THERE IS NO GOD BUT ALLAH AND
MUHAMMAD IS THE MESSENGER OF ALLAH
WE BELIEVE

1. After the Holy Prophet (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.
2. After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (Wahi Nubuwwah) to any person.
3. If Gabriel were to descend with one word of Prophetic Revelation (Wahi Nubuwwah) on any person, it would contradict the two complementary verses:
   “This day have I perfected your Religion for you” (5 : 5); “He is the Messenger of Allah and the Last of the prophets.”
4. The Holy Prophet also said: “I am Muhammad and I am Ahmad and I am al-‘Aqib (the one who comes last) after whom there can be no prophet”. (Al-Bukhari : Kitab al-Manaqaib).
5. In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a Nabi, but the God-Ordained Mujaddid (“The Promised Messiah”) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.
6. He named his followers ‘Ahmadi’ after the Holy Prophet’s Jamali (beatific) name ‘Ahmad’.
7. He proclaimed that no verse of the Holy Qur’an has been abrogated nor shall ever be abrogated.
8. All the Companions of the Holy Prophet and the Imams are venerable.
9. It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all Mujaddids (Renovators).
10. Any one who declares his faith in the Kalimah (Muslim formula of faith—la ilaha ilallahu Muhammadur Rasulullah)—is a Muslim.
Editorial

MIRZA MASUD BEG PASSED AWAY

"From Allah we are and to Him we shall return".

It is with profound grief and sorrow that we record sudden death of Mirza Masud Beg by heart failure on 2nd October, 1983 in Lahore. He was a well-known educationist, a captivating speaker, a scholar of Arabic and prolific writer of Urdu and English. His writings and speeches bore the stamp of scholarship and were informative and interesting. He had a marvellous memory for retaining details of events relating to Muslim history especially contributions made by the Lahore Ahmadiyya Movement towards the Muslim cause in this Sub-continent. His speeches were so profuse, impressive and lively that even children would enjoy it.

Mirza Masud Sahib spent his youth in the Ahmadiyya Buildings, Lahore living with his illustrious uncle the late revered Dr. Mirza Yaqub Beg, who was one of the Founder-members of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. It had great impact on him and he served the Ahmadiyya Anjuman till him last breath with rare dedication. Immediately after obtaining M.A. in Arabic he worked as Personal Assistant to the late Hazrat Maulana Muhammad Ali who, at that time, was writing his monumental work 'The Religion of Islam' and needed assistance of a spirited young man well-versed in Arabic. Later Mirza Sahib was made Assistant Secretary of the Anjuman and then its General Secretary. In the late forties the Anjuman needed a person who could run the new High School endowed by the Punjab Government. Mirza Masud Beg was the best choice and in a few years, Muslim High School No. 2 Lahore under his able guidance became one of the leading High Schools of Punjab. Impressed by Mirza Sahib's ability and keen interest in education he was offered headmastership of a Government High School. He soon became inspector of Schools by dint of sheer hardwork and literary capabilities. He retired as Secretary of Text Book Board, Lahore.

After his retirement he was made Director of Foreign Missions Department of the Ahmadiyya Anjuman and then its General Secretary for the second time. Lately he was acting as Vice-President of the Anjuman entrusted with the important job of attending to the queries and correspondence from Anjuman's branches in foreign countries. He was an expert in drafting resolutions and memorandas and will be remembered for years to come for his intelligently conducting meetings of the Executive Committee, the General Council and other sub-committees of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. In brief Mirza Masud Beg was a loving teacher, a kind-hearted elder, a sweet and impressive conversationalist, a captivating speaker and a thorough-going and intelligent administrator. In his death the Lahore Ahmadiyya Movement has lost one of its most learned member and ablest administrator. May Allah shower his choicest blessings on the departed soul.
English Translation of Sahih al-Bukhari

PART IV — THE PRAYERS

by MAULANA AFTAB-UD-DIN AHMAD

H. 517. Jabir ibn ‘Abdullah reported that the Prophet, peace and blessings of Allah be on him, said, “One who eats garlic or onion should keep away from us or should keep away from our mosque and should stay at home.” An urn was brought to the Prophet, peace and blessings of Allah be upon him, which contained green vegetables. He detected some smell in them. On enquiring he was told that it contained such and such vegetables. He said, “Give it to so and so, that is, to one of his companions who was present. When the Prophet saw him disliking it, he said, “Eat, for surely, I know more about these than you do.” And according to another report, “A dish was brought to the Prophet, peace and blessings of Allah be on him, in which there were green vegetables.” 932

(R. 299) ‘Abdul ‘Aziz reported...
(Repetition of 517). 933

932. What he meant was that this should not be considered forbidden. The more a person develops a sense of other-worldliness, the more he avoids eating things which are difficult to digest. This is the meaning of the words: “I know what is latent in them (vegetables); what you do not.” It was the Prophet’s habit to eat very little and simple food. There seems to be something in the vegetables brought before him on this occasion which he considered to be difficult to digest and that was the reason for his refusal to eat it.

933. In this repetition of H. 517, we have the following words: “A man asked Anas ibn Malik, “What have you heard the Prophet, peace and blessings of Allah be upon him, say about the garlic”? He said, “The Prophet, peace and blessings of Allah be upon him, said, “Whoever eats of this plant he should not come near to us nor should he pray with us”. This shows that the injunction is not confined to the mosque. The purpose seems to be that one should not inconvenience others by the bad smell of one’s mouth. Thus those who do not properly brush their teeth and keep them clean, not only cause harm to themselves but also cause discomfort to others by the bad smell of their mouth.

(Continued on p. 6)
The Living Culture of Islam

by FAREEDA TARIQ

History tells us that all human cultures and civilisations are organic entities and resemble living beings. They run through all the phases of organic life is bound to pass; they are born, they have youth, ripe age, and at the end comes decay. Like plants that wither and fall to dust, cultures die at the end of their time and give room to other, freshly born ones.

Is this the case with Islam? It would appear so, at the first superficial look. No doubt, Islamic culture has had its splendid rise and its blossoming age, it had power to inspire men to deeds and sacrifices, it transformed nations and changed the face of the earth; and later it stood still and became stagnant, and then it became an empty world, and at present we witness its utter debasement and decay. But is this all?

If we believe that Islam is not a mere culture among many others, not a mere outcome of human thoughts and endeavours, but a Law decreed by God Almighty to be followed by humanity at all times and everywhere, then the aspect changes thoroughly. If Islamic culture is or was the result of our following a revealed Law, we can never admit that, like other cultures, it is chained to the lapse of time and limited to a particular period. What appears to be the decay of Islam is in reality nothing but the death and emptiness of our hearts which are too idle and too lazy to hear the eternal voice.

Has mankind outgrown Islam?

No sign is visible that mankind, in its present stature, has outgrown Islam. It has not been able to produce a better system of ethics than that expressed in Islam; it has not been able to put the idea of human brotherhood on a practical footing, as Islam did in its supranational concept of ummah, it has not been able to create a social structure in which the conflicts and frictions between its members are as efficiently reduced to a minimum as in the social plan of Islam; it has not been able to enhance the dignity of man; his feeling of security; his spiritual hope; and last, but surely not least, his happiness.

In all these things the present achievements of the human race fall considerably short of the Islamic programme. Where, then, is the justification for saying that Islam is “out of date”? Is it only because its foundations are purely (Continued on p. 22)
(ENGLISH TRANSLATION OF SAHIH AL-BUKHARI (from p. 4)

Chapter 161

When does it become obligatory for boys who come of age to bathe, perform ablution and remain clean; and their attendance at ritual prayers, funeral prayers, Id services and formation of rows? 934

Sha‘bi reported, “I was told by someone who was with the Prophet, peace and blessings of Allah be upon him, when they passed by a grave. People formed lines and the Prophet, peace and blessings of Allah be upon him, led the funeral prayers by the grave side. I said, “Ö Abu ‘Amr who reported this to you?” He said, “Ibn ‘Abbas”. 935

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934. Bukhari has recorded seven reports under this chapter out of which there is no mention of Wudzu and bath being necessary in any but the one narrated by Abu Saeed Khudri wherein the bath on Friday has been mentioned in connection with people attaining maturity. The idea is that bath or Wudzu are not necessary for minor children. One report has it that children are not held responsible for any religious act until they attain to maturity. There is a hadith to be found in Abu Duwud and Tirmizi which reads: “Teach prayer to a child at the age of seven and punish him for not observing it at the age of ten”, of which the first part seems to be correct but not so the last. Instructions about prayer should be really given at the impressionable age of seven because habits formed at this stage go a long way to mould his character and life. The clause of punishing does not seem to agree with the general trend of the Prophet’s teachings and his own disposition. Not to speak of the children of his community he did not use any force on the grown-up men of the hypocrites who were always reluctant to say their prayers. This part of the hadith should, therefore, be regarded as the result of mis-reporting or overzealousness.

935. In this chapter we find four reports coming from Ibn Abbas. In the present report we are told that we attended a funeral prayer. In the third report of this chapter we are told that he joined the Holy Prophet, peace and blessings of Allah be upon him, in his midnight prayer. In the fifth report we are told that he attended an obligatory prayer during the days of pilgrimage and stood in the row of congregation. In the seventh report we are told that he joined the Eid congregation. In the fifth and seven it has been clearly stated that he had not attained maturity.
Hadith Prophecy about Promised Messiah

Similarly, consider that the prophecy about the Promised Messiah also says, in some places explicitly and in other places implicitly, that he will come in such an age when the power and rule of the Christians will have spread to the whole of the earth, the railway train will be introduced, most of the earth will be under cultivation, people will be much involved in agriculture so that bulls will become very costly, there will be an abundance of canals on the earth, and it would be an age of peace in worldly terms. We see that this prophecy had been fulfilled in our time, for the star of Christian dominion has reached its zenith, the other governments and states amounting to nothing in comparison, and we have also seen the railway train, the canals, and the spread of agriculture. Now consider if this prophecy does not contain that knowledge of the unseen which is beyond the ken of man. Could the decline of Islam be known to anyone at a time when its sword was falling upon the disbelievers like lightening? Can any human be such a master of the unseen as to disclose the news of a new form of transport which did not exist before? Raise your eyes, look, and ponder deeply, whether this prediction is not one of those great prophecies the significance and manifestation of which is only encompassed by Divine knowledge, and which cannot be rendered doubtful by human trickery and planning of weak mortals.

Hadith Prophecies about Islam

It should be made clear that these prophecies are a wonderful collection, and being studded with the jewels of subtle knowledge, deep points and hidden matters, they have been conveyed in an eloquent scheme and orderly arrangement of the highest degree, to the great glory of which man cannot make an approach. For instance those prophecies are given first which refer to the period of the rise of Islam. In connection with these prophecies it is said that the Chosroes (Persian Emperor) will be destroyed and no Chosroes will arise after him, and the
Caesar will perish and no Caesar will arise after him. Islam will progress and spread, and it will enter every nation. Then it is stated that a latter age will come upon this Ummah when its ulama will become like the Jews, losing all righteousness and fear of God. Their faith will consist of false verdicts, trickery and scheming, and they will be involved in worldly greed. Such a strong likeness will they develop to the Jews i.e., pharisees of Jews’ time, that if one of the latter had committed incest with his mother, they will do so as well.

In the same age, the Christians will spread throughout the world and dominate other peoples. Love of true faith will grow cold in the hearts. Deadly evil winds will blow, putting Islam in a series of unending dangers. Then will disasters come, and calamities multiply. Muslims will lose righteousness from their hearts, and it would be better for a man to live as a recluse, surviving on goat’s milk, than to be associated with the Muslim Community.

Then it is said that when you see this state of affairs, you should leave all these parties and bite the roots of a tree till you lose your life. In this connection is given the news of the advent of the Promised Messiah, and it is prophesied that at his hands will the Christian religion come to an end. It is said that he will “break the Cross”, not that he will crush their government. This refers to the fact that the Promised Messiah’s dominion will be spiritual, and he will have nothing to do with the governments of the world. In fact, he will fight with the strength of his blessings, and enter the field of battle with his superhuman signs as weapons, till he breaks the splendour and greatness of the cross and exposes the unholy and profane doctrines of Christianity. His light, shining like a sword, will fall like lightening upon the darkness of unbelief till seekers - after truth come to realise that the Living God is with Islam.

All these prophecies are flowing like one river in Hadith, and are so interconnected that to deny one implies the denial of another, and to accept one implies the acceptance of another. Then again, who can cast doubt on such coherent, orderly, definitive and well-arranged prophecies, other than someone who is more deranged than a lunatic. Can a sensible person suggest even for a moment that these hundreds of prophecies disclosing extraordinary matters are merely the fabrication of man? The fact is that these great organised,
systematic prophecies cannot be denied, for their denial amounts to a total upheaval and turning a whole world upside down.

Fulfilment of worldly aspect of prophecies

Besides this, a great sign of the authenticity of these prophecies is that whatever is recorded in them regarding worldly revolutions, though it appeared impossible, has come to pass. From the commencement of the thirteenth century Hijra (corresponding to around 1786 C.E.) all the internal and external troubles began to develop, till by the end of the century true religion and Islamic power and rule was finished, and such disasters befall both the religion and the worldly condition of the Muslims as if their world had changed. Keeping these catastrophes in view, if we look at the prophecies recorded by Imam Bukhari and Muslim nearly eleven centuries before, at a time when the sun of Islam was at its noon, when its internal condition in its beauty was the envy of (the proverbially handsome prophet) Joseph, and its external condition in its glory was putting to shame Alexander the great himself, the reminder of the perfect and holy revelation of our Holy Prophet, (peace and blessings of Allah be upon him,) and his greatness, glory and spiritual power, brings us to spiritual ecstasy and we cry involuntarily. Glory be to God! what a light he was, to whom it was disclosed a fourteen centuries ago, as to how his ummah would progress in the beginning, how it would advance miraculously, how it would fall suddenly in the latter days, and how in a few centuries the Christian domination of the entire world would be complete.

It is to be remembered that regarding the same age, in connection with the Promised Messiah, the Prophet (peace and blessings of Allah be on him) has given another piece of news recorded in Sahih Muslim, in the words: wa yatru Kanna al qalasa fa la yas a alai ha, That is to say, in the time of the Promised Messiah riding on camels will be given up, so that no one will ride them for fast travel. This is a reference to the railway train, by the introduction of which no need will remain to make camels run. The camel has been particularly spoken of because it is the largest animal used for transport by the Arabs, upon which they could carry all their limited household contents and still be able to ride it. And the mention of the largest includes smaller things by implication. Thus the meaning was that in that age a form of transport would be developed which would be superior to the camel, and as
you see after the invention of the railway all the work which camels used to do is now being done by trains. Which prophecy could be clearer and more obvious than this! The Holy Quran has also given news of this age, as it says: *wa idha al-'isharuhu uutilat* (81:4), *i.e.*, the latter days are those when camels will be abandoned. This too is a clear reference to the railway train, and so the hadith given above and this verse contain the same prophecy. And as the hadith makes this prophecy explicitly with reference to the Promised Messiah, it must certainly be concluded from this that this verse is also speaking of the time of the Promised Messiah and making an implicit reference to him. However, despite these clear verses which are shining like the sun, people have doubts about these prophecies. Fair-minded persons can judge whether it is anything but stupidity to doubt prophecies the fulfilment of the hidden matters disclosed by which has been seen in front of one's eyes.

I am certain that, the extent to which I have written here regarding the prophecy of the Promised Messiah contained in Hadith, is sufficient to satisfy a person who, after finding the truth, would not wish to continue unjust opposition. I have not here quoted the actual text of the traditions, nor given a summary of them all, for these are well-known and on the lips of the masses so that even young school-children in village are familiar with them. Had I quoted all the traditions regarding this matter in this brief booklet, I could have written volumes and still not be finished. However. I draw the attention of the readers of carefully studying the original *siha sitta* or their translations to see the great frequency and emphasis of expression with which these traditions occur.

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*The six collections of Hadith recognised by the Ahl al-Sunna, being known as Bukhari, Muslim, Tirmidhi, Nasa'i, Abu Dawud, and Ibn Majah.

TEACHINGS OF ISLAM
by Hazrat Mirza Ghulam Ahmad
pp. 226. $0.50

An inspiring work, a scholastic production of a great genius, dealing with the following questions purely in the light of the Qur'an, (1) The physical, moral and spiritual condition of man, (2) The state of man in the after-life, (3) The real object of the existence of man and means of its attainment, (4) The effect of actions in the present life and the life to come, and (5) The sources of Divine Knowledge.

DARUL KUTUB ISLAMIA
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Shariah and the Common Law – II

by DR. ABDUL RAHMAN I. DOI

Internal Enemies

One special feature of Shariah, which is often neglected is the fact that it aims at cultivating Muslim’s mind and personality first with Ibadah, devotion to Allah, which is the first and the foremost part of any major work on Shariah. With Ibadah, the spiritual personality of a Muslim is built, and he learns that he lives in the presence of Allah all the time. If he is not able to see Allah, Allah is watching all his deeds, nay his very thoughts even in the subterranean depths of his heart. The avowed aim of Shariah therefore is nothing but the human progress and the cultivation of human personality in toto. Its impact, then is so large that its beneficiaries are not only Muslims, but also those who have not submitted to Allah, His Prophet and His Din, and still happen to live with Muslims either temporarily or permanently.

Shariah thus becomes the main ingredient to the healthy development of Islamic society. If any development in Islamic society is not sanctioned by the Shariah, it is definitely un-Islamic and its origin must be sought outside the Islamic polity. If one wishes to built up the structure of “good” Muslim society, ignoring either Qur’an or Sunnah of the Prophet (peace and blessings of Allah be upon him) he is trying to usher in the Islamic thought devilish and anti-Islamic innovations.19

“The modernist and apologists (among Muslims),” says Nabih Amin Faris, a Christian orientalist, “read unto the Qur’an those ideas of Western culture which have found their way into their minds. In so doing, they have invariably violated the norms and dictates of historical interpretation.”20 In their efforts to please the Western world and the Western scholars so that their scholarship may be recognized by them and their works be quoted by Christian and Jewish orientalists in Europe and America they go out of their way and write about the so-called Modern approach of Islam.21

The first such example is that of Professor Asaf Fyze. It was mere coincidence that I also was at the University of Cambridge during the time Professor Fyze wrote his obnoxious book A Modern approach of Islam. Some of the chapters of the book were pre-
sented as lectures which my friends from the Muslim world and I had the opportunity to attend and which we had opposed there and then. Fyzee has said in that book that "law (Shariah) is God-made and is in the language of the law a legal fiction." Thus from the very outset Fyzee is opposed to believing that Shariah is revealed by Allah and calls it a mere fiction.

Fyzee is also an author of a famous book, *Outline of Mohammedan Law* which was made famous by the European orientalists whom Fyzee was trying to please at the expense of Islam and his faith. This book is used as a standard text book on Islamic Law in many Muslim countries. With such views about Shariah, how can we consider his works authentic? He further says:

"Older nations not imbued with sufficient discipline and social sense to obey the law for its own sake introduced the element of fear by retribution of joy or by promise of divine favours to secure implicit obedience to the law."23 Thus what in fact he is saying is that God-made laws are only necessary for people still at primitive stage of moral and social development while man-made law is the product of mature and advanced civilization. Like European orientalists one of the most destructive role Fyzee has played is to cast doubts in the minds of younger generations of Muslims, his students and readers alike, concerning the validity of *Hadith* literature as an important source of Shariah after the the Holy Qur'an. He says: "In particular, the recent work of Joseph Schacht, *The Origins of Mohammedan Jurisprudence* (Oxford 1950), tells us with a convincing array of evidence that Sunnah, the second source of the law, represents the opinions of the learned in Damascus rather than the inspired words of example of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). It is indeed beyond the scope of this paper to deal with Schacht's theory but it will be sufficient to say that his work merits the highest consideration."24 It is a well-known fact that Schacht, Anderson and Coulson have worked indefatigably to create doubts about the authenticity of *Hadith*. Schacht has also said in the same vein:

"The independent reasoning that they (Muslims) claim goes far beyond any that was practised in the formative period of Mohammedan Law. They are used to arbitrary and forced interpretation of the Qur'an and tradition whenever it suits their purpose. Their ideals and their arguments came
from the West, but they do not wish to reject the sacred law openly as Turkey has done.”

Ghulam Ahmad Parvez, another so-called “Muslim intellectual,” has equally tried to please his European masters in the Western world by denying the authenticity of Hadith and refusing to accept them as the most valued interpretation of the Qur’an in spite of the fact that the Qur’an time and again says that the example of the Prophet is to be followed which is an important part of a Muslim’s faith (Iman).

While talking about “permanent divine values,” Parvez lists the following many of which have legal connotations: (a) respect for humanity in general (b) unity in humanity (c) responsibility (d) freedom of conscience (e) free-will (f) tolerance (g) justice (h) the right of all human beings for the necessities of physical subsistence and mental development (i) chastity (j) aesthetic taste and respect for the fine arts (k) the belief that man is the master of universe and step to subdue and harness the forces of nature to his advantage. It is amazing that in propounding all his theories Parvez has only quoted Western orientalists’ books as his source of material apart from his own work written in Urdu language.

The effort was undoubtedly to please the Western world and quickly find his name being quoted by the Western non-Muslim scholars in their works. The Prophet (peace and blessings of Allah be upon him) has warned such people in very stern words: “He who seeks Allah’s pleasure in doing something, although it may displease people, Allah is his support, and He makes him free of the need of people; but if he seeks peoples pleasure, at the displeasure of Allah, Allah leaves him to the whims of people.”

The Holy Qur’an also says:

“Say (O Prophet): ‘Shall we tell you of those who lose most in respect of their deeds? — those whose efforts have been wasted in this life they thought that they were acquiring good by their works. They are those who deny the signs of their Lord and the fact of their having to meet Him (in the Hereafter) : vain will be their works nor shall We, on the Day of Judgement, give them any weight. That is their reward, Hell, because they rejected faith, and took My Signs and My messenger by way of jest.”

In conclusion, I might remark that one of the unique features of the Shariah has been that, of all the human legal systems, it owed the least, if at all, to those which preceded it, its inspira-
tion and framework having both been provided by the Divine Revelation. And, even though the Muslims themselves have decayed, so long as the mainsprings do not lose their identity, it will never die out, no matter how much the Muslims might appear to be 'backward' as compared to those European and Western countries and their peoples who are materially advanced. Like the Old Testament, the New Testament, the Torah and other religious books have changed beyond recognition, and which are in the process of change even today, their systems will also go on changing to satisfy the whims of every generation while the Holy Qur'an, the Sunnah and the resultant Shariah will remain as fresh as ever to guard and preserve the standard of humanity from falling to the lowest ebb.

(Courtesy: The Muslim World League Journal, August, 1983)


22. Fyzee op. cit., p.3.
23. Ibid., p. 3.
24. Fyzee, op. cit., p. 44.
27. Tirmidhi: Abwab al-Qiyamah wa 'l-Raqqaq bab I Hadith I.

Ibn 'Abbas reported, Al-Aqra' asked the Prophet, peace and blessings of Allah be upon him, Messenger of Allah! Is the pilgrimage to be performed every year or only once? He said: "Only once; and whoever does it more than once, it is supererogatory." (Abu Dawud, 11:1)

Ibn 'Abbas said, Fadzl was riding behind the Messenger of Allah, peace and blessings of Allah be on him, when a woman of (the tribe of) Khatham came... and she said, O Messenger of Allah! The ordinance regarding pilgrimage made obligatory by Allah for His servants. I found my father a very old man unable to sit firmly on a riding camel, shall I perform a pilgrimage on his belief? He said, "Yes". And this happened in the Farewell Pilgrimage. (Bukhari, 25:1)
Active Islamic Forces Triumph over alien Ideologies—II

by DR. ALLAH BAKHSH, LONDON

The nineteenth century picture of the Holy Prophet’s personality and the Holy Qur’an presented by the West was dark and dismal. But what a change in the course of a century! How the West is fast approaching towards the moral excellences and beauty of both can well be witnessed from the fact that Mr. Michael Hart, an American author, published a book, several years ago, called One Hundred: Of the hundred heroes from the world’s history who have influenced humanity the most, Mr. Michael Hart places the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, as the first. Most recently, another Western author, Dr. Martin Lings, has produced a book on the biography of the Holy Prophet (peace and blessings of Allah be upon him) from the earliest original Islamic sources. ‘The most successful of the world’s religious persons’ was the epithet given to the Holy Prophet (peace and blessings of Allah be upon him) by the Encyclopaedia Britannica.

However, a French surgeon, Dr. Maurice Bucaille, has carried out a research on the statements of the Qur’an and the Bible, after learning Arabic and the sacred scriptures. He has published his research-work in the form of a book named The Bible, the Qur’an and Science. He has come to the remarkable conclusion that, whereas the scientific researches of the twentieth century in astronomy, geology, hydrology, the creation of the universe and life, (biology, physiology and reproduction of life) confirm the Qur’anic statements on these topics, they contradict the Biblical statements. Besides publishing the book, the learned doctor has also published his lecture The Qur’an and Modern Science, which is a short summary of his researches. We reproduce below extracts from his marvellous research-work. (The sub-headings are mine):

The Qur’an contains ideas discovered by modern science

‘On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was “Physiological and Embryological data in the Qur’an”. I presented the study because of the existence in the Qur’an of certain statements concerning physiology and reproduction. My reason was because our knowledge of these disciplines is such, that it is impossible to explain
how a text produced at the time of the Qur'an could have contained ideas that have only been discovered in modern times?

"For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur'an on other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the Earth would all indeed have been struck, just as forcibly as doctors, by the presence in the Qur'an of reflections on natural phenomena. These reflections are astonishing because a thorough knowledge of history of science leads us to the conclusion that they are a challenge to human explanation.

"There is indeed no human work prior to modern times that contains statements which were equally in advance of the state of knowledge at the time they appeared and which might be compared to the Qur'an.

"There is, perhaps, no better illustration of the close links between Islam and Science than the Prophet's Hadith: 'Seek knowledge, even in China' which is a veritable invitation to man to enrich his knowledge.

Modern scientific data helps to a better understanding of Qur'anic text

"It comes as no surprise, therefore, to learn that Religion and Science have always been considered to be twin sisters by Islam, and that, today, at a time when science has taken such great strides, they still continue to be associated, and furthermore certain scientific data are used for the better understanding of the Qur'anic text. What is more, in a century where, for many, scientific truth has dealt a death-blow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic Revelation, have highlighted the supernatural nature of certain aspect of the Revelation.

"When all is said and done, generally speaking, scientific knowledge would seem in spite of what people may say, to be highly conducive to reflection on the existence of God.

"In many parts of the Book, the Qur'an leads, in simple terms, to this kind of general reflection. But it also contains infinitely more precise data which are directly related to facts discovered by modern science: these are what exercises a magnetic attraction for today's scientists."

"For many centuries, man was unable to study them, for he did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible: a reading of old commentaries, however knowledgeable their authors may have been in their
day, bears solemn witness to a total inability to grasp the meaning of such verses. I should even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is not always easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means, that to understand all such verses of the Qur'an one is today required to have an absolutely encyclopaedic knowledge, by which I mean, which embraces as many disciplines.

Qur'an, a book of Truths

"There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence leads scientists to regard them as being highly probable. An example of this is the statement in the Qur'an that life is of aquatic origin; and another is that somewhere in the Universe there are earths similar to our own."

These scientific considerations should not make us forget that the Qur'an remains a religious book par-excellence and that it cannot, of course, be expected to have a scientific purpose "per-se." Whenever man is invited to reflect upon the work of creation and the numerous natural phenomena he can observe, the obvious intention, in using such examples, is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based materialistic atheism seeks to gain control at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic Revelation, since the Bible does not share it.

An objective study of the Quran

"Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when he opens a file on a patient. In other words, by carefully confronting all the symptoms he can find to arrive at a diagnosis. I must admit that it was certainly not a faith in Islam that first guided my steps, but simple research for the truth. This is how I see it today. It was mainly the fact which, by the time I had finished my study, had led me to see in the Qur'an a text revealed to a prophet. Before getting to the heart of the matter, however, one very important point must be mentioned: the authenticity of the Qur'anic text."
Authenticity of the Quranic text

"It is known how the text of the Qur'an was recited from memory, during the time it was revealed, both by the Prophet and Believers who surrounded him, and written down by scribes in his following. This process lasted for roughly twenty years. Several copies were made. Then came the Caliphate of 'Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad's death). Under Uthman a text was produced for distribution throughout the large area of the world which had already come under Islam. We must here note a highly important point: this text was to benefit in its preparation from the advantage of the cross-checking of its authenticity afforded by the existence of the recitation. The latter was of paramount importance at a time when not everyone could read and write, but everybody could learn things by heart.

"Moreover, the need for a written record was included in the Qur'an. The first five verses of Sura al-'Alaq, which happen to constitute the first Revelation made to the Prophet, express this quite clearly:

"Read: In the name of thy Lord Who created, Who created man from something which clings, Who taught by the pen: Who taught man what he did not know." (96,1-5).

This is surely the "praise of the pen as a means of human knowledge", to use Professor Hamidullah's expression.

In my book, "The Bible, the Qur'an and Science", I have quoted passages from the Qur'an which come, in particular, from the period prior to the Hijrah and which allude to the writing of the Qur'an before the Prophet's departure from Makka for Medina in 622 A.D.

There are, moreover, many witnesses to the immediate transcription. Professor Jacques Berque has told me of the great importance he attaches to it in comparison with the long gap separating the writing down of the Judaco-Christian Revelation from the facts it relates. Let us not forget that today we also have the manuscripts of the first written versions which were very close to the time of the Revelation.

Conformity of the Quranic statements

"As if any more argument were necessary, I shall mention a fact which seems to be of great importance. We shall examine statements in the Holy Qur'an which appear today merely to record scientific truth, but which men in former times were only able to grasp the apparent meaning of this could be as banal as, in some cases, it was totally incomprehensible. How is it possible to imagine that, were they any subsequent alterations to the texts, these obscure
passages scattered throughout the text of the Holy Qur'an were able to escape human manipulation? The slightest alteration to the text would automatically have destroyed the remarkable coherence which is characteristic of them, and have prevented us from establishing their conformity with modern knowledge. The presence of these statements spread throughout the Qur'an looks to the impartial observer like an obvious hallmark of authenticity.

**Quranic and Biblical narratives**

"Furthermore, I thought it useful to make a comparison between Quranic and Biblical narratives from the point of view of modern knowledge. This has been borne in the case of such subjects as the Creation, the Flood and the Exodus. The reason is that, in each of these narratives, knowledge acquired today may be used in the interpretation of the texts. Let us first examine the Creation as described in the Holy Quran."

"An extremely important general idea emerges: this is its dissimilarity with the Biblical narration. This idea contradicts the parallels which are often, and wrongly, drawn by Western authors to underline solely the resemblances between the two texts. To stress only the similarities whilst silently ignoring the obvious dissimilarities is to distort reality. There is, perhaps, a reason for this."

**The Quran not a copy of Bible**

When talking of the Creation, as of other subjects, there is a strong tendency in the West to claim that Muhammad only copied the general outlines of the Bible. It is indeed possible to compare the six days of the Creation as described in the Bible, plus an extra day of rest on God's sabbath with this verse from Sura Al-‘Araf:

"Your Lord is God Who created the Heavens and the Earth in six days" (7:54).

We must point out straightaway that modern commentators stress the interpretation of 'ayyam', one translation of which is days, as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

What appears to be of fundamental importance is that, in contrast to the narration contained in the Bible the Qur'an does not lay down a sequence for the Creation of the Earth and Heavens. It refers both to the Heavens before the Earth and the Earth before the Heavens, when it talks of the Creation in general, as in this verse of the Sura Ta ha:

"(God) Who created the Earth and the Heavens" (20:4).

In fact, the notion to be derived from the Qur'an is one of a concomitance in the celestial and terrestrial evolutions. There are also absolutely fundamental data concerning the existence of an initial gaseous mass (dukhân)
which is unique and whose elements, although at first fused together (*ratq*) subsequently became separated (*fatq*). This notion is expressed in the Sura *Ha Mim*:

"God turned to Heaven when it was smoke". (41:11)

And the same idea is expressed in the Sura *Al-Anbiya*:

"Do not the Unbelievers see that the Heavens and the Earth were ‘joined together, then We clove them asunder?’" (21:30)

The separation process resulted in the formation of multiple worlds, a notion which crops up dozens of times in the Qur’an, once it has formed the first verse in the Sura Al Fatiha:

"Praise be to God, the Lord of the Worlds" (1:1).

**Quranic statements about creation**

All this is in perfect agreement with modern ideas on the existence of primary nebula and the process of secondary separation of the elements that had formed the initial unique mass. This separation resulted in the formation of galaxies and then, when these divided, of stars from which the planets were to be born.

Reference is also made in the Holy Qur’an to an intermediary Creation between the Heavens and the Earth, as in the Sura *Al-Furqan*:

"God is the One Who created the Heavens, the Earth and what is between them..."

**Motion of celestial bodies**

"Today it is known how the celestial organisation is balanced by the position of stars in a defined orbit and the interplay of gravitational forces related to their mass and speed of movement, each with its own motion. But isn’t that what the Holy Qur’an describes, in terms which have only become comprehensible in our own days, when it mentions the foundation of this balance in the Sura *Al-Anbiya*:

"(God is) the One Who created the night, the day, the sun and the moon. Each one is travelling in an orbit with its own motion" (21:33).

The Arabic word which expresses this movement is the verb *sabaha* (*yasbahun* in the text); it carries with it the idea of a motion which comes from any moving body, be it the movement of one’s legs as one runs on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate in the original sense, that is, travel with one’s own motion.

In my book, I have given the precise data of modern knowledge corresponding to this. They are well-known for the Moon, and less widely known, but just as real, for the Sun.

**Sequence of the day and night**

The description of the sequence of day and night would in itself, be rather commonplace were it not for the fact
that, in the Holy Qur’an, it is expressed in terms that today are highly significant. This is because it uses the verb “kawwara” in the Sura Al-Zumar (39:5) to describe the way the night, ‘winds’ or ‘coils’ itself about the day and the day about the night, just as, in the original meaning of the verb, a turban is wound around the head. This is a totally valid comparison; yet at the time Holy Qur’an was revealed, the astronomical data necessary to draw it were unknown.

**Space travel in the Holy Qur’an**

The evolution of the Heavens and the notion of a settled place for the sun are also described. They are in agreement with the highly detailed modern ideas. The Holy Qur’an also seems to have alluded to the Universe.

There is also the conquest of space. This has been undertaken thanks to remarkable technological progress and has resulted in man’s journey to the Moon. But this surely springs to mind when one reads the Sura Al Rahman in the Holy Qur’an:

“O assembly of Jinnis and Men, if you can penetrate regions of the Heavens and the Earth, then penetrate them! You will not penetrate them save with a Power.” (55:33)

This Power comes from the All-Mighty and the subject of the whole sura is an invitation to recognize God’s Beneficence to man. Let us now return to Earth to discover many statements contained in reflections on our own planet. They deal, not only with the physical phenomena to be observed here, but also with details concerning the living beings that people it.

**Quran corrected many ideas**

As in the case of everything we have discussed so far, we shall see that the Qur’an in addition to providing us with ideas that were way ahead of those current at the time of the Revelation, also separates those concepts from the erroneous ideas in circulation at the time originating in myths and various superstitions. At this point, we must therefore ask ourselves the following question. How could a single man have tackled so many and such varied subjects at a time of scientific obscurantism? How could he have so skilfully eliminated everything from the secular knowledge of his time that, centuries later, was to be shown up as being totally inaccurate?"

The verses dealing with the Earth are a case in point. I have quoted a large number of them in my book and have paid special attention to those that deal with the water cycle in nature......

“Hast thou not seen that God sent water down from the sky and led it through sources into the ground? Then He caused sown fields of different colours to grow.” (39:21).

(Continued on p. 23)
(Continued from p. 5)

religious, and religious orientation is out of fashion today? But if we see that a system based on religion has been able to evolve a practical programme of life more complete, more concrete and more congenial to man's psychological constitution than any other thing the human mind has been able to produce by way of reforms and proposals — is not just this a very weighty argument in favour of a religious outlook?

Islam's positive achievements

Islam, we have every reason to believe, has been fully vindicated by the positive achievements of man, because it has envisaged them and pointed them out as desirable long before they were attained; and equally well, it has been vindicated by the shortcomings, errors and pitfalls of human development, because it has loudly and clearly warned against them long before mankind recognised them as error. Quite apart from one's religious beliefs, there is, from a purely intellectual viewpoint, every inducement to follow confidently the practical guidance of Islam.

Revival of Islamic Culture

If we consider the Islamic culture and civilisation from this point of view we necessarily come to the conclusion that its revival is possible. We need not "reform" Islam, as some Muslims think for it is already perfect in itself. What we must reform is our attitude towards religion, our laziness, our self-conceit, our short-sightedness, our character. What we must abandon is our mistaken notion of what is Islam, our wrong interpretations, our reactionary insistence on the non-essentials at the expense of the essentials. In one word, what we must abandon or reform is our defects, and not some supposed defects of Islam. We must realise that Islam is not the name of certain forms and rituals. We must revive the spirit of Islam.

In order to attain to an Islamic revival we need not search for new fundamentals or principles of conduct from outside, but have only to apply the old and forsaken ones in their true spirit. We certainly may receive new impulses from foreign cultures, but we cannot substitute the perfect fabric of Islam for anything non-Islamic, may it come from the West or from the East. Islam as a spiritual and social institution cannot be "improved". A change there must be; but it should be a change from within ourselves — and it should go in the direction of Islam, and not away from it. It is, of course, essential for us to reinterpret the Islamic concepts and laws to make them meaningful to the modern man and suitable to the circumstances of today. Islam is not against the adoption and assimilation of all
that is good in the life and thought of other nations and cultures, provided that the adoption of "foreign" ideas and methods does not destroy the organic unity or alter the essential character of Islam. The change, whether in the form of the evolution of Islamic institutions or reinterpretation of Islamic concepts and laws or the result of the assimilation into the Islamic culture of what is true and beneficial in other cultures, should be in harmony with and in the interest of the fundamentals and spirit of Islam.

"The ultimate spiritual basis of all life, as conceived by Islam," writes Dr. Iqbal, "is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change." As a living culture, Islam must grow and adapt itself to the changing conditions of time and society and assimilate into itself new ideas and methods, but at the same time it must retain its unity and identity and remain loyal to its eternal principles, for "the eternal gives us a foothold in the world of perpetual change. This function is performed primarily by the divinely inspired Mujaddid, who is raised by God after about a hundred years or so to revive Islam and reform, renew, and revitalise Islamic life and culture and take steps to spread its beneficial influence to all mankind.

ACTIVE ISLAMIC FORCES...
(from p. 21)
Earth and Mountains

In geology, a fact of recently acquired knowledge is the phenomenon of folding, which was to form the mountain ranges. The same is true of the Earth's crust, which is like a solid shell on which we can live, while the deeper layers are hot and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constituted the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from the Sura Al-Naba:

"Have We not made the Earth an expanse and the mountains stakes?" (78 : 6-7)

The stakes (awtad), which are driven into the ground like those used to anchor a tent, are the foundations of deep geological folds.

Here, as in the case of other topics, the objective observer cannot fail to notice the absence of any contradiction with modern knowledge.

But more than anything else, I was struck, at first by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction."
Origin of life

"There are also other verses which are more easily understandable, but which conceal a biological meaning that is highly significant. This is the case of the Sura Al Anbia', a part of which has already been quoted:

"Do not the Unbelievers see that the Heavens and Earth were joined together, then We clove them asunder and We got every living thing out of the water. Will they then not believe?" (21 : 30)

This is an affirmation of the modern idea that the origin of life is aquatic.

Progress in botany at the time of Muhammad was in no country advanced enough for it to be established as a rule that plants have both male and female parts. Nevertheless, we may read the following in the Sura Ta ha:

"(God is the One Who) sent water down from the sky and thereby We brought forth pairs of plants each separate from the other" (20 : 53).

Today, we know that fruit comes from plants that have sexual characteristic (even when it comes from unfertilized flowers, like bananas). In the Sura Al-Ra'd we read the following:

"Of all fruits (God) placed (on the earth) two of a pair" (13 : 3).

Reflections on reproduction in the animal kingdom were linked to those on human reproduction. We shall examine them presently.

Blood circulation and milk production

"In the field of physiology, there is one verse which, to me, appears extremely significant: one thousand years before the discovery of the circulation of the blood, and roughly thirteen centuries before it was known what happened in the intestine to ensure that the organs were nourished by the process of digestive absorption, a verse in the Qur'an describes the source of the constituents of milk, in conformity with these notions.

To understand this verse, we have to know that chemical reactions occur in the intestine and that, from there substances extracted from food pass into the blood-stream via a complex system some times by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.

Without entering into detail, let us just say that, basically, there is the arrival of certain substances from the contents of the intestines into the vessels of the intestinal wall itself, and the transportation of these substances by the bloodstream.

This concept must be fully appreciated, if we are to understand a verse in the Qur'an—which has, for centuries, given rise to commentaries that are totally incomprehensible. Today it is not difficult to see why! The verse is taken
from the Sura *Al-Nahl*:

"Verily, in cattle their is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestines and the blood, a milk pure and pleasant for those who drink it" (16:66).

In the Holy Qur'an the subject of human reproduction leads to a multitude of statements which constitute a challenge to the embryologist seeking a human explanation to them. It is only after the birth of the basic sciences which were to contribute to our knowledge of biology, and especially after the invention of the microscope, that man was able to understand such statements. It was impossible for a man living in the early seventh century to have expressed such ideas. There is nothing to indicate that, at this time, men in the Middle-East and Arabia knew anything more about this subject than men living in Europe or anywhere else. Today, there are many Muslims with a thorough knowledge of the Holy Qur'an and natural sciences who have clearly recognised the comparisons to be made between the verses of the Holy Qur'an dealing with reproduction and human knowledge.

Amazing corroboration between Holy Qur'an and modern data

It is on this point in particular, that a comparison between the beliefs current at the time of the Qur'an, that were full of superstitions and myths and the contents of the Qur'an and modern data, leaves us amazed at the degree of concordance between the latter and the absence of any reference in the Qur'an to the mistaken ideas that were prevalent at the time.

Let us now isolate from all these verses, precise ideas concerning the complexity of the fertilizing liquid and the fact that an infinitely small quantity is required to ensure fertilization, its 'quintessence' if I may so translate the Arabic word *sulala*.

The implantation of the egg in the female genital organ is perfectly described in several verses by the word *Alaq*, which is also the title of the Sura in which it appears:

"God fashioned man from something which clings" (96:2).

I do not think there is any reasonable translation of the word *Alaq* other than to use its original sense. It is a mistake to speak here of an 'adherence, as Blachere has done, or of a 'blood clot', which is the term Professor Hamidullah uses in his translation: they are both derivative meanings which are quite out of place in this context.

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