

The Light

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THUS SPOKE THE HOLY PROPHET

(peace and blessings of Allah be upon him)

'Abdallah b. 'Amr reported God's Messenger as saying, "God does not take a way knowledge by removing it from men, but takes it away by taking away the learned, so that when He leaves no learned man, men will take ignorant men as leaders. Causes will be presented to them and they will pass judgment without knowledge, erring and leading others into error." (Bukhari and Muslim)

Shaqiq said that 'Abdallah b. Mas'ud used to exhort the people every Thursday. A man said, "I wish, Abu 'Abd ar-Rahman, that you would give us a daily exhortation." He replied, "My dislike of wearying you prevents me from that, so I am considerate in my exhortations to you as God's Messenger was to us for fear of causing us aversion." (Bukhari and Muslim.)

Anas said that when the Prophet made a statement he repeated it three times so that it would be understood, and that when he met a company gave them a salutation he did it three times. (Bukhari transmitted it.)

Abu Mas'ud al Ansari told of a man who came to the Prophet and said, "My camel has become jaded, so give me a mount." On his replying that he had none, a man said, "Messenger of God, I can guide him to one who will give him

a mount." God's Messenger then said, "He who guides to what is good will have a reward equivalent to that of him who does it." (Muslim transmitted it)

Jarir told that one early morning when they were with God's Messenger some people came to him who were scantily clad, wearing striped woollen garments, with swords over their shoulders, most, nay all of them, belonging to Mudar. God's Messenger showed signs of anger on his face because of the poverty-stricken state in which he saw them, and went in Shortly after he came out and gave orders to Bilal who uttered the call to prayer and announced that the time to begin prayer had come. When the Prophet had prayed, he delivered an address in which he said, "Fear your Lord, people, Who created you from one soul...God watches over you." 'Fear God and let a soul look to what it has sent forward for the morrow. Let a man give *sadaqa* from his *dinars* and *dirhams*, his clothing, his *sa'* of wheat and *sa'* of dates even if it is only half a date." Jarir said : One of the Ansar brought a purse which was almost too big for his hand to hold, indeed it was too big. The people came one after the other till I saw two maunds of food and clothing, with the result that I saw the face of

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WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel can never descend and bring Prophetic Revelation (وحي لئوت) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي لئوت) for any person, it would contradict the two complementary verses :

اليوم اكملت لكم دينكم
(This day have I perfected your *Deen* for you.) (5 : 3)

ولكن رسول الله وخاتم النبيين
(He is the Messenger of Allah and the Last of Prophets). (33 : 40)

(4) The Holy Prophet (Allah's peace and blessings be upon him) 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 : *Kitabul Manaqib*)

(5) The Founder of Ahmadiyya Movement never claimed to be *Nabi*. He exhorted his people to refrain from using the word *Nabi* for him. He further directed them to regard the word *Nabi*, in his writings, as deleted.

(6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our Faith to revere the revivalist Islamic missions of all *Mujaddids*.

(10) He is a Muslim who recites the *Kalimah*, with sincere belief in *Tauhid* and *Khatm-i-Nabuwat*.

THE LIGHT

THURSDAY — JANUARY 8, 1976

Conflict of Science and Religion

The scientists draw pictures of the Universe, which may be more scientific, but certainly less human, hence less spiritual. Their instinct of self expression has developed. But it has developed defectively. They avoid Religion with a view to rendering their things simple, and paving the path for intellectual progress. But their avoidance of Religion has not led to simplicity, but merely to a more dead and dehumanised complexity. When they study revolutions wrought by Religion, when they read of the miracles of great prophets, whose historicity they cannot deny, they ventilate their reactions in extremes; and even in opposite extremes. So in such a moment they either sit mumchance or cry loud. Under such a visitation they spring to feet or fall on their faces.

They cower and crouch before The GREAT ARAB (Allah's peace and blessings be upon him) issuing from the vast waste of desert preaching the mighty truism that God is God and that God is One. He comes out of the golden glare of sand and sunlight to proclaim the triumph of mind over matter of Religion over Science. He does not summon spirits from the Hades or Sheol, but calls angels from on High. He says that his religion is as single as the sun, as naked as the drawn sword. His index-finger is more effective than an epigram. He bisects the moon by a mere gesture and science stands and stares.

Not 'a religion' but 'the religion' which, strictly speaking, is the soul of Islam means the indescribable realization of the Unknowable where all distinctions of caste, colour and creed, all dogmas and theories, the body and mind, time, space

and causality vanish like mists in the sun.

Let any person of real religious experience refer to his moment of what is called communion with God and assert whether any idea of himself or the world subsists there. In true realization there is no trace of the world around. What the scientists are pleased to call self-improvement, is a crude manifestation of the endeavour of the soul to rise and soar to the skies.

In the deep dark recesses of human heart there is a faint glimmer of divine light. Some times it is conscious, often unconscious. Many a time man questions himself: "Can the midnight lighting flash not be made continuous to become an ever-lasting bright day?" This rampant Question Mark haunts his mind. In an instinctive desire of that nature lies the necessity of Religion in its ordinary sense. Strenuous struggle to that effect is worth while, and those who pooh-pooh it and wish it banished from the world are despite themselves engaged in suicidal efforts.

All attempts of philosophy and science to peep into the Ineffable have proved abortive. They fail and will continue to fail unless they are armed with the divine revelation. Time, space and causality contemplated either from the subjective or objective points of view, defy all efforts to discover their nature. The ultimate nature of Matter, Motion, Force or Energy presents insurmountable difficulties to the inquisitive mind. Atomic theory is beset with contradictions. Boscovich's theory of Centres of Force, in the long run, fares no better. All theories have their tell-tale failure stamped on their faces. One system of philosophy ex-

plodes the other and careers along until it falls into the abyss of its resultant doubts and suspicions.

Science also is neither here nor there. Its much-vaunted discoveries are soon exposed to lack of reality and validity. From this it is quite evident that the interior of nature will for ever remain a mystery to the mind and it is not given to human intellect to sound the depths of Cosmos.

Winwood Reade in his famous book "The Martyrdom of Man" says, "But even masters of science are precisely those whom nature inspires with most reverence and awe. For as their minds are wafed by their wisdom into untravelled worlds they find new fields of knowledge expanding to their view. The firmament ever expands, the abyss deepens, the horizon recedes. The proximate Why may be discovered, the ultimate Why is unrevealed. Even when science shall be so far advanced that all the faculties and feelings will be traced with the precision of mathematical demonstration to their latent condition in the fiery cloud of the beginning, the luminous have the nebula of the sublime Laplace, even then the origin and purpose of Creation, the How and Why will remain unsolved."

There can be no greater testimony to the helplessness of science than this. Seeing that the Universe is grand and inexplicable and human intellect a tiny tot, man must say:

I do not ask to see,
The distant scene
One step enough for me.
Or join with William Cowper and say:
God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up His bright designs,
And works His Sovereign will.

THE HOLY QUR'AN

GUIDE FOR THE MANKIND

BY PROF SAYYID ABD-WAHAB BUKHARI

The word Qur'an means something which is recited or read. It is an infinitive noun from the word 'qara'a', which signifies "he recited or read". The earliest revelation to the Holy Prophet (peace and blessings be upon him) begins with the word 'iqra' — which word is from the same root as 'qara'a' — and means "Recite thou or read or proclaim".

Dr. Muhammad 'Abdullah Draz writing in his book, *al-Naba al-Azin*, says, "The word Qur'an is really a ground on the measure of *Fulan*, like *Ghufran* and *Sukran*. It is applicable to both the whole Book or a part of it."

And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy (Qur'an, 7 : 204).

Here the word Qur'an is used for a part of the Book. The word Qur'an is frequently mentioned in the book itself (vide 17 : 106 : 4 : 83).

The *Encyclopaedia of Islam* gives the following meanings for the word Qur'an :

"Lecture, discourse, what is uttered, i.e., what Muhammad heard from God and repeated and then later uttered before men". Thus the word "Wa" in the Qur'an invariably refers to God.

And We have made (this Scripture) easy in the language only that they may heed (The Qur'an, 44 : 58).

—and even, what the Prophet had to say is preaced by the word *qul*, which means "say," as a divine utterance.

Say : He, the God, is One (The Qur'an, 112 : 1).

Thus The Qur'an is a treasury of Faith, Instruction and Prayer in the very words of God uttered to Prophet Muhammad (peace be upon him).

The Revelation

It will be interesting to know the "How" of the Revelation to the extent that the much too limited medium of human language can express it; for it is an exceptionally unique spiritual experience, and does not easily lend itself to any comprehensive verbal explanation. For a long time before the Holy Prophet Muhammad was called to his sacred mission, he used to retire for days together, especially in the month of Ramadan, for quiet prayer and deep meditation.

His favourite sport was a cave at the foot of Mount Hira, a lofty conical hill, some three miles to the north of his native town of Mecca. This period of probation, as it were, lasted for fifteen years, ever since his marriage to the elderly lady Khadijah who afforded him the much needed leisure and freedom from domestic care. His conduct had, by common consent, earned him the surname of *al-Amin*, the Trustworthy. He was in the habit of carrying his frugal fare on which he could subsist for days together, and retire into the great solitude of the bleak and rugged mountain. We are told in the reports, which his Companions have preserved for us, that before the higher messages came to him, he used to get true and clear visions (*Ru'ya Sadiqah*). "The first of the revelations that came to the Messenger of God were good visions, so that he did not see a vision, but it came out true as the dawn of day" (*Bukhari, The Sahih*). This was the stage when the Holy Prophet heard certain mystic voices. In religious terminology this experience is called the secret or inner revelation (the *Wahi Khafiy*). This inner revelation, or inner voice, is granted to all true and righteous servants of God, the saints, seers, rishis, and mystics

1. Proclaim (or read) in the name of thy *Rabb* (Creator, Cherisher and Guide) Who created.
2. Created man, out of a (mere) clot of congealed blood.
3. Proclaim! And thy *Rabb* is Most Bountiful.
4. He Who taught (the use of) the pen.
5. Taught man what he knew not.

It was in this self-same cave of Hira, which afterwards came to be called "the Mountain of Light" (*Jabal al-Nur*), the Holy Prophet who, now forty years of age, received his divine commission, in which the message was far more than an idea or a true vision; it was now actually clothed in words. At this stage a person is so much attuned to God, his own ego is so much controlled, the individual so much developed that he becomes the instrument, *par excellence*, of the divine will and the recipient of divine messages through the Holy Spirit. Thus, under this trance, whatever the Prophet spoke was the word of God: "The words he uttered were the words of God; Though the medium was that of the servant of God" (Jalaluddin Rumi).

(*Gufthah'e u guftah'e Allah bawad, Garchih az Hulqumi 'Abdullah bawad*).

In the terminology of Islam this Holy Spirit is referred to as the Archangel Gabriel (*Jibra'il*) and the messages delivered through him are known as the recited revelation (*Wahy' Mathuww*). This recited revelation is just another name for The Holy Qur'an.

His first experience of this direct form of revelation as described by the Holy Prophet himself, is reported by his Companions: "He, (i.e., the Holy Spirit) seized me and squeezed me to such an extent that I was exhausted" (*Bukhari, The Sahih*). *Iqra* — (Recite — proclaim) the voice cried out to him. Muhammad stood puzzled. "I cannot read," he replied. But still the cry of the angel rang clear; *Iqra*, (Recite); and again for a third time the voice, more terrible, commanded, "Read." He said, "What can I read?" The voice said, "Read in the name of thy Lord Who created — created man from a clot of blood. Read, and thy Lord is the Most Bounteous" (The Quran, 96 : 1).

The first overpowering sensation yielded to a collected grasp of words which made clear his mission: "its Author, God, the Creator; its subject, "Man", God's wondrous handiwork, capable, by Grace, of rising to heights sublime". When he came out of the trance, the words remained as if inscribed upon his sacred heart. Thus was the Prophet initiated into that great recital — the *wahy*. (The custom among some Muslims of initiating their children to read the Qur'an is reminiscent of this historic incident).

Strange, yet highly graphic, accounts have been preserved for us of the physical phenomena that attended the Prophet's divine ecstasy. We read in the Hadith (the Traditions) that sometimes, the revelation (*wahy*) came to him as the ringing of a bell, and this mode was the hardest on him; he would occasionally fad down and be transported into a state of trance. "I saw," says his wife 'A'ishah in the later years of the Prophet, "revelation coming down upon him in the severest cold, and when that condition was over, perspiration ran down his forehead". The words which came to him when in a state of trance are held sacred, and since the angel bade him *iqra* i.e., "Read" — "The Reading of the man who knew not how to read". The words which he ordinarily spoke are known as the Hadith or Sunnah of the Prophet, the most authentic of which are contained in the *Sahih* of Imam Bukhari. The Ahadith have never been confused with the Qur'an.

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There are several synonyms of the word Qur'an mentioned in the Book itself. But the most characteristic synonym is *tanzil*, which means that which is revealed—a rescript or mis-sive from God to His Prophet:

We revealed it on the Night of Power and Glory (The Qur'an, 97: 1).

It is *al-Kitab* ("the Book"), *Tadhkirah* (Admonition or Reminder); it is *Furqan* (the Criterion). *The Encyclopedia of Islam*, writing about *Furqan*, on the authority of that celebrated commentator of the Qur'an, Zamakhshari, holds the view that, "it is a name for the whole class of Heavenly Books". Thus the one supreme aim of the Qur'an is to be the *Furqan*, i.e. to serve as the criterion between right and wrong, and this is asserted to be the aim of all other heavenly scriptures as well. The Qur'an recognises the heavenly origin of all the sacred scriptures of the world:

We make no distinction between any of His Messengers (The Qur'an, 2: 285).

The Qur'an thus shares the task of educating the world with its sister scriptures. The one question, therefore, with the Qur'an is that of right versus wrong — religion versus irreligion.

Compilation

A word about the arrangement and the compilation of the Qur'an. The Qur'an, as has been said, was first revealed in the cave of Hira in the month of Ramadan (which later on became the fasting month for the Muslims). It continued to be revealed in stages throughout the three and twenty years of the Prophet's mission according as the situation arose. The situations are known as *Asbab al-Tanzil*, or causes of the revelation. The Prophet, as soon as he came out of his trance to the world of time and circumstance, would dictate the Qur'an to some of his followers, who knew the then rare art of writing. Such indeed was Zayd Ibn Thabit, one of the most distinguished of the Prophet's amanuenses. There were several others who happened to be near him at the time. "It was taken down on ribs of palm leaves, tablets of white stone and on the hearts of men (*Bukhari, The Sahih*). It was also written on skins, flat bones and parchments of paper, tree trunks and wooden pieces. The Prophet indicating the place where each revealed verse was to be inserted. It was recited in this order at public prayers by the Prophet and by his Companions and followers, a good few of whom knew the whole or part of what was so far revealed by heart. These persons were known as the *hufaz* or the *qurra'*, the memorisers or the reciters of the

Qur'an. Thus the Qur'an was arranged in the lifetime of the Prophet himself, for otherwise it would be difficult to understand how it could have been recited at prayers and particularly at midnight prayers, when The Prophet would recite it for long hours in his prayers, sometimes for half of the night, sometimes more or less the whole night:

"O you, the Wrapt One! keep up the nocturnal vigil except a little while (for rest) ..." (The Qur'an, 73: 2-4).

After his demise, his successor Abu Bakr, on the advice of 'Umar, seeing that the number of the 'qurra' — the reciters, was diminishing, ordered Zayd Ibn Thabit to bring together the whole Book into one volume. Zayd was chosen because he was one who had written most of the fragments at the instance of The Prophet. This volume was prepared and scrutinised by the Companions, and kept with H. Hafsa, the Prophet's wife, who, on the authority of the historian Baladhuri, was one of the few women who could read and write at the time. The suggestion, therefore, that the Qur'an was compiled and arranged much later is untenable.

Standard Copy

It was, however, reserved for 'Uthman, the third Caliph, on the advice of Hudhayfah Ibn Yaman, one of the close Companions of The Prophet, to do away with certain verbal variations in the text and bring out a standard copy of the Holy Book. For this purpose the Caliph appointed a strong Committee with Zayd Ibn Thabit as Chairman (a Medinite), and three others from the Quraysh (Meccans) as members and charged them thus, "Where you and Zayd differ concerning the Qur'an, write it in the language of the Quraysh, for it was revealed in their dialect" (*Bukhari, The Sahih*).

These references were carried out with great care and precision, and a standard version of the Qur'an was prepared based on the original in the custody of H. Hafsa, the wife of the Prophet, and copies of it were sent to all the principal cities of the Muslim Empire, like Mecca, Medina, Kufah, Basrah and Damascus. This standardisation of the Qur'an was carried out within only a few years of The Prophet's death, when almost all of his immediate Companions, who had heard him recite the Holy Qur'an, were still alive. Thus was fulfilled the prophecy of the Qur'an:

"We have, without doubt, sent the message and we shall most assuredly guard it from corruption" (The Qur'an, 15: 9).

Thus 'Uthman earned the surname of Jami' al-Qur'an, i.e., the Compiler

of the Qur'an, is the self-same copy that is in our hands today without any interpolation whatsoever.

The whole Qur'an is divided into 114 *surahs* or chapters. Of these, ninety are superscribed as Meccan chapters, having been, broadly speaking, revealed at Mecca, during his thirteen years of ministry in that city, and the rest of the 24 chapters as Medinite chapters revealed at Medina during the rest of his ten years' ministry at Medina. The Meccan chapters (*surahs*) deal chiefly with faith in God, while the Medinite revelations show how true happiness of mind may be sought in communion with God, while the Medinite chapters and *ayahs* or verses, point out how man's dealings with man also be a source of bliss and comfort. One is the fulfilment of the other. Each chapter contains several *ayahs* or verses, not poetry, to be sure, but a form of speech called *saj* or rhymed prose, and the language in which it was delivered was "plain Arabic" (cf. The Qur'an, 16: 103) and, according to the most natural assumption, the Hejaz dialect of the people of Mecca.

The word *surah* literally means a layer or stones on a wall and aptly describes a chapter; whilst the word *ayah* (plural *ayaat*) which is loosely translated as *verse*, but it actually signifies a sign or a miracle; for *ayaat* constitute the *surahs* and the *surahs* constitute the Qur'an, which The Prophet claimed as his miracle. The Prophet's claim would be appreciated when it is realised that apart from the unbounded influence that the Book exercised, as a Code of Laws, a book of Common Prayer and a Bible in one, by over a sixth of the whole human race, it was its pure literary style that held together the various Arabic dialects from falling apart into distinct languages during these several centuries. From Morocco to Indonesia, the Arabic language, despite its provincial dialects, has remained one, and this was due to the style set in vogue by the Qur'an. Thus it was that that great orientalist, the Rev. R. Bosworth Smith, enthusiastically declared, "It was the one miracle claimed by Muhammad 'his standing miracle' he would call it, and a 'miracle indeed it is" (*Mohammad and Mohammadianism*, London, 1873 C.E.)

Apart from this division into *surah* or chapters, the Qur'an is divided for devotional and liturgical purposes into thirty equal parts called the *juz* (plural *ajza'* i.e. portions). A *juz* is again subdivided into quarters, halves and three-fourths. There are 6,353 verses (*ayaat*) in the Qur'an and twenty-seven thousand nine hundred and thirty-four words. It became

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a meritorious practice to write the Qur'an, the whole or part of it. This led to the art of calligraphy. The Book was also written in gold and many an illustrated manuscript copy of it is found in the libraries of the world. The Book has been done in many important languages of the world — European and Asiatic. Professor Hitti of Princeton University, America, has made a very significant statement in this context. "Though the youngest of the epoch-making works, the Qur'an is the most widely read Book ever written" (P. Hitti. "History of the Arabs").

Of all the sacred scriptures of the world, the Qur'an alone enjoys the distinction of being a Book which is learnt by heart, from the beginning to the end by a very large number of its adherents, and this is no mean feat. There is hardly any sizable locality of the Muslims where there would not be more than one *hafiz* of the Qur'an, a term applied to a person who knows the whole Qur'an by heart. The whole Qur'an is recited at least once in the Month of Fasting — Ramadan, in almost all the mosques of the world, in a special nocturnal prayer called, "the *tarawih*." Special roles of its recital, the correct pronunciation of its letters and intonations — called *tajwid* — followed. Such reciters are known as *qurra* (plural of *qari*) such a recital is known as *tartil* (measured chanting):

And chant the Qur'an in measure (The Qur'an, 73 : 4).

This mode of recital was recommended to The Prophet; he set the example and it is kept up with meticulous care, even to this day. Thus, though the youngest of this series of epoch-making books, the Qur'an yields to none in the enormity of influence it has exerted over vast masses of mankind.

The Message

It would be difficult, if not an impossible task, for me to cover the message and the teachings of the Qur'an in relation to the diverse aspects of human life, in the course of this all too brief a paper, for there is hardly any aspect of human existence and activity which is not covered by the Holy Book. I shall, therefore, confine myself only to a few of the most salient aspects of its message. But it must be remembered that the Qur'an is free from all dialectical disquisitions and philosophical cobwebs; its ideals are set forth in plain words, and its message couched in a language that is intended alike to satisfy the philosopher and the agnostic as well as the unsophisticated.

Let us first and foremost take the concept of God in Islam, for it is

this concept which is the measure of a religion's worth. It is only the character of the concept of God which a religion sets forth that determines, in the final analysis, its moral and spiritual value to life.

The concept of God in Islam has been set forth in the Opening Chapter of the Book itself in the oft-repeated *Surah al-Fatihah*, which is rightly called the *Umm al-Kitab*, "the mother, the core or the essence of the Qur'an." God in Islam is Rabb al-'Alamin — the Creator and Nourisher of the worlds. He is the Rahman — the Beneficent, the Rahim — the most Merciful, Malik Yaum al-Din — the Lord of the Day of Judgment. Now, this concept of Rabb al-'Alamin transcends the concepts of tribal deities and national demi-gods. He is the Sustainer not of this nation or that, but of all the world and that which is contained there. It is interesting to note that the Qur'an suggests other worlds, besides our own, the earth, when it refers to worlds in this *surah*. This concept, therefore, of God, as a Nourisher and Sustainer of the worlds, is in; and what is more, not even of our universe alone, but of all the universes yet unknown to man. Incidentally, it may be also of great import to human behaviour. If our Nourisher is One and the same, it matters little if we live in different climes or speak different languages. Wherever we live the whole of humanity is but one people.

Why, then, these differences between people and people? Rather this concept of God as Nourisher and Sustainer of the worlds must lead mankind to co-ordination, co-operation and integration not only at the national but also at the international level. That is its moral and spiritual value to life. It is in this concept of God as the Creator and Nourisher of the worlds that the message of Islam is enshrined, however much we may fall short of this lofty ideal.

The Concept

Then we have the concept of God as the Beneficent and the Merciful. The two terms *al-Rahman* and *al-Rahim*, both derived from the same root *rahmah*, denote two separate aspects of it. *Al-Rahman* connotes one possessed of mercy, while *al-Rahim* is one who continuously and perennially gives expression to it. The idea in bringing these attributes together is to suggest the all-embracing character of the Mercy of the Divine Being. The Qur'an explains this position in the verse:

And my *rahmah* (Mercy) encompasseth everything (The Qur'an, 7 : 156).

The reference to this attribute of mercy occurs in more than three

hundred places in the Holy Qur'an. The purpose obviously, apart from emphasising this divine attribute, is to stimulate in human behaviour the quality of mercy. A tradition of The Holy Prophet runs to the effect that "one who shows no mercy to his fellow-men, no mercy shall be shown to him".

Courtesy: The Pakistan Times, November 13, 1970.

BOTTLED SUNSHINE

New System

Miss Schimmel writes :

"Has Iqbal erected a new philosophical system? Certainly not. But in an ingenious synthesis he has blended Eastern humanites with Western ones. For example, his valuation of Nietzsche gives evidence of an amazingly deep insight into the greatness as well as the limitations of this tragic thinker. Iqbal was not inclined to develop a system. He was too convinced of the diversity of happenings and the freedom of action to be able to forge his thoughts into a rigid system. He considered philosophy to be 'wisdom without ardour', in contradistinction to poetry which he called 'wisdom with ardour'. However, the Western reader will more often than not admire his knowledge and discernment, his power of mental perception and the method of tackling those problems, which were then emerging in Europe as burning topics of discussion. Often he was able to do so without even having access to the necessary literature." (p. 18).

(Muhammad Iqbal by Annemarie Schimmel)

Iqbal on Science

According to Iqbal if science is based on the concept of God, it acquires the peculiar quality of being able to correct itself as it develops. Godless science lacks this quality because it is deprived of the guiding light of the concept of God.

Appropriate Appointment

Kaikaus Ibn Iskandar, an Iranian chieftain, wrote early in the 11th century A.D.:

"When you make an appointment be careful to allot it to the man adapted for it and not one lacking the needed capacity. Nor every duty can be assigned to every man. Give the work therefore to one who is expert in it, and thus avoid annoyance."

The Concept of Causality in Al-Ghazzali-I

BY PROFESSOR A. F. M. HAFZULIAH BHUYAN, B.A.

Al-Ghazzali was born at Tus in 450 A.H. (1058 C.E.) and died in 505 A.H. (1111 C.E.). The greatest, the noblest and the most original thinker of the Ash'arite School was al-Ghazzali. He gave final shape to the Ash'arite teachings and is regarded as the highest authority of the Sunni school. He is the only teacher of the later generation ever put on a level with the four great Imams.

Left an orphan at an early age, he was educated by a Sufi friend and, then attended the school at Neshapur. As his education progressed he cut loose from Sufi influence and became an Ash'arite and in 484 A.H. he was appointed President of the Nazimite Academy at Baghdad. Gradually however, he became a prey to spiritual unrest, and in 488 A.H. resigned his post and retired to Syria when he spent some years in study and practices of devotion. In 499 A.H. he returned to active work as a teacher in the Nazimite Academy at Neshapur, where he became the leader of a modified Ash'arite system strongly leavened by mysticism, which may be regarded as the final evolution of orthodox Muslim theology.

The conflict between the Mu'tazilite traditionalism toned down by reason and the Ash'arite traditionism dominated by faith was virtually set at naught by the chief of the Ash'arites, al-Ghazzali, who found the culmination of traditionalism in a mystical awareness. In Islam al-Ghazzali is the great bridge between traditionalism and mysticism, activism and intuitionism.

He established an orthodox mysticism by rendering philosophy subordinate to theology and thus succeeded in restoring the fear of God when the element of fear was tending to be thrust into the background, at least by the educated. So he is rightly called Hujjat-ul-Islam—the Defender of Islam.

Al-Ghazzali anticipated the main features of the entire philosophy of the West from Rene Descartes to Henri Bergson. If in his initial process of doubt al-Ghazzali resembled Rene Descartes, in his view of causality he reminds us of David Hume.

The popular view of a cause is that it is a power, force or energy which produces the effect. It involves the

idea of a necessary connection between the cause and the effect.

When we say that A is the cause of X, we mean also that A, by virtue of its inherent power, produces X; and we believe that there is a necessary connection between the causal energy and the effect produced, so that when the cause occurs, the effect necessarily follows.

Hume, while analyzing the contents of human knowledge, tells us that all the contents of mind resolve themselves into two—impressions and ideas.

Our experience consists of a series of unrelated and disorganized impressions. Whatever relation is asserted between two impressions, is due solely to their connection in the individual's consciousness and not to anything inherent in nature.

One of such relations which he has examined is that of causality. In brief, Hume points out that necessity is a mark which cannot belong to any proposition derived from experience. Experience gives us only contingents and never essentials. About causal relation, all that we experience is succession of events without any impression of necessity or universal connection.

The idea of necessary connection that we have in our minds between two events is nothing but a tendency of the mind, and does not imply any objective connection between the two events.

The belief in causality is only a habit of mind as a result of repeated succession of two ideas of the events. Consequently, when we think of the one we think of the other. Therefore, the real connection is one between ideas, and we wrongly ascribe it to the impressions. Thus, according to Hume, cause and effect are not objective phenomenon but subjective.

Now al-Ghazzali, some hundred years before Hume, believed in natural causation as a God-established system of precedence and sequence with no inherent physical necessity. We see one definite phenomenon (cause); regularly succeeded by another definite phenomenon (effect); but how the latter results from the former is but an enigma for us.

There is no proof to testify that there exists a necessary relation

between a cause and an effect, except that we see, for example, lump of cotton whenever it comes in contact with fire burns down. All that can be proved by such observations that their coming together, on conjoinness, is responsible for the actual burning which apparently takes place. That is to say, there is a relation between the fire and the burning of the cotton, like that between the condition and the conditioned (*Ashshart wa al-Mashrut*). But this by no means proves that one is the efficient cause of the other. Besides, fire is inanimate object having no power of its own. How could fire then create the burning in the cotton?

However, says al-Ghazzali, if they mean by cause and effect the same thing as usually mean by the relation between the sun and sunlight, we have no objection to offer. We do not begrudge them using the terms. But they have to remember that sunlight, according to their argument, is an "accident of the sun" and subsists in it. That is to say sunlight is a part of the sun, a quality which inheres in the sun. So that the same thing would be the cause and the effect at the same time, which is absurd, or, let us point out, that the sun has no power over the sunlight inasmuch as it cannot resist the light in any way, so that it would be fallacious to take the sun as the efficient cause or the creator of the sunlight.

(Continued from page 1, col. 2)

God's Messenger glowing as if it were golden. He then said, "If anyone establishes a good *sunna* in Islam he will have a reward for it and equivalent of the rewards of those who act upon it after him, without theirs being diminished in any respect, but he who establishes a bad *sunna* in Islam will bear the responsibility of it and responsibility of those who act upon it after him, without being diminished in any respect." (Muslim transmitted it.)

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