

The Al Islam eGazette

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THE HOLY QURAN

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise belongs to Allah the sustainer of the universes.” (Al Fatihah 1:2)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“I have turned my face toward Him Who created the heavens and the earth, being ever inclined to Allah, and I am not of those who associate gods with Him.” (Al Anaam 6:80)



In this Issue...

- The Holy Quran
- The Hadith
- So Said The Promised Messiah
- Study of Nature and Dua
- Book Review
- President Thomas Jefferson
- Albert Einstein
- Updates at www.alislam.org
- Persecution News
- Muslim Sunrise



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إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ — الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; Those who remember Allah standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth; and say, 'Our Lord, thou hast not created this universe in vain. Holy art Thou; save us then from the punishment of the Fire;’” (Aal-e-Imran 3:191-192)

HADITH SAYINGS OF THE HOLY PROPHET

Abu Musa Asha’ari, may Allah be pleased with him, relates that the Holy Prophet, peace and blessings of Allah be upon him, said:

“The case of one who remembers Allah and the one who does not, is like that of the living and the dead.” (Bukhari)

In another Hadith, Holy Prophet, peace and blessings of Allah be upon him, said:

“Seek knowledge even (if you have to go) as far as China. Surely seeking of knowledge is obligatory upon every Muslim. (Kanz al-Ummal)

SO SAID THE PROMISED MESSIAH

“There is yet another direction in the word *hamd*, and that is that Allah, the Exalted and Lord of blessings, says: ‘Oh My servants, know Me through My attributes and recognize Me through My excellences. I certainly do not suffer from any defect or shortcoming. Nay, My Praise worthiness far exceeds the highest limits of praise rendered by those who praise Me. You will not find in the heavens or in the earth any praise worthy feature that is not to be found in My countenance. If you tried to count My excellences you would not be able to number them, even if you exerted yourselves hard and took pains like the dedicated. Search well then if you can light upon a praiseworthy merit that you do not find in Me or can discover an excellence that is beyond Me and My Presence. If you feel that way then you have no knowledge of Me and are bereft of vision. I am known through My glories and excellences and the heavy clouds saturated with My blessings indicate the plenitude of My bounties. Those who believe in Me as comprehending all perfect attributes and all excellences and attribute to Me whatever perfection they observe anywhere and whatever glory they can conceive of in the highest flights of their imagination and ascribe to Me every grandeur that their minds and vision may observe and every power that is reflected in the mirror of their

thoughts, are indeed the people who are treading the paths that lead to true recognition of Me. They have grasped the Truth and they will be successful. Be up then (may Allah keep watch over you) and seek earnestly for the attributes of Allah, the Glorious, and reflect over them like deep thinkers.

Seek diligently and ponder every aspect of perfection searching for it in every overt and covert manifestation of this universe as a greedy person occupies himself incessantly with the pursuit of the object of his desires.

When you arrive at the comprehension of the fullness of His perfection and begin to perceive His fragrance, it is then that you have found Him. This is a mystery that is unveiled only to those who are earnest seekers of guidance.” (*Commentary on the Holy Quran, Volume I, Surah Fatiha, Published by the London Mosque, page 73-74.*)

The attributes of Allah are unlimited but based on the teachings of Sura Fatihah the Promised Messiah (may blessings of Allah be on him) has described that four of these are the basic or primary attributes and the rest emanate from them. Promised Messiah teaches us that every thing in the universe is sustained by the Providence of Allah All Mighty.

Promised Messiah (may blessings of Allah be on him) emphasizes yet again that the verse, ‘All praise belongs to Allah, Lord of all the worlds’, implies that whatever excellent qualities heavenly and earthly elements disclose and all the beauty and freshness that are manifested, are in reality attributable to the Creator who has clothed all these objects with perfection through His own excellence.

“All praiseworthy qualities that are observed in the world as existing in created objects are, in fact, attributable to God and

worthy of praise as such, for, any excellence that subsists in an object is in reality an emanation from the Fashioner. That is to say, the sun does not illumine the world, in truth God illumines it. Nor does the moon dispel the darkness of night, in truth God dispels it. Nor do the clouds pour down water, in truth God sends it down. Similarly, what our eyes see is through the Divine gift of sight; and what our ears hear is through the Divine gift of the faculty of hearing, and what wisdom discovers is indeed through Him and whatever excellent qualities heavenly and earthly elements disclose and all the beauty and freshness that are manifested, are in reality attributable to the Creator who has clothed all these objects with perfection through His own excellence. He did not stop at that, but invested everything with an accompanying mercy which sustains and supports it. Further, He fosters everything to its highest point of perfection, thus demonstrating its full value and utility. Obviously, then, He is the true Benefactor and Bestower Who comprehends all excellences. It is to this that the *Fatihah* draws attention, in its opening verses: All praise belongs to Allah, the Creator-Sustainer of all the worlds, Most Gracious, Ever Merciful, Master of the Day of Judgment (AI-Hakam, June 24, 1904).” (*Commentary on the Holy Quran, Volume I, Surah Fatiha, Published by the London Mosque, page 82-83.*)

“Examine the earth and the heavens and whatever you can see in them. Is it possible that such elaborate infrastructure could be maintained without the hidden hand of Allah Talah? No, certainly not, Not at all! (*Malfoozat recording of September 14, 1907.*)

Study of Nature and Dua

Dr. Abdus Salam wrote that seven hundred and fifty verses of the Holy Quran (almost one eighth of the Book) exhort believers to study Nature, to reflect, to make the best use of reason in the search of ultimate, the Creator, the Almighty Allah. This contrasts with 250 verses in the Holy Quran in regards to different legislations.

The Holy Quran urges us to reflect on the Laws of Nature. It draws examples from cosmology, geology, biology and physics among other branches of science, as signs for all men of understanding.

For example the Holy Quran says:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ -
وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ - وَإِلَى
الْجِبَالِ كَيْفَ نُصِبَتْ - وَإِلَى الْأَرْضِ
كَيْفَ سُطِحَتْ



Do they not then look at the camel, how it is created? And at the heaven, how it is raised high? And at the mountains how they are rooted, and at the earth how it is outspread? (Al-Ghashiyah 88:18-21)

And again:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا
تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Indeed, He is Forbearing, Most Merciful. (Bani Israel 17:45)

Persecution related news and updates at www.ThePersecution.org

- ◆ U.S. Department of State has published International Freedom Report 2007 on September 14. This report is released by Bureau of Democracy, Human Rights, and Labor. The excerpts from the report on Bangladesh, Pakistan, and Indonesia related to the persecution of Ahmadi Muslims are available on the site.
- ◆ Newsreport — September, 2007 from Pakistan has also been published on the website.

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The atheist scientists also fully appreciate this extolling and glorification by the creation of its Creator. But their terminology and expression is some what different from that of the believers. Here is a confession in one form by Professor Richard Dawkins, “Whenever humans have a good idea, zoologists have grown accustomed to finding it anticipated in the animal kingdom. Examples pervade this book; including echo-ranging (bats), electro location (the Duckbill's Tale), the dam (the Beaver's Tale), the parabolic reflector (lim-pets), the infrared heat-seeking sensor (some snakes), the hypodermic syringe (wasps, snakes and scorpions), the harpoon (cnidarians) and jet propulsion (squids).” (*Richard Dawkins. The ancestor's tale. Houghton Mifflin Company 2004. P 545.*)

There are several dimensions of the study of nature.

In one dimension such study leads to the development of science. In another dimension this leads to the development of morality. (55:1-10) However, if this study is executed properly, the most important result of this is the development of spirituality. This spiritual dimension is indeed the highest form of the study of nature. Today we want to highlight this last aspect in the light of a quote of Promised Messiah. He teaches us that every thing in the universe is sustained by the Providence of Allah All Mighty. He says, “Again, Allah possesses many varieties of beneficence. Of these four are basic. According to their natural order, the first is the Sustainer of the Universe, as stated in *Sura Fatiha*. This means that the Providence of the Supreme God - that is, creating, sustaining and leading to the desired perfection – is operative and pervasive throughout



the Universe, in the heavens, in the earth, in bodies, in souls, in the realm of substance and in the realm of essence and in animals, vegetables and minerals and all other realms. All are sustained by His Providence. Man receives sustenance from the spring of Divine Providence, from the early embryonic, even pre-embryonic state, to the time of death, and beyond in the stage of life in the hereafter. The Providence of God, because of its extending over all spirits and bodies and beasts and vegetables and minerals and the rest, has been called the most universal benevolence. For, every object that is extant is the beneficiary of this Divine attribute and every entity owes its very existence to it. Divine Providence is thus the creator of every existing thing and sustainer of every extant object, yet it is man that benefits most by it, for the entire creation of God is of service to man. **Man has, therefore, been reminded that his God is the Lord and Providence of the Universe, so that the horizon of his hopes**

may be extended and he may believe that God, the Supreme, has immense beneficial powers and that He can bring into being an extensive variety of means for his benefit.” (Commentary on the Holy Quran, Volume I, Sura Fatiha, Published by the London Mosque, page 78.)



So, in keeping with these repeated dictates of the Holy Quran and the sayings of the Promised Messiah we shall periodically dedicate a section of our eGazette for Islam and Science correlation and the three dimensions of the study of nature that have been outlined.

کس قدر ظاہر ہے نور اس مبداء الانوار کا
بن رہا ہے سارا عالم آئینہ ابصار کا
چشم مست ہر حسین ہر دم دکھاتی ہے تجھے
ہاتھ ہے تیری طرف ہرگیسویے خمدار کا

BOOK REVIEW

Revelation, Rationality, Knowledge and Truth

This book was authored by Khalifah-tul-Masih IV, Hazrat Mirza Tahir Ahmad and published in 1998 and is available online at alislam.org. It is perhaps the best book on Islam and science correlation.

The back cover of the book states:

“Any divide between revelation and rationality, religion and logic has to be irrational. If religion and rationality cannot proceed hand in hand, there has to be something deeply wrong with either of the two. Does revelation play any vital role in human affairs? Is not rationality sufficient to guide man in all the problems which confront him? Numerous questions such as these are examined with minute attention.

All major issues which intrigue the modern mind are attempted to be incorporated in this fascinatingly comprehensive statute. Whatever the intellectual or educational background of the reader, this book is bound to offer him something of his interest. It examines a very diverse and wide range of subjects including the concept of revelation in different religions, history of philosophy, cosmology, extraterrestrial life, the future of life on earth, natural selection and its role in evolution. It also elaborately discusses the advent of the Messiah, or other universal reformers, awaited by different religions. Likewise, many other topical issues which have been agitating the human mind since time immemorial are also incorporated.

The main emphasis is on the ability of the Quran to correctly discuss all important events of the past, present and future from

the beginning of the universe to its ultimate end. Aided by strong incontrovertible logic and scientific evidence, the Quran does not shy away from presenting itself to the merciless scrutiny of rationality. It will be hard to find a reader whose queries are not satisfactorily answered. We hope that most readers will testify that this will always stand out as a book among books—perhaps the greatest literary achievement of this century.”

This book establishes in a very scholarly manner that revelation has served as a source of human knowledge over the millennia. It has seven different sections or parts. The first two sections examine different religions and secular philosophies. The third part fully refutes the concepts of anthropologists that man created God in his image rather than God having created man in His image. The fourth part goes into the specifics of revelation.

The fifth part examines the concept of Guided evolution rather than evolution being a blind random process as proposed by the neo-Darwinists. This is perhaps the most important section of the book as it re-establishes God All Mighty as the Creator of mankind through the process of Guided Evolution. To fully and better understand this section one should appreciate that Charles Darwin did three very separate things. There are three different aspects of his works that spanned a lifetime. His main achievement was that he convinced the scientific world that evolution had occurred and the different animals are closely related to each other and to their distant cousins the plants. This part of his work needs to be applauded, as this is indeed the truth. The Holy Quran will certainly fully agree with him here as with any other truth.

The word *Al-Rabb* is used numerous times in the Quran as an

attribute of Allah, it appears in the second verse of *Surah Fatihah* that we recite numerous times a day. The closest meaning of this in English language will be “The Provident”. Khalifa-tul-Masih IV mentions that this attribute is a proof that God created life through the process of evolution. He writes, “This attribute leaves no doubt whatsoever as to the fact that the Quran Speaks of creation only in step by step progressive stages which are well provided for, categorically rejecting the concept of spontaneous generation. Spontaneous generation is further rejected by the Quran because it violates the dignity of God.” (*Revelation, Rationality, Knowledge and Truth, pages 340-341*)

Khalifa-tul-Masih IV does not subscribe to creationism as is evident from several portions of the book. He quotes additional verses of the Holy Quran to make his point. He also quotes from *Sura Nuh*:

“What ails you that you do not expect wisdom from Allah? He has created you through different stages of existence, Have you not seen how Allah has created seven heavens in perfect harmony, and has placed the moon therein as a light, and made the sun as a lamp?” (*Al Nuh 71:14-17*)

The Second work of Darwin was that he proposed how evolution happened. He proposed that “natural selection” was the main mechanism behind evolution over the billions of years. However, there may be additional mechanisms at play such as intracellular or genetic mechanisms. The book, *Revelation, Rationality, Knowledge and Truth* states that natural selection alone could not have accomplished the grand accomplishment that we see in the living beings. The book has a full chapter on ‘natural selection’.

Thirdly, Darwin or at least the neo-Darwinists suggest absence of

any living will that controlled the evolutionary processes and their outcome. It is suggested that it is a totally blind process determined by chance alone and survival of the fittest. Here the Holy Quran and the Muslims differ with him and his strict followers. This is where the lines are drawn. Was it a mindless vacuum or an Omniscient God who moulded life on this planet? The strict followers of theory of evolution believe that the whole elaborate drama of evolution was determined by mindless chance and survival of the so called “fittest”. The Holy Quran takes an exception, “He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty the Wise.” (*Al Hashr 59:25*).

Khalifa-tul-Masih IV suggests and we quote, “By way of example we may consider the construction of an aero plane for which many thousand of stages and parts are required. The designer while planning its production treats every component nuts, bolts, wings, seats and all – as the building of the aero plane itself, which is the real object of this exercise. Nuts and bolts also have an independent purpose to serve other than being components of the plane. As such all the earlier stages are treated as merely preparatory to the consummation of the ultimate purpose. It is here that Quran parts company with the biologists who believe in a haphazard evolution without a pre-set design. To these biologists the origin of evolution of life appears to have neither purpose nor design, nor a well calculated plan of execution.” (*Revelation, Rationality, Knowledge and Truth, page 342.*)

So the evolution of earlier stages of life should be considered as a part of the grand scheme of creation of man. We see the guiding

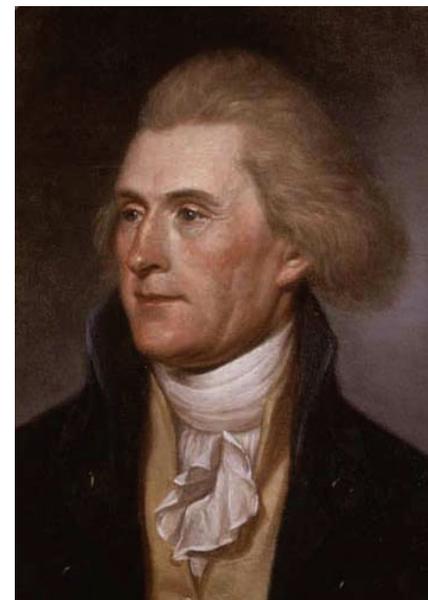
hand of God all around us in keeping with the Quranic claim, “All that is in the heavens and the earth glorifies Him.” (*Al Hashr 59:25*)

The sixth and the seventh parts of the book discuss some future issues as revealed by the Holy Quran. In conclusion, according to the Khalifah-tul-Masih IV, both in religion and in science it should be our aim to attain the truth. (*Revelation, Rationality, Knowledge and Truth, page 256*).

There cannot be any contradiction between the Holy Quran and science if we understand them correctly. (*Revelation, Rationality, Knowledge and Truth, page 286, 300*)

President Thomas Jefferson

Thomas Jefferson (13 April 1743 – 4 July 1826) was the third President of the United States (1801–1809), and the principal author of the Declaration of Independence (1776). (wikipedia)



The adulterated accounts of Bible did not satisfy Jefferson. After extensive studies of different books Jefferson concluded, “Chris-tianity had traditionally rested not upon reason or experience but upon mystery and miracle. **The Bible, moreover, portrayed a deity quite different from that revealed in nature, a deity that reason could neither explain nor defend.** How rational could it possibly be for the God of the whole universe to reveal himself solely to one small

nation in the eastern Mediterranean and to leave the rest of the world in utter ignorance of his existence? It seemed even more irrational to believe that the Supreme Being of the cosmos had sent his only begotten son, who had not offended him, to be sacrificed by men, who had offended him that he might expiate their sins, and satisfy his own anger. (Edwin Gaustad. *Sworn on the altar of God: A religious biography of Thomas Jefferson*. William B Eerdmans Publishing Company, 1996, p 22-23.)

Jefferson, like many of those authors whom he had read in his youth, had no trouble accepting the argument for God's existence from the magnificent design evident in Allah's creation. His thoughts were perfectly in keeping with the verses of the Holy Quran quoted above and the following verse of Sura Hashr:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

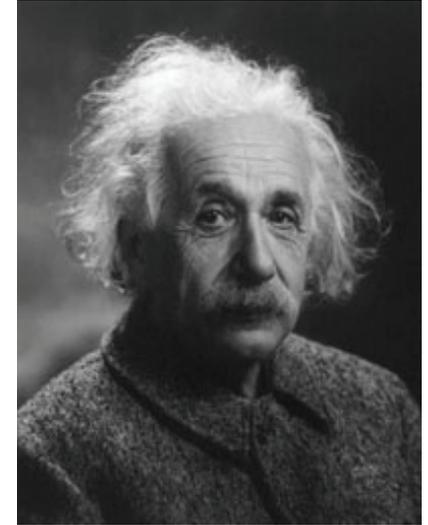
“He is Allah, the creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.” (Al Hashr 59:25)

‘It was impossible’, Jefferson wrote to John Adams, ‘for the human mind not to perceive and feel a conviction of design, consummate skill, and indefinite power in every atom of its composition.’ This was the case whether one contemplated the heavens above (‘the movement of the heavenly bodies, so exactly held in their course by the balance of centrifugal and centripetal forces’) or the earth below (‘the structure of our earth itself, with its distribution of lands, waters, and atmosphere, animal and vegetable bodies insects as mere atoms of life, yet as perfectly

organized as man or mammoth’). (Edwin Gaustad. *Sworn on the altar of God: A religious biography of Thomas Jefferson*. William B Eerdmans Publishing Company, 1996, p 36.)

Albert Einstein

Albert Einstein (March 14, 1879 – April 18, 1955) was a German-born theoretical physicist. He is best known for his theory of relativity and specifically mass-energy equivalence, $E = mc^2$. Einstein received the 1921 Nobel Prize in Physics "for his services to Theoretical Physics, and especially for his discovery of the law of the photoelectric effect." (wikipedia)



We will examine a few quotes from him on this subject:

“That deeply emotional conviction of the presence of superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.”

“That humble attitude of mind toward the grandeur of reason incarnate in existence, which in its profoundest depths, is inaccessible to man.” (Max Jammer. *Einstein and religion, physics and theology*. Princeton University Press, 1999. Page 110-111.)

“A belief bound up with deep feeling in a superior mind that reveals itself in the world of experience, represents my conception of God.” (Jerry Mayer and John Holms. *Bite-size Einstein: Quotations on just about everything from the greatest mind of the twentieth century*. St Martin's Press. New York.)

“Scientist's religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an

intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection. This feeling is the guiding principle of his life and work.” (Albert Einstein. *The world as I see it*. Published by The Book Tree, 2007. Page 29.)

“Science without religion is lame, religion without science is blind”.

Arabic Text of Holy Qur'an

If you need to copy/paste Qur'anic verses in your documents such as Microsoft Word, you can get the Arabic text from the Alislam's Quran Search page at:

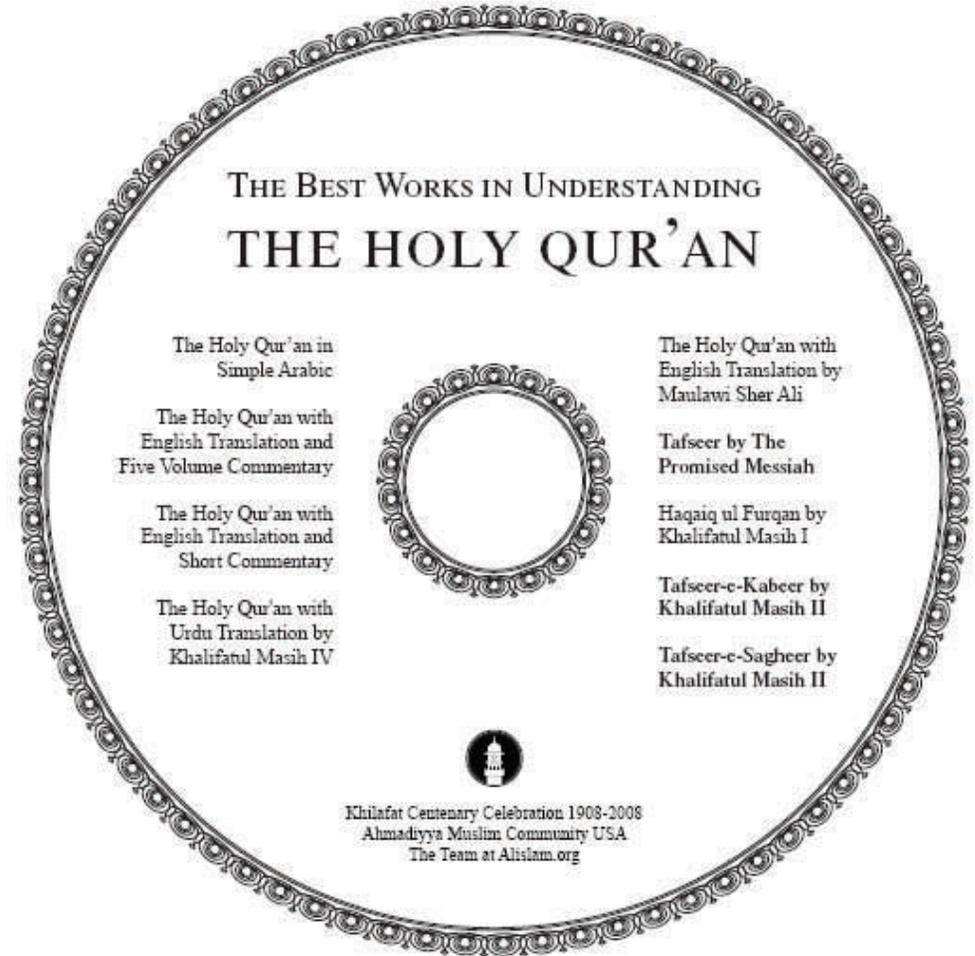
<http://www.alislam.org/quran/search/>

Updates at www.alislam.org

Some other updates since last eGazette include:

- ◆ Khilafat News Letter: Oct'07 Vol 1 No. 3 - by Ahmadiyya Muslim Community, USA. (at www.khilafat.com)
- ◆ “Khilafat and Caliphate” article by Mubasher Ahmad
- ◆ “Khalifah as the Imam” article by Adam H. Walker
- ◆ Many new and old books are now available for sale at Alislam Store: <http://store.alislam.org>
- ◆ Digital Media Library: (<http://media.alislam.org>) Audio and Video archives of Homeopathy Classes by Hadhrat Mirza Tahir Ahmad^{rh}
- ◆ شهيد مرحوم حضرت صاحبزاده عبدالطيف (چشمديد واقعات)

The Holy Qur'an DVD for PC Coming Soon



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