, and He is most Generous, He will teach man more and more knowledge through reading and writing.

(v) In those days, such knowledge as existed, was usually transmitted orally from one human bosom to another. It was usually a family preserve.

(vi) The Holy Quran announced that the Age of the Pen is to dawn. And reading and writing will

promote the dissemination of knowledge and learning. As the first step, the Holy Prophet of Islam had the Holy Quran reduced to writing *as and when it was revealed* over a period of 23 years - an unprecedented step so far as Divine revelations are concerned.

(vii) Although reading and writing were to be the means of teaching man, the Great Teacher will be Allah Himself, who being the Creator of the universe, is also the Creator and Knower of all knowledge. For what is knowledge but the discovery of the laws and secrets of creation and their utilization to promote human welfare?

What an amazing bundle of knowledge and foresight these 5 verses of the first revelation themselves contain! There is still more of knowledge and wisdom in it, but I do not touch upon it to remain on the theme of my article.

Man as Vicegerent

The same truth, and much more, is taught in section 4 of the second chapter of the Holy Quran, which describes how Allah, Who is "the Knower of all things" (2:29) created man to be His vicegerent on earth (2:30). And "He (Allah) taught Adam all the names" (2:31). The simple-minded interpreters of the Holy Quran in the simple-minded days of yore took the last-quoted verse to mean that Allah taught Adam just the names of things. That interpretation does not do full justice and honour to the Word of God that the Holy Quran is. For one thing, the Holy Quran speaks only of "names" and not the names of all things. For another, it is hardly becoming the Supreme Being to teach Adam elementary things such as the names of things, which in any case vary from language to language. That Adam stands for the whole of mankind is clear from other places of the Holy Quran *e.g.*, 6:16 which elucidates "Adam being made the vicegerent of Allah on earth" to mean the whole of mankind being made the vicegerent of Allah on earth. Lastly, it would not be correct to say that the angels, who control the forces of nature on behalf of God, did not even know the names of the things they controlled, as stated in 2:31-32.

The Correct Interpretation

It is more correct to say that Allah taught man all the sciences and branches of knowledge, which are

known *by their names*. Need I illustrate it? Take any science or branch of knowledge. It is so vast that it cannot be referred to except through its name, such as arithmetic, algebra, geometry, physics, chemistry, botany, zoology, psychology, economics, etc., etc. It is the development and daily increasing knowledge of these sciences which the angels did not possess until man taught them after learning it from Allah (2:33), and it is the daily-increasing knowledge of the sciences etc. that gives man more and more control over the forces of nature, which is described in the Holy Quran, (2:34) as the submission of the angels, who control the forces of nature on behalf of Allah, to man.

Inspiration

Now, how does Allah teach man? It is obvious that it is not face to face, like a school teacher. It is by revelation or inspiration, as is made clear in the Holy Qur'an (43:51). And it is this Divine inspiration which Einstein rightly refers to as the "ideas coming from God". That quotation is from his biography written by his associate, mathematician and physicist Banesh Hoffman.

Because Einstein did not conform to the Christian or Jewish concept of the Deity, he was frequently called an atheist. Hoffman writes of this misunderstanding about Einstein as follows:

Frequently called an atheist, he himself was strongly convinced of the creation of the universe by a Supreme Intelligence. He says: "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the common radiant beauty which our dull faculties can comprehend in their most primitive forms - this knowledge, this feeling is at the centre of true religiousness." Again in the same context: "My religion" he says, "consists of a humble admiration of the illimitable Superior Spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God." (*The Pakistan Times*, January 14, 1983).

This conversion of Science, typified by its colossus Einstein, from atheism (born of the materialism of the 19th century) to a renewed faith in God is also foretold in the Holy Qur'an in several places, only one of which may be quoted:

"And if thou ask them who created the heavens and the earth? they will say: Allah. Say: All praise is due to Allah! Nay most of them know not" (31:25).

It is thus prophesied in the Holy Qur'an that science will ultimately have to accept the Divine creation of the universe, which alone they can study, and find the Hand of God in it. But they cannot possibly acquire perfect knowledge about Allah Himself, Who no doubt reveals His existence through His creation, but His attributes He revealed by Divine revelation which came to perfection in the Holy Qur'an, (5:3) - a claim made by no other revealed books which on the other hand, confessed to their imperfection (e.g. John, 16:12-13: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of truth is come, he will guide you unto all truth").

To resume my earlier point, knowledge about Allah's praiseworthy attributes should be given by the Muslims to these converted scientists as desired in the verse quoted above thus: "Say: All praise is due to Allah. Nay, most of them know not" (31:25). Knowledge about Allah's own attributes could only be given by Allah Himself. And that He has done through the Holy Quran which throws more light about the attributes of Allah than any other revealed book as it exists today.

Our duty

Our obligation is obvious. We must convey the correct and perfect knowledge about God to the world which is going atheist because of the defects and faults in the picture of God drawn by other religions. The Holy Qur'an must be propagated throughout the world. It should be translated into languages in which no translation, or no good and correct translation, exists at present. That duty lies on all Muslims.

