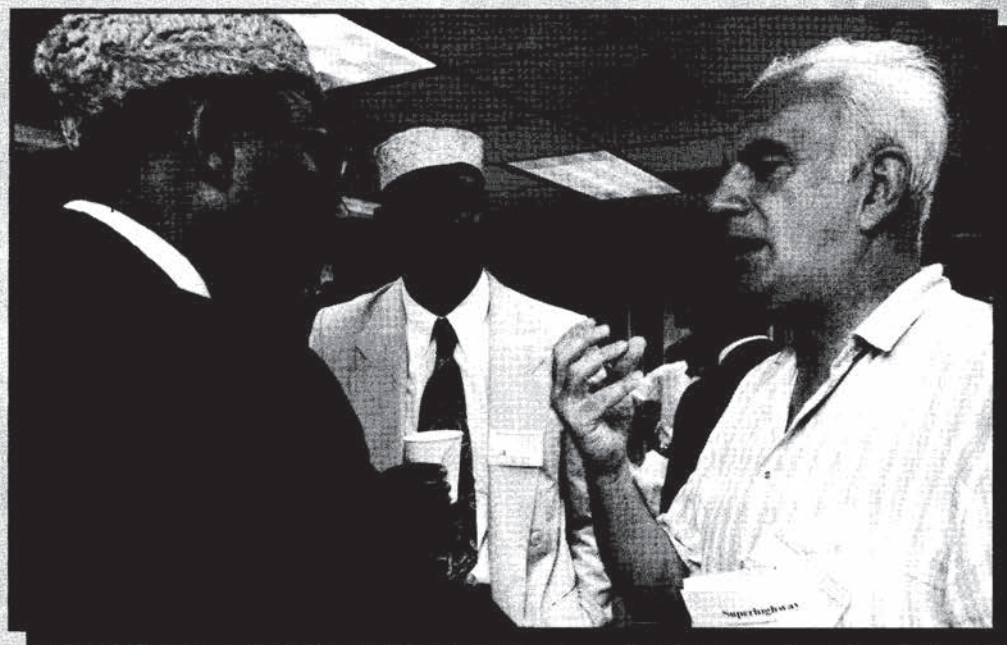








**Maulana Azhar Hanif Regional Missionary West Midwest Region smiles with confidence during his inspiring speech at the Jalsa Salana**



**Bosnian guest (right) engrossed in conversation at the luncheon for dignitaries hosted at the Jalsa Salana USA (1996)**



# From the Holy Quran:

## Sura Zilzal

1. In the name of Allah, the Gracious, the Merciful
2. When the earth is shaken with her *violent shaking*.<sup>1</sup>
3. And the earth throws up her burden.<sup>2</sup>
4. And man says, "What is the matter with her?"<sup>3</sup>
5. On that day will she tell her news,<sup>4</sup>
6. For, thy Lord will have commanded her.<sup>5</sup>
7. On that day will men issue forth in scattered groups<sup>6</sup> that they may be shown the results of their works.<sup>7</sup>
8. Then whoso does an atom's weight of good will see it.
9. And whoso does an atom's weight of evil will also see it.<sup>8</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

وَقَالَ الْإِنْسَانُ مَا لَهَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

مَنْ يَعْمَلْ وَثِقَالًا ذَرَّةً خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ وَثِقَالًا ذَرَّةً شَرًّا يَرَهُ

### Commentary:

Sura Zilzal was revealed before the Hijra. In the preceding Sura (Al Bayyanah) it was mentioned that a great moral revolution was brought about by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. In this Sura it is mentioned that a similar change will take place at a later date, in the time of the Promised Messiah and Mahdi, when all human institutions will be shaken to their foundations, and new discoveries and inventions in the domain of science and knowledge will change the entire shape of things, and the ideals and ideas of men will be given a new orientation.

**Explanatory Notes** taken from the Five Volume Commentary. Please refer to the superscripted numbers of each verse above.

1. The whole earth will experience all manner of internal as well as external *commotions* and upheavals.

2. (a) The bowels of the earth will be ripped open and it will throw up its *treasures of mineral wealth*; (b) there will be a vast release and upsurge of knowledge of all kinds relating to physical as well as spiritual sciences, especially to the sciences of geology and archeology.

3. The changes will be so many and so far-reaching and the discoveries made so great that men will exclaim in wonder and bewilderment, "what is the matter with the earth?"

4. When asked about the meaning of the verse, the Holy Prophet is reported to have said that every action done in secret will come to light. (Tirmidhi).

5. The earth will throw out its treasures because God had commanded her to do so, the word *Auha* meaning, he commanded (Aqrab).

6. In the Latter Days, in order to protect and safeguard their political, social and economic interests, people will form themselves into parties, companies, and groups on political and economic basis; and powerful guilds, cartels and syndicates will come into existence.

7. Individuals will pool their resources and collective efforts will take the place of individual efforts that they might make their weight felt and their labours to produce good result.

8. No action of man, good or bad, is wasted. It must and does produce its results.

## *From the Hadith:*

of the Holy Prophet Muhammad, peace and blessings of Allah be upon him:

عَنْ أَنَسِ بْنِ مَالِكٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْرَمُوا أَوْلَادَكُمْ  
وَاحْسِنُوا آدَابَهُمْ (ابن ماجه)

Narrated by Hazrat Anas bin Malik- may Allah be pleased with him, : "Said the Holy Prophet of Allah (peace of Allah be on him and His blessings):

***"Respect your children and cultivate in them the best of manners."  
(Ibn Maja)***

By Hazrat Mirza Bashir Ahmad, may Allah be pleased with him.

Explanatory Note: Islam has defined the rights of parents over children and vice versa. On the one hand, it emphasizes service and respectful behavior to parents, and on the other, commands parents to treat their children with due understanding and regard and to handle them in such a way as engenders in them feelings of dignity and self-respect and to attend to their education and training in particular. So that when they grow, they may observe, with due propriety, their duties to God and to His servants and become pioneers of national progress.

The truth is that no nation can make any progress, nay, no nation can escape degeneration, if its members do not leave behind



their children, in circumstances better than their own. If every father was to see to it, that he will leave his children better off than himself, both in knowledge and in practice, the nation must gain from strength to strength and Will, by the grace of God remain immune to the danger of decline. But it is a pity that most of the parents disregard this golden principle with the result that many children, far from being better off than their parents, are brought up, in such a condition as gives the impression of a dead baby having been born to a live person. Such parents feed and dress their children well and to some extent also mind their secular education, as it provides them with means of economic well-being, but they generally disregard their moral discipline as if it were something unimportant. On the contrary, moral training or discipline is infinitely more important than secular education and certainly has a greater moral value and status. An educationally less qualified but morally better disciplined person endowed with qualities of industry, truthfulness, honesty, self-sacrifice and pleasing manners, is far superior to the man carrying the **donkey-load** of know-ledge but totally bereft of qualities of moral excellence. In the Holy Quran, the injunction "Slay not your children" hints at the truth, that if you ignore inculcation of good moral qualities among your children and neglect their educational equipment, you will be virtually committing their murder.

The other portion of this *hadis*, the one relating to respect to children, is of all the religious codes the distinctive feature of Islam ; for, no other religion of the world has appreciated the point that without showing a proper measure of respect to children, high moral qualities could not be cultivated among them. Some foolish parents, in spite of loving their children, treat them evidently in such a low and vulgar manner, frequently indulging in abusive language, that their feelings of dignity *self-respect*, and self-estimation slowly freeze into death. This injunction of our Master (may my soul be dedicated to his service) is worthy of being written in gold letters. It enjoins that "children should be treated with consideration" so as to equip them with *dignity*, self respect and high moral qualities.

Would that they valued this wise teaching!



## ***So said the Promised Messiah***, peace be on him:

### ***RECITATION OF THE HOLY QURAN AND SUPPLICATION***

The Promised Messiah and Mahdi Hazrat Mirza Ghulam Ahmad, peace be on him, is reported to have said: You should recite the Holy Quran and never be despaired of God. You should remember that a true believer is never despaired of God; it is only the disbelievers who are despaired of Him. Our God is All-Powerful God who controls everything.

You should also learn the translation of the Holy Quran and offer your Prayers with full attention and try to understand what you recite during Prayers. You should also pray in your own language. As for the Holy Quran, do not just read it as you read any other book. Rather, read it with the conviction that this is the Book of God. As for Prayers, offer your Prayers as the Holy Prophet, peace and blessings of Allah be upon him, used to offer prayers. Of course, when you have recited the prescribed prayers, you should present your needs before God in your own language. There is no harm in doing that. The Prayer is not at all vitiated by it. In these days people do not pay full attention to the Prayers. Their prayers are nothing more than knocking their heads against the ground. They finish up the Prayer hastily and then sit down to present their needs before God.

The kernel and the soul of the Prayer is supplication: presenting our needs before God. To present our needs before God after coming out of the Prayer (after finishing the Prayer) cannot help us achieve our aim. It is as if a man goes in the presence of a king and is given the opportunity of explaining his condition there with a view to asking for the fulfillment of his needs but he keeps silent. Whereas when he comes out of the Royal Presence he begins to present an application. Do you think that that would do him any good? It would not. Well, that exactly is the case of those who do not humble themselves during the Prayers, nor do they pay full attention towards their Prayers.

Whatever you have to ask from God, you should ask Him during your Prayers, and remember, you should Pray keeping all the necessary considerations in mind. God has taught a prayer in the very beginning of the Holy Quran and has also told us the etiquette of Prayer. It is essential to recite Suratul Fatiha during our Prayers and it is this very prayer which shows us quite clearly that the real time for asking anything from God is when we are Praying.

## *The Friday Sermons*

### ***INCOMPARABLY GREAT AND LOFTIEST OF THE LOFTY ARE ATTRIBUTES OF ALLAH ALONE***

No human being can deserve to be addressed by these names.

London, May 17, 1996.

Syedna Hadhrat Arnirul Mominin Kilalifatul Masih IV (Aba) delivered the Friday Khutba at the Masjid Fazl London and explained verses 10-12 of Sura Ar-Ra' ad in the light of the writings of the Promised Messiah (Peace on him). He said that Allah alone knows both the unseen and the present. The human doesn't know either. Since all greatness and loftiness is derived from knowledge, no human being can be either "Incomparably great" or "Loftiest of the lofty".

Hadhrat said that when the Holy Qur'an discusses the subject of Allah's knowledge of the present and the unseen, it says that



since the human knows neither the present or the unseen, they have no power to fight any dangers; the dangers can only be fought off with knowledge. Since Allah has not granted some aspects of knowledge to the humans, He has also undertaken the responsibility to be their protector from those points of view. Both in front of humans and behind them do walk such devotees of Allah's will who protect them with His command.

Hadhur said that doing goodness by keeping it a secret or doing it openly is a very deep subject. The Promised Messiah (Peace on him) has explained this deep and interesting subject in a very beautiful way. He says that the true believers are commanded to carry out two types of good deeds. Certain acts of goodness should be carried out openly so that the others are encouraged to follow the example. way the acts of goodness will spread throughout the society. But it is also essential they carry out acts of goodness in secret so that if one hand does an act of goodness, the other hand is unaware of it.

Hadhur said that the Promised Messiah says about his community:

I thank Allah that there are some in my community who spend a lot of money but don't even want their names to be announced.

Hadhur added that sometimes people sent their jewelry but did not disclose their name; he added that the distance between the true believer and his Imam is less than the distance between the two hands.

Development of such an attitude in a human being is not an ordinary matter; every body cannot attain this status. Such a



station is attained only when a person has complete faith in Allah and His attributes and develops a pure relationship with Him. To him, the world amounts to nothing. He is not at all concerned about the praise or criticism of the humans. His sacrifices are solely for the sake of Allah. He added that such an extreme attitude of secrecy in sacrifice is only attained when the nearness to Allah is so close that everything other than Allah is totally annihilated. At that stage Allah grants the ability to make sacrifices of this nature; this is one of the greatest secrets of secrets.

Hadhur said that such a person would naturally want to declare his name to the Promised Messiah (Peace on him) to receive his prayers. But whenever there is a risk that ego might become involved, one loses trust in one's own thinking. He thinks that if he makes his name known, he might be doing it to satisfy his ego. He therefore kills his ego by not disclosing his name.

Then there are some who keep their names secret because they want to establish such a deep personal relationship with Allah that it does not any human intermediary. They do not do it out of pride, but to draw the attention of Allah towards them. Their plea to their Allah is: I am Your servant; may my acts of goodness reach Thee directly, without the intermediation of any other human being. This is the state of mind that cannot be called pride. Keep your acts of goodness secret with this attitude alone. Such an attitude is only fit for the one who is always seeing God in the eye of his mind. This is an important point. If someone hides his acts of goodness completely from the others,



that too amounts to madness. It is therefore essential that acts of goodness be performed according to their natural requirements.

Pride arises out of spiritual darkness. It destroys the human spirit

Hadhur said that some people discover a secret and start thinking that they have attained to something. This is utter foolishness. Because of their pride they lose what they had attained. One who has a true understanding of Allah is shown numerous points of wisdom by God every day. He accepts them with humility. He does not imagine that any cleverness on his part has benefited him. Pride actually arises out of spiritual darkness, which destroys a human being.

Vain Displays burn acts of Goodness as Fire destroys Twigs and Hay

Hadhur recited an extract from the writings of the Promised Messiah (Peace on him) that some people satisfy themselves with forsaking evil. But the real objective should be to replace the evil deeds in the heart with the good ones. Until you perform acts of goodness without any trace of display and with full justice to all their requirements, one cannot attain the nearness of God. Vain displays burn acts of goodness as fire destroys twigs and hay. Display acts as a match box. One may offer a few pennies in the way of Allah, or one may offer large sums. They are all equal in the sight of Allah, Who does not look at the



amounts but at the sincerity of the heart. Therefore all who offer sacrifices for the sake of Allah should guard their acts. They should adopt the ways that the Promised Messiah has taught for guarding the acts of goodness. That will enable them to safeguard their good deeds.

***It is not an ordinary thing to be  
appointed leader (Ameer)  
There are many requirements that  
necessarily need to be  
fulfilled.***

{Summary of the Friday sermon given by Hadhrat Khalifatul Masih IV, May  
Allah Strengthen him on June 14, 1996}

Summarized by International Mfazzl dated June 28, 1996 and translated by Usama Malik for the USA  
Talim department. Printed by the Ahmadiyya Gazette at the responsibility of the Editors

London (June 14):

Syedna Hazrat Ameer-ul-Momineen, Khalifatul Masih IV, may Allah strengthen him, in his Friday sermon at the Fazal mosque in London, addressed the Ameers with some very important advice. Hazur said that prior to this sermon, in his previous addresses, he had strongly emphasized the aspect of obeying the Ameer. We usually require obedience to the representatives of



the Holy Prophet (Peace and blessings of Allah be upon him) because they represent him, but we need to remember the person truly worthy of obedience and respect is the Holy Prophet (Peace and blessings of Allah be upon him) himself. The respect and service to anyone else is entirely in reference to the Holy Prophet (Peace and blessings of Allah be upon him). The Holy Quran makes it clear with reference to the Holy Prophet (PBUH), that if it wasn't for his kindheartedness, his graciousness and his mercifulness, all these people would have ran away from him. Huzoor said that the person appointed Ameer, especially the person appointed Ameer by Allah, has a great deal of responsibilities. It is incorrect to say that his only job is to receive the service and respect of his people, and nothing more. This would be against human nature. Anyone who has any kind of authority upon other people, who is a source of guidance and has the respect of a group of people, has to win the hearts of these people through hard work. The person who becomes Ameer and ignores these important points is foolish and arrogant. Thus, to be entrusted with such positions of authority is not an ordinary thing. There are various aspects of such positions that necessarily need to be fulfilled. Huzoor stated that a person appointed to such a position has to sacrifice his life in order to create a spirit of listening and obeying.

Huzoor stated that an Ameer who does not fulfill the aspects of love and graciousness, does not develop tolerance and courage, and does not worry about whether his people are still bound to him with love and affection, cannot see examples of grace and beauty in his Jamaat. Huzoor said that the best example of



leadership can be taken from none other than the glorious life of the Holy Prophet (PBUH).

Stating an example from the life of the Holy Prophet (PBUH), Huzoor said that the Holy Prophet (PBUH) cared so much about his followers and servants, that he used to break his prayers upon hearing a crying baby, for he knew what that cry did to the mother's heart. Huzoor said that a person who cares about other people above and beyond his/her own self cannot be blamed and attacked for any mishap that he/she may have unintentionally caused. The Holy Prophet (PBUH) sacrificed all his personal needs for the needs of other people. It is necessary that we follow his footsteps.

Presenting different day-to-day scenarios and examples, and advising the Ameer about their role and responsibilities, Hazur said that it is important for the Ameer to be fair to all his people and not be affected by a few. He said that people who feel themselves to be superior in the Jamaat, are the people who destroy the moral foundations of the Jamaat. It is not appropriate for any Ameer to become the voice of a select few instead of the whole, to become the puppet of a small group so that people start thinking that he is doing special favors for that group. If an Ameer faces such charges, he should try to resolve them if the charges are justified. If the charges are not justified, he should ignore them. Huzoor said that he would continue on the same topic in his next Friday sermon, and hoped that Jamaat Ahmadiyya would follow these strong moral guidelines which are necessary to protect the system of the Jamaat.





Hazrat Khalifatul Masih III

Hafiz Mirza Nasir Ahmad

May Allah shower His mercy upon him  
with Revered Brother Muhammad Sadiq  
may Allah bless his soul





إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

***Surely, to Allah we belong and to Him  
shall we return.*** (The Holy Quran 2:157)

It is with profound sadness that we convey to our readers the sad demise of our dearly revered Brother Muhammad Sadiq. After a protracted illness he passed away in the early morning of the 17th of August 1996 in Newark, New Jersey. His demise is a grievous loss not only for the Ahmadiyya Jamaat USA but also for the entire world of Ahmadiyya Islam.

The late Brother Muhammad Sadiq was born on the 29th of October 1912 in Newark, NJ. After reading the book written by Missionary Incharge Maulana Sufi Mutiur Rahman Khan Bengali Brother Muhammad Sadiq entered the blessed fold of Ahmadiyyat through Maulvi Ghulam Yasin. He also had the unique opportunity to visit both Rabwah as well as Qadian.

Syedna Hazrat Khalifatul Masih (ABA) loved our sweet Brother very deeply once mentioning that "his voice is music to my ears." Our Beloved Huzur's letter of sympathy and prayers addressed to Mohtaram Ameer Sahib Sahibzada Mirza Muzaffar Ahmad Sahib has been reproduced for the benefit of our respected members.

Brother Muhammad Sadiq's janaza prayers were offered in Newark on the 18th of August 1996. Maulana Daud Haneef Sahib, the Regional Missionary Incharge of the Northeast regional led the janaza prayers. Over 350 members joined in the janaza prayers. The burial took place in the Ahmadiyya Section of the Laurel Grove Cemetery at Totowa, New Jersey.

We convey our heartfelt sympathies to the members of the bereaved family. May the Almighty Allah grant them the strength to bear this heavy loss. We say Ameen Allahumma Ameen to the special prayers of our Beloved Huzur on behalf of our revered Brother: "May Allah bless his soul and grant him a place of distinction in the Hereafter."





MIRZA TAHIR AHMAD  
HEAD OF THE AHMADIYYA COMMUNITY  
OF ISLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مَجْلَدٌ مِنْ مَجَلَدَاتِ التَّوْحِيدِ

Sahibzada Mirza Muzaffar Ahmad Sahib  
Amir Jamaat USA  
Washington DC

Dear Brother,

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

I convey to you and through you to all members of the US Jamaat my profound sympathies and condolences on the passing away of Brother Sadiq.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ . His demise is a grievous loss not only for your Jamaat but to the entire world of Ahmadiyya Islam.

Brother Sadiq was a noble and righteous person possessing high moral and spiritual qualities: Abandoning a life style which promised material rewards and worldly prestige, he devoted himself to the service of God. His personal example of dedication to the institution of Khilafat was a source of inspiration and guidance to members of the Jamaat. I consider him a true friend and well wisher.

May Allah bless his soul and grant him a place of distinction in the Hereafter.  
Ameen.

Wassalam  
Yours Sincerely

Mirza Tahir Ahmad

P.S. I will lead his janaza - Ghair انشاء



# ***PHILOSOPHY OF THE TEACHINGS OF ISLAM***

## **Study Guide - Part 4**

The following questions and answers may help the members in the study of the Philosophy of the Teachings of Islam during this centennial year. The answers are in the words of the Promised Messiah (alaih salaam) as translated. The three previous parts were printed earlier. This part completes the study guide. Our thanks to Maulvi Mohammed Siddique Nangli who prepared the guide in Urdu and to Fouzan Pal and Ghazanfar Ahmed who helped in preparing the English version. (National Taleem Department)

**Q73: How do actions affect us in this life and in the hereafter?**

**A73: We have already stated that the effect of the true and perfect Divine law upon man's heart in this life is that it lifts him from a savage condition and converts him into a human being, and thereafter invests him with high morals, and finally makes him godly. Their effect in the hereafter is that a person who adheres to them will observe his spiritual relationship with God as a manifest reality. The service that he rendered to God's creatures out of his love for God which was stimulated by his faith, and his yearning for righteous action, will be manifested to him as the trees and rivers of paradise. In this context God Almighty has said: We call to witness the sun and its light; and We call to witness the moon when it follows the sun and obtains its light from it and conveys it to people; and We call to witness the day when it manifests the light of the sun and shows up the paths; and We call to witness the night when it darkens and envelops everything within itself; and We call to witness the heaven and the purpose for which it has been created; and We call to witness the earth and the purpose for which it has been spread out like a floor; and We call to witness the human soul and its quality which makes it equal to all these other things; that is to say all those qualities which are found dispersed among the other bodies that have been mentioned are all comprehended in the soul of the perfect man. As these bodies serve man in diverse ways, the perfect man performs all that service by himself. Then He says: That one will be delivered from death and will attain salvation who purifies his soul, that is to say, who serves God's creatures out of his devotion to God like the sun and the moon and the earth. It should be kept in mind that in this context life means life eternal, which will be bestowed upon perfect man. This is an indication that the fruit of conforming to the practical ordinances of the law will be the eternal life of the next world, which will be sustained for ever by the vision of God. Then it is said that he who corrupts his soul and does not**



acquire the qualities for which he was bestowed appropriate capacities and goes back after spending an unclean life, shall be ruined and shall despair of life eternal. This is illustrated by the event of the she-camel of Allah, which was hamstrung by a wretched one of the tribe of Thamud and was prevented from drinking at its fountain. This is an indication that the soul of man is the she-camel of God which He bestrides, meaning that the heart of man is the place of Divine manifestations. The water of the she-camel is the love and understanding of God which sustain it. When the Thamud hamstrung the she-camel of God and prevented it from having its drink they were overtaken by God's chastisement and He cared not how their dependents would fare. Thus would be ruined one who corrupts his soul and prevents it from taking spiritual nourishment and does not desire to foster it (91:2-16).

**Q74:** What is the wisdom behind calling the creations of God to witness?

**A74:** There is a deep philosophy in God's calling the sun and the moon etc. to witness. Some of our opponents, out of their lack of knowledge, criticize God for calling to witness created things. As their intelligence is earthly and not heavenly, they fail to appreciate true insights. The purpose of taking an oath is that the one who takes an oath puts forward a testimony in support of his claim. A person who has no witness of his claim calls God to witness, for He knows what is hidden and He is the foremost witness in every controversy. Such a person puts forward the testimony of God by taking an oath in His name, meaning thereby that if God does not thereafter chastise him, that would be proof that God has confirmed the truth of his claim.

It is, therefore, not permissible for a person to take the oath of any created thing, for no created thing possesses knowledge of the unseen, nor has it the power to punish one who takes a false oath. In these verses God calling various phenomena to witness is not the same thing as a person taking an oath. Divine manifestations are of two types. One, those that are obvious and concerning which there is no controversy. Secondly, there are those Divine manifestations which are inferential concerning which people differ and can fall into error. By calling to witness the obvious phenomena God Almighty's purpose is to establish by their evidence His inferential manifestations. It is obvious that the sun and the moon and the day and the night and the heaven and the



earth, possess the respective characteristics that we have mentioned, but everyone is not aware of the characteristics possessed by the human soul. Thus, God has set forth His obvious manifestations as witnesses for the purpose of explaining His inferential manifestations. It is as if He says: if you are in doubt with regard to the qualities with which the human soul is invested, then reflect upon the sun and the moon and the other phenomena cited which obviously possess these qualities. You know that man is a microcosm that comprises a tiny representation of the pattern of the universe. As it is clear that the great bodies of the macrocosm possess these qualities and provide benefits for God's creatures, then how can man, who ranks above all those bodies, be without those qualities? That is not so. Indeed, like the sun man possesses the light of knowledge and reason whereby he can illumine the world. Like the moon he receives the light of vision and revelation from the Divine and conveys it to others who have not yet arrived at the highest stage of human progress. Then how can you say that prophethood is a false notion and that all prophethoods and purported Divine laws and books are only the imposture and selfishness of certain human beings. You observe how all paths are lit up and the heights and depressions become distinct when the day dawns. In the same way perfect man is the day of spiritual light, by his advent every path becomes clearly distinguishable. He points out the right path, for he himself is the bright day of truth and righteousness. Similarly, you observe how the night accommodates the weary and how the laborers, after working hard during the day, sleep in the gracious lap of the night and rest from their labors. The night also covers up all defects and imperfections. In the same way, the perfect servants of God come to provide comfort for people and the recipients of revelation relieve all wise people of extreme effort. Through them great problems of insight are easily resolved. Also Divine revelation covers up the defects of human reason and, like the night, does not let its faults to become known, inasmuch as wise people correct their mistakes on their own in the light of revelation, and thus through the blessings of God's holy revelation save themselves from being exposed. That is the reason why no Muslim philosopher offered the sacrifice of a rooster to an idol as was done by Plato. Plato was misled as he was deprived of the light of revelation and despite being a great philosopher he perpetrated such a stupid and hateful act.



**Q75: What is the reason for calling the sky and the earth to witness in the Holy Quran?**

**A75: The Holy Quran has, at another place, recited such an oath for the purpose of citing an instance of the law of nature in support of the phenomenon of revelation, and has said: We call to witness the heaven that sends down rain and the earth that sprouts diverse types of vegetation with the help of such rain, that the Quran is God's word and His revelation, and that it decides between truth and falsehood and is not vain talk, that is to say, it has not been revealed out of time and has come like seasonable rain (86:12-15).**

Here God Almighty has set forth a well known law of nature in support of the truth of the Holy Quran, which is His Word. It is a matter of common observation that at a time of need rain comes down from heaven and that the vegetation of the earth all depends upon rain. When rain is held back then gradually the wells also run dry, so that the water in the earth also depends upon rain from heaven. That is how in the rainy season the level of the water in the wells also rises, the reason for which is that heavenly water exercises a pull upon earthly water. The same is the relationship between divine revelation and human reason. Divine revelation is heavenly water and reason is earthly water which receives sustenance from heavenly water. When heavenly water, that is to say divine revelation, is held back, the earthly water also dries up gradually. That is the reason why, when a long time passes and no recipient of revelation appears on the earth, the reason of the wise is corrupted, as earthly water is corrupted and dries up. To appreciate this phenomenon it would be enough to cast a glance at the condition of the world immediately before the advent of the Holy Prophet, peace and blessings of Allah be upon him. As six hundred years had passed after the time of Jesus, and no recipient of revelation had appeared during the interval, the whole world had been corrupted. The history of every country shows that before the advent of the Holy Prophet, peace and blessings of Allah be upon him.

**Q76: What are the three types of knowledge?**

**A76: God Almighty has indicated three types of knowledge, namely knowledge by certainty of reason, knowledge by certainty of sight, and**



knowledge by certainty of experience. This might be illustrated thus. When a person perceives smoke from a distance his mind conceives that smoke and fire are inseparable, and therefore where there is smoke there must be fire also. This would be knowledge by certainty of reason. Then on a nearer approach he sees the flames of the fire and that is knowledge by certainty of sight. Should he enter into the fire, that would be knowledge by the certainty of experience.

**Q77: What are the means to achieving knowledge by reason?**

**A77: It should be known that the source of the first type of knowledge, that is to say knowledge by the certainty of inference, is reason and information. One can obtain the certainty of knowledge by inference through one's ears also. The books of the Prophets are also a source of knowledge through hearing, provided there should be no contradiction in the account that is heard.**

The Holy Quran is not confined merely to knowledge gained through continuity of hearing, it contains well reasoned arguments which carry conviction. It is called a Reminder meaning that the Blessed Quran does not set forth anything that is new but is a reminder of that which already exists in man's nature and in the book of nature (21:51). Thus intellectual arguments which have a sound basis undoubtedly lead a person to the certainty of knowledge by inference.

Human conscience is also a source of knowledge which has been named human nature in the Book of God: Follow the nature designed by Allah, the nature according to which He has fashioned mankind (30:31).

**Q78: What are the means to achieving knowledge by sight?**

**A78: The second state of knowledge of sight. That is a degree of knowledge when there is no intermediary between us and that of which we have gained knowledge. For instance, when we perceive a good or bad smell through our sense of smell, or perceive the sweetness or saltiness of something through our sense of smell, or perceive the sweetness or saltiness of something through our sense of taste or perceive the warmth or coldness of anything through our sense of feeling, all such knowledge is, as it were, certainty through sight.**



**With regard to the hereafter our knowledge arrives at the degree of certainty by sight when we receive direct revelation and hear the voice of God through our ears, and behold the true and clear visions of God with our eyes. Without a doubt we are in need of direct revelation for the purpose of achieving such perfect understanding for which our hearts hunger and thirst in our beings.**

**Q79: What proof has been given in the Quran for the existence of revelation?**

**A79: In short, if God Almighty designs to bestow perfect understanding upon His seekers then He has certainly kept open the way of converse with them. In this context God, the Glorious, has taught us the supplication in the Holy Quran: Guide us along the path of those upon whom Thou hast bestowed Thy favors (1:6-7). Here by divine favors is meant heavenly knowledge by way of revelation and visions that are bestowed directly upon man. At another place it is said: Upon those who, having believed in God, continue to be steadfast, descend God's angels reassuring them: Fear not, nor grieve, and rejoice in the paradise that you have been promised (41:31). Here it is clearly stated that the righteous servants of God receive revelation from God at times of fear and grief and angels descend upon them to reassure them. At another place it is said: that the friends of God receive glad tidings in this life through revelation and converse with God and will also have the same experience in the hereafter (10:65).**

**Q80: What is the meaning of revelation?**

**A80: What then is revelation? It is the living and powerful converse of the Holy and Mighty God with a chosen servant of His, or with one whom He designs to make His elect. When this converse starts in an adequate and satisfactory manner, being altogether free from the darkness of false concepts, and is not composed merely of a few inadequate and meaningless words, and is full of delight and wisdom and grandeur, then it surely is the word of God with which He designs to comfort His servant and to manifest Himself to him. Sometimes revelation is vouchsafed to a person by way of trial and is not equipped**



with full blessings. In such a case the recipient is put on his trial at this elementary stage so that having tasted somewhat of revelation he should order his life along the lines of those who are true recipients of revelation, in default of which he would encounter frustration. If he does not adopt the ways of the truly righteous he is deprived of the fullness of this bounty and is left only with vain boasting.

Millions of the virtuous have been recipients of revelation, but they were not of equal standing in the estimation of God. Indeed, even the holy Prophets of God, who are recipients of divine revelation at the highest level, are not equal in rank, as God Almighty has said : Of these Messengers some have We exalted above others (2:254).

If a righteous and virtuous servant of God should experience unobstructed dialogue with the Divine and should hear heights and delicious, and meaningful, and wise, and majestic divine utterances in a state of complete wakefulness in the shape of question and answer at least ten times, that is to say he put a question and God replied to it and then in complete wakefulness he made another submission and God made answer to it, and he made another humble supplication and God replied to that. This could have happened ten times. If in the course of such dialogue God should accept his prayers and should instruct him with excellent insights and should inform him of coining events and should honor him repeatedly with His clear dialogue, such a one should be deeply grateful to God Almighty and should be more devoted to Him than anyone else, because God of His pure grace, has chosen him from among His servants and has made him the heir of those faithful ones who have passed on before him. This bounty is most rare and is the highest good luck. For him on whom it is bestowed everything else is utterly without value.

**Q81: What are the means of achieving knowledge of certainty through experience?**

**A81: The third source of knowledge is certainty through experience, that is to say, all the hardships and calamities and sufferings that are experienced by the Prophets and the righteous at the hands of their opponents, or that are imposed upon them by Divine decree. Through these hardships and sufferings all the commandments of the law and its directions that were comprehended by the human mind intellectually,**



appear in practical shape and become experience, and by being developed by practical exercise arrive at their climax, and the person concerned himself becomes a perfect code of Divine guidance. All the moral qualities like forbearance, retribution, endurance, mercy etc. which hitherto pervaded the mind and heart theoretically, become part of the personality through practical experience and make their impress upon the total personality of the sufferer, as God the Glorious has said: We shall surely try you with somewhat of fear and hunger and loss of wealth and lives and of the fruits of your labour, that is to say you will suffer all this at the hands of your enemies or by virtue of Divine decree. Then give glad tidings to the steadfast, who, when misfortune overtakes them, do not lose heart but say: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly and perfectly guided (2:156-158). These verses indicate that there is no virtue in the knowledge that is confined to the mind and heart. True knowledge is that which emerges from the mind and regulates and trains all the limbs, and manifests in practice all the store of memory. Thus knowledge is strengthened and fostered through its impress being imposed on all the limbs by practical experience.

**Q82:** What is the difference between knowledge by experience and knowledge obtained merely through academics?

**A82:** He has warned us: You will surely be tried in respect of your possessions and your persons, that is to say, people will plunder your wealth and will kill you; and you will surely suffer many hurtful things at the hands of Jews and Christians and of those who set up partners with Allah; but if you show fortitude and restrain yourselves, that indeed would be evidence of high resolve (3:187). The purport of all these verses is that only that knowledge is beneficial which has been tested by experience, and the knowledge that is merely academic and has not been the subject of experience is without beneficence.

As wealth is multiplied by commerce, in the same way knowledge arrives at its spiritual climax through practical experience. Thus practical experience is the principal means of perfecting knowledge and bestows a light upon knowledge. The ultimate certainty of knowledge is achieved through experience of every part of it. That is what happened in Islam.



**God Almighty provided the Muslims with the opportunity to illustrate whatever they were taught in the Quran in their practice and thus to become filled with its light.**

**Q83: What was the reason for separating the life of Holy Prophet (pboh) into a time of trials and a time of great victory?**

**A83: God Almighty divided the life of the Holy Prophet, peace and blessings of Allah be upon him, into two phases; one phase of hardship and calamities and sufferings, and the other of victory; so that during the phase of sufferings those high moral qualities might be illustrated which come into play at such times, and during the phase of victory and authority those high moral qualities might be illustrated which cannot be displayed in the absence of authority. Thus both these types of qualities were perfectly illustrated in the life of the Holy Prophet, peace and blessings of Allah be upon him, by his passing through both these phases and conditions.**

**Q84: What kind of example did the Holy Prophet (pboh) set during the first phase of his life?**

**A84: During the period of trials in Mecca, which extended over thirteen years, the Holy Prophet, peace and blessings of Allah be upon him, demonstrated in practice all the high qualities which a perfectly righteous person should exhibit at such a time, such as trust in God, perfect serenity under sufferings, steady and eager carrying out of duties and fearless courage. Observing his steadfastness many of the disbelievers believed in him and thus testified that it is only one who has complete trust in God who can display such steadfastness and endurance of suffering.**

**Q85: What kind of example did the Holy Prophet (pboh) set during the second phase of his life?**

**A85: During the second phase, that is to say the phase of victory, authority and prosperity, he demonstrated such high qualities as**



**forbearance, forgiveness, benevolence and courage, so that a large number of the disbelievers believed in him through witnessing his exercise of those high qualities. He forgave those who had persecuted him, granted security to those who had expelled him from Mecca, bestowed great wealth upon those among them who were in need and having obtained authority over his bitter enemies, forgave them all. Witnessing his high morals many of them testified that such qualities could only be demonstrated by one who comes from God and is truly righteous.**

**Q86: How did the Holy Prophet (pbh) sacrificed his own life for the well-being of other human beings?**

**A86: His greatest quality was the one that is set out in the Holy Quran in the following words: Tell them: My worship and my sacrifices and my living and my dying are all wholly for Allah (6:163). This means that the whole purpose of his life was to demonstrate the glory of God and to provide comfort for His creatures so that through his constant suffering of death they might procure life.**

**Q87: In the above verse, what is meant by death?**

**A87: No one should be misled by the mention of his death in the cause of God and for the good of His creatures, into thinking that he had at any time (god save us) contemplated destroying himself, imagining like the ignorant and the insane, that his suicide would be of benefit to others. He was entirely free from any such stupid line of thinking and was wholly opposed to it.**

**Q88: How did the Holy Prophet (pbh) display high moral standards in his life?**

**A88: There is no high moral quality for the exercise of which God Almighty did not afford him an opportunity. All excellent moral qualities like bravery, generosity, steadfastness, forbearance, meekness, etc., were in his case so clearly established that it is not possible to seek**



**his equal. It is also true that those who had carried their persecution of him to the extreme and had designed the destruction of Islam, were not left unpunished by God. To forgo chastisement in their case would have amounted to the destruction of the righteous under the heels of their enemies.**

**Q89: What was the purpose of the wars in which Holy Prophet (pboh) took part?**

**A89: The purpose of the wars of the Holy Prophet, peace and blessings of Allah be upon him, was not to cause needless bloodshed. The Muslims had been expelled from their ancestral homes, many innocent Muslim men and women had been martyred, and still the wrongdoers were not prepared to restrain themselves, and continuously obstructed the progress of Islam. In these circumstances the Divine law of security demanded the safeguarding of the persecuted once against total destruction. Therefore, those who had drawn the sword were opposed with the sword. Thus those wars were directed towards rooting out the mischief of those who were bent upon murder and were aimed at repelling evil. They took place at a time when the wrongdoers were bent on the ruin of the righteous. In these circumstances, if Islam had not had recourse to measures of self defense, thousands of innocent women and children would have been slaughtered and an end would have been put to Islam.**

**Q90: Why does the Holy Quran teach us to treat our enemies with kindness?**

**A90: It is a great error on the part of our opponents that they imagine that revealed guidance must under no circumstances inculcate resistance to the enemy and should always demonstrate its love and mercy by way of meekness and gentleness. Such people imagine that they display great reverence for God, the Lord of Honour and Glory, by attributing to Him only the qualities of gentleness and tenderness. But those who are given to reflection and pondering can easily perceive that such people are involved in gross and obvious error. A contemplation of the Divine law of nature clearly shows that it certainly is pure mercy. But that mercy**



**does not manifest itself by way of gentleness and tenderness in all circumstances. Out of pure mercy, like an expert physician, it sometimes administers a sweet drug to us and at other times it prescribes a bitter medicine for us. Divine mercy deals with us as each of us deals mercifully with his body. This illustration should help us to realize that when God observes that His righteous servants are in peril of being destroyed at the hands of the worshippers of falsehood and that this would lead to great disorder He manifests His appropriate design, whether from heaven or from earth, for the safeguarding of the righteous and for the putting down of disorder; for as He is Merciful, He is also Wise. All praise belongs to Allah the Lord of the Universe.**



# ***Medical Research Supports Islamic Teachings***

## **Smoking and Low Back Pain**

**Dr. Naseem Rehmatullah M. D., F.  
A. C. S.**

This is with regards to the habit of smoking. Some people say that smoking is not prohibited in the Holy Quran. That is not correct. The Holy Quran prohibits certain things specifically by name and prohibits certain others by definition. Smoking falls into this category. For instance, with regard to eating and drinking there is not a single verse in the Holy Quran in which we are told that we can eat or all that is halaal i.e. lawful. Out of that which is halaal or lawful we can only partake of that which is "tayyab", which means that which is pure,

wholesome, nice, and conducive to good health. With regard to smoking the whole of the medical community is unanimous that it is most harmful to health. So how could it be "tayyab"? But even if it did not harm, it is one of the habits that are described as "munkar" in the Holy Quran. God forbids "munkar", meaning that which is disagreeable to other people. Smoking is most disagreeable to people who do not smoke. A person who indulges in something which is disagreeable to his fellows is doing something non-beneficent; he is guilty of an offense both against a fellow being and in the eyes of God.

We are all familiar with the harmful effects of smoking (nicotine) on the heart and lungs. The purpose of this paper is to highlight the effects of smoking on low back pain. The ill effects of nicotine and smoking have long been apparent to orthopedic surgeons. Now more and more research has confirmed what we already knew.

Smoking through nicotine impedes or impairs the microcirculation thereby decreasing the blood supply, nutrients, and oxygen required for the health and integrity of various organs/parts in our body.

It is well known now that people who smoke are more prone to have low back pain than non-



smokers<sup>5</sup> Of the population of smokers with back pain, people who smoke more than one pack a day reported feeling more handicapped by their back pain. Leg cramps were also described as more disabling in those who smoked more than one pack a day.

Cigarette smoking (nicotine) causes low back pain in the following manner:

In reviewing low back disc problems, research has shown that nicotine affects the circulatory system outside the intervertebral disc, as well as cellular uptake rates and metabolite production within the disc<sup>4</sup>, fly reducing the transport of substrates (nutrition) into the disc and of waste products out of the system, the inevitable consequences over a period of time will be deficient nutrition, leading to cellular malfunction; an unhealthy cascade of events, including disc degradation, disc degeneration, disc herniation and low back pain. 4

Cigarette smokers, it is known, are at a higher risk for osteoporosis (thinning of bone) because of nicotine's deleterious effects on bone remodeling. This results from inadequate blood supply which diminishes the quality and quantity of new bone. Osteoporosis is more prevalent in the vertebral bodies (spine). Women smokers have a relatively earlier menopause, the

hormonal change further compounds the osteoporosis. Weak and thin bones fracture easily and cause back pain.

Coughing as a result of smoking is believed to put excess pressure and stress on the spine. During an episode of coughing a weakened disc may herniate and weakened bone may fracture and cause low back pain. Weakened ligaments, muscles and tendons may be sprained and strained and cause low back pain. Similarly smokers injure their backs more readily in bending and lifting accidents at home or at work.

Lifestyle issues are the most predictive of the presence of low back pain. Three factors in combination- body weight, smoking, and decreased physical activity were significant in low back pain. Healthy lifestyle and habits reduce the chance and severity of low back pain. <sup>6</sup>

We must remember that with regard to all those values which are not in complete accord with our own values, we ought to be extremely careful. Some of them may be harmless, but a thing should not be done merely because we think it is harmless. It should be done only if it is positively beneficent. The Holy Quran says that the believers refrain from doing that which is vain, which is not of any use, which is not of any



benefit Our actions should always be positively beneficent<sub>1</sub>.

## **Bibliography**

1. Sir Muhammad Zafrulla Khan: Speech at Annual Conference. U.K. Jamaat London July 31, 1977.
2. Orthopedics Today: July 1995 Pg. 14, ' Use Delays Spine Fusion, Inhibits Bone Grafting.
3. Orthopedics Today; July 1995 Pg. 14, <sup>91</sup>Healthy Lifestyle Lessons Severity of Low Back Pain."
4. The Lumbar Spine Pg. 257-258 Biochemistry 1990.
5. Spine Vol.2 #2 Feb.1995 Pg.7<sub>3</sub> "Nicotine Compromises Healing in Spinal Fusion"
6. New Perspective on Low Back Pain: Pg. 389, "The Future of Low Back Pain Research" 1988.
7. Sir Muhammad Zafrulla 'Khan: Speech at Annual Conference. U.K. Jamaat London July 31, 1977.