

From the Editor's Desk...

All human beings seek a true friend. They look for people to share their happiness with, who will support them in times of trouble, who will show them solutions when they can find none. However, a person has two ways of finding such a friend. One of these is the way of the Compassionate One, a requirement of Qur'anic moral values and the path chosen by believers who seek solely the approval of Allah. The other is the way of friends who seek to serve only their worldly interests, a path based on advantage.

Friendship that attaches importance to moral values achieves an unshakeable nature.

A never-ending friendship: A true friend is someone who will be there for a person in good times and bad, who unconditionally wishes the same for his friend as he wishes for himself, who wants him to be at least as happy and as well as he wishes himself to be. He is someone who avoids such emotions as jealousy, intolerance and rivalry, who loves the other party sincerely and always wants the best for him.

A friendship aimed at the Hereafter: The precondition for being a true friend is to aim for the other party's happiness in this world and in the Hereafter. One important attribute of such a friendship

is speaking honestly and openly, telling the other party of any deficiencies of faith, and affectionately showing him ways by which these can be remedied.

A friendship based on love and respect: In an environment where people live by Qur'anic morality, fear of and faith in Allah. These are the values whereby people can truly feel love and respect for one another. The love, trust and loyalty that believers feel for one another is shaped totally in accordance with the endeavors they make on the path of Allah.

A friendship based on honesty: Sincerity means a person being the same on the inside as on the outside. It means being sincere, open and straightforward, revealing one's true character without hiding one's real thoughts and feelings, not engaging in calculating behavior or trying to appear different to how one really is. According to Qur'anic moral values, a person is worthy to the extent of his honesty, and his friends and loved ones love him because they know that he is sincere towards them.

Your friend is only Allah and His Messenger and those who believe: those who perform prayer and give the alms, and bow. (Surat Al-Ma'ida; 55)
Arif Mateen Ansari

ISLAM:

The Religion of Unity and Progress

His Eminence Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi

What is the character of the universe which we inhabit and how are we related to it? These are the two fundamental questions which have confronted all religions and philosophies of the world, and each religious and philosophical system has tried to answer them in its own way.

Closely connected with these questions the problem of the nature of relationship between mind and matter-between the spiritual and the physical aspects of life and a solution of this problem alone can form the basis of our world-view and our life-program.

There are three distinct answers offered to our enquiry in this connection, namely: (i) by the pre-Islamic religions; (ii) by the post-Islamic empirical thought of the West; (iii) by Islam.

i) The Pre-Islamic Religions:

The Pre-Islamic Religions were deeply impressed by the notion of an acute conflict between man's moral and physical existence, or, in other words, between 'the biological within' and 'the mathematical without'. This dualistic idea led them ultimately to find a way for the affirmation of the spiritual self in man and in the rejection of the physical reality as either meaningless or dangerous.

Hinduism regarded the world of matter as maya, namely illusion, and

prescribed a life of renunciation for the spiritual development of its devotees. Buddhism considered the physical world an obstruction in the onward march of the soul and pointed to the annihilation of the individual self and the severance of its emotional links with the physical world as the way to achieve nirvana.

Similarly, Christianity recognized the antagonism between the physical and spiritual aspects of life and conceived the world of matter, or to use a more Christian term, the world of the flesh, as essentially the playground of Satan. Consequently, it standardized human perfection in the type of the ascetic Saint.

Such a despising attitude towards the material aspect of life affects humanity in two ways. Firstly, it shuts the door to all material progress, not to speak of scientific advancement, because our indulgence in material pursuits is considered detrimental to the ideal of spiritual self-realization. Secondly, it gives rise to a perpetual conflict within us, because on one side is the religious call to shun the world, while on the other side exists the natural urge to enjoy it. Such a state of affairs can only culminate in creating a continuous feeling of bad conscience and thus defeat the very purpose of our idealistic attitude.

A high Christian dignitary, the Ven. J.

M. Wilson D.D., admits the evil effects of the Christian attitude, in his book: "What it is to be a Christian", in the following words:

"If we mechanically applied, as rules of conduct; Christ's ideals of temper, we are certain, from commonsense, that universal pauperism, lawlessness and national extinction would follow."

In his famous Life of Jesus, Renan revolts against the Christian conception of perfection and observes in a rather irreverent tone:

"In these fits of severity Jesus went so far as to abolish all natural ties. His requirements (for the Kingdom of Heaven) had no longer any bounds. Despising the healthy limits of man's nature, he demanded that he should exist only for him and should love him alone. The harsh and gloomy feeling of distaste for the world and excessive self-abnegation, which characterizes Christian perfection, was originated not by the refined and cheerful moralist of earlier days, but by a somber giant whom a kind of presentiment was drawing more and more out of the pale of humanity, we should almost say that, in the moments of conflict with the most legitimate cravings of the heart, Jesus had forgotten the pleasures of loving, of seeing, and of feeling."

ii) The post-Islamic empirical thought:

The post-Islamic empirical thought of the West adopts a path which is radically different from the pre-Islamic idealism. It asserts that the world of matter alone is real and worthy of our attention and that the realization of

human destiny lies in the conquest of Nature with the aim of achieving the highest amount of physical pleasure.

It ignores all transcendental values and spiritual considerations simply because they do not fall within the scope of empirical sciences. There is only one criterion of ethics which it recognizes and that is the criterion of practical utility for the enhancement of the earthly or 'carnal' pleasures of man.

Now, the physical world being essentially a battlefield of conflicting appearances, an exclusively materialistic interpretation of reality, even though it may be concealed behind the otherwise fascinating mask of scientific spirit, is bound to unbalance human life.

This is what the west is experiencing today. Nations are running at the throats of each other and individuals are indulging in the pleasures of the flesh in a way which precludes all possibilities of life's spiritual expression. Peace and piety both have been left far behind.

iii) Islamic message:

What, then, is the message of Islam which stands between the ancient world that stressed the exclusive validity of the spiritual aspect of life and the modern world which interprets all reality in terms of matter? Has it any solution to offer to reconcile this sharp antagonism; has it any teaching to give in the light of which we may develop all our faculties evenly and work out our destiny without prejudice against either our natural surroundings and the

physical conditions of our life or our idealistic yearnings which are certainly not an illusion but a positive reality and are ingrained in our very nature?

To start with Islam does not consider the universe as composed of two self-existing and conflicting entities. It conceives all life as a unity because it proceeds from the Divine Oneness, and Reality, according to it, is neither material nor mental but "a realm in which thought and thing, fact and value, are inseparable, neither having any existence apart from its correlative," the real world being a coherent organic unity, space less and timeless, but including all happenings in space and time in their proper relations to itself. "

In addition to this principle of harmony, Islam emphasizes the purposive nature of all existence, whether spiritual or physical. Thus, says God in the Holy Qur'an:

"We have not created the Heavens and the earth and whatever is between them in sport; We have not created them but for a serious end: but the greater part of them understand not." (XLIV: 38, 39).

Thus, our earthly surroundings are not a meaningless projection of the play of blind forces a mere empty shell with no content. Nay, the tiniest particle of sand, the smallest drop of water, the frailest roseleaf, is full of meaning and music and functions under a definite and well-planned Divine scheme.

This being the character of the universe, what is the nature of man? Should we conceive him as a being

who is originally born low and who cannot attain the pinnacle of purity and perfection except through the tragedy of renouncing worldly pleasures or of passing through a continuous ordeal of transmigration? This is the way Hinduism, Buddhism and some other religions go. Or, should we believe him to have been born in sin and therefore incapable of working out his destiny except through a mysterious Divine sacrifice? This is the doctrine of Christianity. To these questions Islam replies in the negative. It is emphatic in its assertion that man is born sinless and is the chosen of God, as we read in the Holy Qur'an:

"Of the goodliest fiber We created man." (XCV: 4).

"Afterwards his Lord chose him (Adam) for Himself and was turned towards him and guided him." (XX: 114).

"And it is He Who hath made you His vicegerent on the earth." (VI: 165).

Starting his life with a sinless birth, man is entitled, or we might say, destined, as an evolutionary being, to scale the loftiest heights of perfection and to surpass God's all creation, including the angels, in his uniqueness and purity. Thus, we read in the Holy Qur'an:

"It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onwards." (LXXIV: 17-20).

What then should be our attitude towards our material environment?

Should it consist in renouncing the world and repressing our physical desires? No—Islam says nothing of the kind. Instead of recognizing a conflict between the moral and physical existence of man, it emphasizes the coexistence of these two aspects as the natural basis of life.

It maintains that our earthly sojourn is a positive factor in the Divine scheme of creation and a necessary stage in the evolution of our soul-life. Consequently, it seeks the affirmation of the spiritual self in man, not in renouncing the world of matter, but in the active endeavor to master it with a view to discover the basis for a realistic regulation of life. "The life of the ideal", says Sir Muhammad Iqbal, "consists not in a total breach with the real which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the appropriate with the real view eventually to absorb it, to convert it into itself and to illuminate its whole being". It is, therefore, impossible for Islam to despise our earthly existence and activities, and here it differs radically with other religions of the world.

This realistic attitude of Islam may not, however, be identified with that of the modern West. The latter ignores our spiritual existence altogether and regards our earthly career as an end-in-itself, and that in a way which amounts to worship, Islam, on the other hand, conceives it, not as an end, but as a means to a higher spiritual end.

And what is the higher end? It is submission to the will of Allah and

seeking His pleasure, as the Qur'an says:

"Say: Verily, my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds, Who hath no partner." (VI: 163).

Viewed in this light, all our worldly actions, including the most insignificant ones, are transformed into religious acts, the moment we give them a spiritual orientation, namely, the moment we perform them with the consciousness that we are acting in the light of Allah's commands. In fact, Islam conceives the whole life of a Muslim as a life of continuous worship, for says God in the Qur'an:

"I have not created the Jinn and human kind but that they shall worship Me." (LI: 56).

Thus, the notion of worship in Islam is also radically different from that of other religions. In Islam, there is no such distinction as 'religious' and 'secular'. Every act of a true Muslim is a religious act because he should perform all his works in obedience and conformity to Divine injunctions and has to dedicate all his faculties, spiritual or physical, to the cause of God's eternal scheme. Devotion and submission to God in this sense constitute the very meaning of our life in Islam.

Here Islam gives us the highest and the purest ethical standard, "The highest form of religious ethic", says Sir Richard Gregory (Religion in Science and Civilization, p. 65), "is that in which the aim of conduct is complete and implicit obedience to what is conceived

to be the will of God. . . (this obedience) may become a joyous and spontaneous acceptance of a mode of life, such as it is conceived would be consonant with the nature of God, subject to such limitations of the desire for uprightness as an end-in-itself, either with a view to reward, if not in this world, in the next, or pursued selflessly for its own sake. This concept of religious ethic has led to the highest idealism in human conduct."

The notion of worship in Islam being what it is, it was absolutely necessary that Islam should not confine itself to the explanation of the metaphysical relations between man and his Creator but should also define exactly the relations between the individual and the society. And this Islam has accomplished to its eternal glory by giving us an exhaustive guidance which does not leave even the most trivial actions of our life untouched.

From what has been said above, the essential nature of the Islamic view of life must have become amply clear. But it is only the principle of 'unity in life' that has been emphasized so far. There is another fundamental principle, namely, 'movement in life' or progress, which requires elucidation. The discussion in this connection may be confined to an examination of Islam's attitude towards the empirical sciences which is, however, the direct outcome of its realistic conception of Nature and Man.

The Holy Prophet Muhammad (ﷺ) stands alone in the religious annals of the world as the advocate of scientific

enquiry. The pages of the Qur'an abound with passages which invite our attention to an empirical study of the natural phenomena and emphasize the conquest of nature by man. In fact, the Inductive Method of enquiry, which is the basis of modern scientific and philosophical thought, is one of the most valuable gifts of the Qur'an to the world. Here are just a few Qur'anic verses in support of this statement: -

"Assuredly in the creation of the Heavens and of the earth, and in the alternation of night and day, and in the ships which pass through the sea with what is useful to man, and in the rain which God sendeth down from Heaven, giving life to the earth after its death, and scattering over it all kinds of cattle, and in the change of winds and in the clouds that are made to do service between the Heavens and the earth are signs for those who understand." (II: 159).

Can they not look up to the clouds, how they are created; and to the heavens how it is upraised, and to the mountains how they are rooted"? (LXXVIII:17).

"And among his signs are the creation of the Heavens and of the earth, and your variety of Languages and colour. Herein truly are signs for all men." (XXX:21).

"And He it is Who hath made subservient to you whatever is in the Heavens and on the earth."

it is no wonder therefore that during: the ages of Islam's glory, its followers became the pioneers of civilization and the inaugurators of the modern

scientific era. It might sound strange to those who are accustomed to hear and read that Islam obstructs the way to progress and is an enemy of scientific learning. The truth lies just the opposite way and it can be honestly said that but for Islam there would have been no modern scientific progress. No less a person than Briffault, the noted historian of civilization, has admitted this fact in his reputed work, *The Making of Humanity*:

"Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe . . . Science is the momentous contribution of Arab civilization to the modern world, (though) it was not science alone which brought Europe back to life. Other and manifold influence from the civilization of Islam communicated its first glow to European life." (p. 202).

"The debt of our science to that of the Arabs does not consist in discoveries or revolutionary theories. Science owes a great deal more to Arab culture: It owes its existence. The ancient world was, as we saw, pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized and theorized. But the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and

experimental inquiry were altogether alien to Greek temperament . . . What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in a form unknown to the Greeks. The spirit and those methods were introduced into the European world by the Arabs." (p.190).

A vital point of difference between the spirit of modern West and the spirit of Islam may, however, be emphasized again. While the modern West has employed science mostly for the satisfaction of its unjust craving for ill-used power and ill gotten pleasure and for the cruel purposes of human destruction, Islam seeks in the scientific enquiry a means to the service of humanity and spiritual elevation. How beautifully the Qur'an has inculcated the latter idea in the following verse:

"Verily, in the creation of the Heavens and of the earth, and in the succession of night and day, are signs for people of understanding, who standing, sitting and reclining bear God in mind and reflect on the creation of the Heavens and of the earth and say: 'Oh, our Lord! Thou hast not created all this in vain; Glory be to Thee!'" (III: 188).

Islam, it may be emphasized, is not merely a faith, a religion, a creed. It is a way of life, a life to be lived. It does not only respond to man's religious yearnings, but to human life as a whole. It does not only give us an infallible metaphysics, but also a comprehensive and sublime code of individual and

social ethics, a sound economic system, a just political ideology, and many other things besides. It is not a solitary star, but a whole solar system, encompassing the whole and illuminating the whole.

It should, therefore, be evident that the foregoing very brief discussion of a few Islamic verities forms only an introduction to the study and fuller understanding of Islam. It is meant to stimulate thought, to bring out the fundamental distinction of Islam from non-Islam, and to show that the notion

of religion in Islam is infinitely richer and sounder than any other to which humanity subscribes.

The present writer is confident that those who undertake an impartial and detailed study of Islam will come to the same conclusion and will join him in saying:

God's choicest blessings be on Muhammad (ﷺ) for the Light and Guidance He brought to humanity!

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bad way in moral life he will start to misbehave. These wrong actions will create bad tendencies in his soul. Eventually, this situation will lead to a defect in his personality. Gradually, he will start to enjoy these tendencies, exactly as the person who is ill with malaria, enjoys the unpleasant taste of food. He can neither taste sweet nor tasty things nor properly distinguish their tastes in the same way as healthy people.

Al-Farabi points out that these people become like psychopaths always wanting to do evil and loathing goodness and virtue; indeed, they cannot even imagine them. The psychopath does not know his disease but feels himself to be healthy, and does not listen to what their spiritual teacher says.

Education aims to cure these people who are out of spiritual balance. The educator should make them busy with the things by which they can achieve

happiness. If they follow that way, they will move towards spiritual perfection and stronger moral character.

4. Happiness:

Since the goal of man is happiness, the most important aim of education should be the achievement of this happiness. In relation to happiness, al-Farabi divides people into two groups. The first group consists of people who can know happiness through its principles. These are the learned people. The second group are those people who look for happiness by imagining it. They accept the principles of happiness which are acquired, practiced and promoted by their imaginations, not by their consciousness.

Before al-Farabi, Plato said: "True education is that one which leads to virtue: Virtue of citizenship or virtue of humanity".

According to al-Farabi, one of the ways which leads to happiness is to bind the individual to others and his community.

The Origin of the Universe

(The Holy Qur'an and Science)

Hafiz Muhammad Saleem

Universe is a word having the expression about whatever exists externally throughout the natural phenomena including the whole creation, all stars, planets and their satellites' etc. According to "The Macmillan. Encyclopedia", "the universe consists of all potentially knowable objects—the earth, sun and other solar-system bodies, the stars and other members of our galaxy, countless millions of other galaxies and the matter between these objects". It also includes rocks, metals, gases, dust, animals, people and all moveable and immovable bodies etc. Astronomers, however use the word "Universe" to mean space and all heavenly bodies contained in it. "As regards the vastness of the Universe, the earth, sun and planets are tiny dots. The sun is a single star in a galaxy comprising about 100,000 million stars. Earth and other planets rotating round the sun constitute an organized world dimensions which, to our human scale, appear quite colossal. The earth is roughly 93 million miles away from the sun. This may be a great distance for a human being, but it is very small in comparison to the distance separating the sun from the farther most planet from it in the solar system. Pluto is forty times the distance from the Earth to the sun, i.e., approximately 3,672 million miles away. This distance, when doubled, represents the largest dimensions of our solar system.

Many theories have been enunciated concerning the origin of the Universe, but the most modern is known as "Big Bang" theory. Big Bang was first proposed in 1920 by George Lamaitre, that all the matter and radiation in the Universe originated in an immense explosion with what began the expansion of the Universe, which continues. The explosion occurred about 10 to 20 thousand million years ago. Since the initially high temperature of hydrogen and helium were able to form the observed cosmic abundance of helium, it agrees very well with the predicted value. This matter eventually interacted to form galaxies. Lamaitre says if of all the galaxies were traced backwards, they would presumably meet in a single point. This large blob of matter must have been all that existed in the Universe in the distant past. This giant blob of matter for some reason, exploded, flinging material outwards like a bomb. This marked the creation (origin) of the Universe.

Another striking and astonishing discovery about the universe is Hubble's Law of Expanding Universe. According to this theory, the expansion of the Universe. is going on and this expansion is isotropic that is, the same in all directions. It states that the light from distant galaxies is subject to a "Red Shift" which arises from the recession of the galaxies from us.

Recently, it came out that the scientists

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ

“He is Who created the heavens and the earth in truth.”

Allama Raghīb says that “Al-Khalq” is used to indicate about such a new thing which is model less, but when it is applied to describe the quality of creation of Allah, it means the creation of a new thing out of nothingness as Holy Qur’an tells (وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ) About the creation of Universal and physical phenomena, the Holy Qur’an reveals:

“And Allah is He Who created the night and this day, and the sun-and the moon”.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“It is He Who made the sun a splendor and the moon a light, and measured her stages, so that you might know the number of years, and the reckoning, Allah created not that same in truth. He detaileth the revelations for people who have knowledge.”

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْْي بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۗ

“Have they not seen that Allah Who created the heavens and the earth, and was not wearied by their creation is able to give life to the dead.”

The Holy Verses mentioned above make it clear that Allah has created this physical world with due proportion and

have found giant galaxies which appear to be much larger than the Milky way and are 10 billion light years away from earth. The galaxies have been identified for the first time and may help scientists determine whether the Universe is expanding indefinitely or is fated to collapse inwardly itself.

The Holy Qur’an – the final and last message of the Creator, very obviously and clearly reveals the basic facts about the creation of the Universe. It explains that all that exists in the Universe is a result of His act of creation. The sun, the moon, the skies, the earth and everything which lies between them have been created with due proportion. The Holy Book reveals about the creation of Universe:

بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

“Allah the Originator of the heaven and the earth! when He decreeth a thing, He Says unto it only: Be and it is”. (Al-Quran, 2:117)

The verse indicates that Allah is the Originator of the heavens and earth The Arabic word (بدیع) denotes the impression of “out of nothingness”. Allama Raghīb writes in his well-known work “Al-Mufradat” that (بدع) means to fashion certain thing without models or material. When the word (بدیع) is used as an infinite attribute to Allah, it gives the meaning that He is Who originates things out of nothingness as Holy Qur’an says:

بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ

The Holy Qur’an further says:

is able to create a new world like this and it is very easy for Him to create and repeat the action after the collapse of the Universe. His decree is the source of origination of matter and energy and of all the physical laws and forces governing them. His intention about creation of Universe is the source of origination of each and everything found all over the Universe.

The Process of Creation

The process of creation of the Universe has been explained in the Holy Qur'an at various places but the following verses present a brief synthesis of the phenomena that constituted the basic process of the formation of the Universe, the verses reveal:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْبًا
فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ

“Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of water.”

The second verse speaks about the formation of the heaven after the creation of the earth which reflects sequence in the process of creation as:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

“Then He turned to the heaven when it was smoke and said unto it and to earth, come both of you, willing or loth. They said we come, obedient” The first verse (21:30) reveals the following facts that:

1. The material which formed the Universe was a single entity.
2. The entire Universe was joined as

one piece.

3. The separation occurred systematically to produce the physical laws and ordering of matter. Not only is there order for our solar system and for stars within our galaxy, but the galaxies are part of a higher ordering. Instead of being randomly scattered across the Universe, galaxies are grouped in clusters. Within the cluster the galaxies orbit their common center of mass.

Ibn-e-Katheer has reported some early interpretations of the verse which indicate that Hadrat Ibn 'Abbas, Ibn Umar and Mujahid were of the opinion that “The Heaven was one: whole piece and Allah divided it into seven heavens and the earth was one whole; piece and Allah divided it into seven earths while Al-Hasan and Katada said that “they were all one whole piece and they were separated from one another by the atmosphere”.

In recent days, Dr. Maurice Bucaille's stand is much closer to the ideas of the above-mentioned scholars of Islam. He states that “the concept of the disintegration of a whole into several parts is indicated from the word 'FATQ'. FATQ which denotes the meaning of process of separation of primary single mass whose elements were initially fused together (RATQ). The Arabic word Fatq gives the impression of breaking, diffusing, separating, separating while Ratq is the action of fusing or binding together to make a homogeneous whole”

According to contemporary scientific

theory "the big bang" did occur from a single cataclysmic event at a single moment of time and at extraordinarily high temperature, it is presumed that at the time of "big bang" the whole Universe was condensed to a single piece at a single point from which the parting occurred, however, the physical laws were not "produced" by the big bang. Here it is clear that the theory of big bang is very close to the information given by the Holy Qur'an and it is very much amazing that the Holy Book revealed it 1400 years ago when there was no sign of such scientific researches.

Moreover, the Holy Book reveals the facts about the expansion of the Universe as:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

"And it is We Who have built the heavens with power, and verily it is We are steadily expanding", (Al-Quran, 51:47)

When we try to understand the process of expansion of the universe in the light of modern knowledge, we come to know that hydrogen in the sun is continuously converted by nuclear fusion to helium; and star—dust is nothing but a high grade nuclear fuel. Thus the whole Universe is constituted or built of might, or packed energy or power and is expanding. These findings are based on the assumption that the 'Red Shift' results from the Doppler effect on the light from receding objects, and measures their velocity of recession.

About the vastness and expansion of universe, Qur'anic description of Alamin

is a matter of great importance. The term "Worlds" reappears dozens of times in the Holy Qur'an as:

"But Allah is Gracious unto the Worlds." (Al-Quran, 2:251)

"Say: Verily my prayer and my rites and my living and my dying are all for Allah, Lord of the Worlds". (Al-Quran, 6:162)

"Lo! His is the Creation and the Command. Blessed is Allah, the Lord of the Worlds." (Al-Quran, 7:54)

"And We have not sent thee except as a mercy unto the Worlds." (Al-Quran, 21:107)

Verily! I am Allah, the Lord of the Worlds." (Al-Quran, 28:30)

All the above-mentioned verses indicate that Allah is the sole Lord Originator, Sustainer and Organizer of the Worlds while the term "Worlds" give the concept of plurality of Worlds.

In the context of plurality of worlds, 'Allama Raghīb says that Allah has created more than ten thousand worlds including our own. Tafseer Ibn Kathir also confirms the idea of plurality of worlds while describing the meanings of 'Alamin. The concept of many worlds has also been elaborated by Imam Razi approving the notion of "Worlds."

The above Qur'anic Verses clearly reveal that-there are so many worlds, other than that in which we are living and life certainly exists there. There are also billions of galactic systems and each galactic system has billions of stars and planets within each system. If only one star in every 100,000 of the 100,000 million stars that exist in the

Milky Way alone has one planet which bears Earth like life, that still means there may be a million such planets that could communicate with Earth. However, in the light of modern knowledge old cosmology, it can be anticipated that the active communication to other planets would be possible in near future.

The fact of seven Heavens has also been described in the Holy Qur'an as:

“(Allah) is the one Who created for you all that is on the earth. Moreover, He turned to the heavens and fashioned seven heavens with harmony. He is full of knowledge of all things.” (Al-Quran, 2:29) “We have created seven paths above you. We have never been unmindful of the creation.” (Al-Quran, 23:17) “Allah is the One Who created seven heavens one above another. Thou canst see no fault in the creation of the Beneficent. Turn the vision again! canst thou see any rift” (Al-Quran, 67:2-4)

There must be many heavens and earths, and it comes as no small surprise to the reader of the Holy Qur'an to find that earths such as our own may be found in the universe, as the Holy Book says:

“Allah is the One Who created seven heavens and of the earth a similar number. The command descends among them so that you know that Allah has power over all things and comprehends all things in His Knowledge”. (Al-Quran, 65:12)

According to Maurice Bucaille, “The word seven indicates an indefinite plurality. It is possible to conclude that

the Qur'anic Text clearly indicates the existence of more than one single earth, there are others like it in the Universe. Another observation which reveals the fact that these verses refer to three groups of things created, i.e.

- things in the Heavens
- things on the Earth
- things between the Heavens and the Earth”.

All the verses quoted above and many other passages of the Holy Book describe the plurality and multiplicity of the heavens and the earth, and the balanced and controlled movements of the heavenly bodies in extreme precision and regularity according to the Law of their Creator. The review of Prof. Muhammed Qutb, about the Universal phenomena may be quoted here with advantage: “the celestial phenomena draw human attention to the glory of God and show that all the Universe, with its immense space and unlimited number of celestial bodies, which seem so huge in comparison to man's world and beyond his comprehension, is just a tiny part of the Kingdom of Allah. Man is advised to learn a lesson from this natural world. How many spiritual journeys can we make into Allah's miraculous phenomena in this universe, which is simultaneously huge and orderly? Our minds, as well as our finest and most developed, well equipped machinery, fail to reach the depths of its vastness, or conceive the hugeness of its stars and planets, or comprehend the miraculous precision in their undisturbed circulation.”

A scientific data concerning the hugeness of the Universe has been given by Dr. Maurice Bucaille which can be concluded that "the sunbeam takes nearly six hours to reach Pluto and yet the journey is made at the speed of over 186,000 miles per second. The light coming from stars on the very confines of the known celestial world therefore takes billions of years to reach us".

This brief analysis of the natural world may help us understand the meanings of the Qur'anic Version "We have built the heavens with power and We are steadily expanding." (Al-Quran, 51:47)

Referring to the condition of ash and smoke in the early history of the Universe, the Holy Qur'an reveals:

"Then He turned to the heaven when it was smoke and said unto it and unto the earth come both of you, willingly or loth, they said we come obedient." (Al-Quran, 41:11)

The existence at an early stage of the Universe of the 'smoke' referred to the above-mentioned verse, meaning the predominantly gaseous state of the material that composes it. Modern science gives forth the concept of nebula which deals with primary stage

of the Universe.

When we read the two verses: "Do not the unbelievers see that the heavens and earth were one single entity, which We then parted asunder" (Al-Qur'an, 21:30), and the second verse "then He turned to the heaven when it was smoke (Al-Qur'an, 41:11)", we draw the conclusion that process of formation occurred as a result of condensation of the primary nebula and then their separation. This is exactly what the Qur'an reveals clearly when it refers to the processes that produced a fusion and subsequent separation starting from a celestial 'smoke'. This is, what modern science is trying to explain about the origin of the Universe.

The Holy Qur'an has described the past and present of the Universe in a manner that proves much of the modern scientific knowledge of the cosmos. Upto date research in cosmology could have hardly been imaginable to scientists even 50 years ago. The Holy Qur'an mentioned all these facts 1400 years ago which is an open invitation to the whole humanity to believe in the supremacy of the Holy Qur'an and Islam.

(Continued from page #. 19) of the ultimate origin of life, the Qur'an stood already with clear answer: "Wallaho Khalaqa kulla daabathim-min maain. It did not turn out to us because we did not turn in to the Qur'an. We lost a lead of 14 centuries on a vital sector of science.

Today at stake is not just a solution of

one of life's infinite mysteries but the salvation of Life itself. Who know, as we have missed this clue to the origin of life in one part of the Qur'an, we may be continuing to miss the clues to the salvation of life in the remaining other parts of that word of God (the Qur'an) surely God's tenderest grace to man?

The Qur'an and the Origin of Life

Mohammad Hasnuddin M.A., LL.B.

Until the nineteenth century it was almost universally held that life could arise spontaneously as well as by sexual or non-sexual reproduction. From the appearance of various insects and animals, from decaying organic materials in the presence of warmth or sunlight it was inferred that the insects and animals generated themselves spontaneously, although the Tuscan physician Francesco Redi, by showing (1668) the development of maggots in meat did not occur when the flask containing the meat was covered with muslin so that flies could not lay their eggs on the meat, disproved the hypothesis of spontaneous generation. Lazzaro Spallanzani showed (1765) that micro organisms did not appear in various nutrient broths if the vessels were sealed and boiled.

Criticisms arose that the heating had destroyed in the broth the air and the 'vital force' which were postulated as necessary for life to develop. By re-admitting air it was possible to show that the broth could still support the growth of micro organisms. But Spallanzani could not demonstrate that the air in the sealed flask had not been altered and so the doctrine of spontaneous generation persisted widely.

Louis Pasteur at last solved the problem and totally disproved the theory of spontaneous generation (1862) using a flask with broth instead of sealing the flask drawing out a long

S-shaped tube with its end open to the air. The air was free to pass in and out of the flask but the particles of dust, bacteria and moulds in the air were caught on the sides of S"-shaped tube. When tube was removed off from the neck of the flask, such organisms evolved. J. Tyndall's experiments support Pasteur's findings.

Then came the evolution theory (1858) famed after Darwin but published independently and simultaneously by A.R. Wallace too. They both explained how the species developed but did not explain how the first living organism arose to life.

Others have attempted to answer this question, proposing that life was created by a supernatural event or by God in accord with the first chapter of Genesis. This does not answer our question. It only poses it.

The problem remained: By what processes life arose? S. Arrhenius explained (1903) that life emerged on our planet due to a spore or some other stable form of living material coming to the earth in a meteorite from outer space or just by the pressure of sunlight driving the spores to the earth. That meant life did not originate on our Mother Earth.

Moreover, by reading the presence of radio activity, we can determine the age of the elements which, though extending unto million of years, is very limited indeed as seen in cosmic

perspective.

Thus, if the elements have not always existed, it is difficult to see how life could have always existed. Further due to the lethal bombardments of a variety of deadly rays in outer space which can penetrate the heaviest shields of protection known to man, science rejects the independent survival of life for long in space.

And, long here means not just weeks or days or years but billions of years. Besides, this hypothesis does not answer how life arose on the other planets.

(There are a minimum of one million planets similar to our earth just in our galaxy of the Milky Way alone and there are about 100 million such galaxies visible with our most powerful but finite ranged telescopes. Conservative estimate: Perhaps there are a 100 million or a 100 trillion such planets in the already observed universe; That explains what the Lord means when He repeats again and again in the Qur'an that He is Rabbil Alameen—The Lord of the Worlds).

Even if we had the knowledge of it (which we do not have) of how life arose on other planets, we shall seek here the application of the words of the Qur'an only to the origin of life on this planet of ours, obviously the validity of the Qur'an remaining relevant only to, and, in the context of this planet.

One hypothesis held that life arose from inorganic matter by a very improbable event. Now, this organism, to be able to grow in an inorganic

environment, would have to synthesize all of its cellular components from carbon dioxide, water and other inorganic nutrients. But biochemistry teaches that even the simplest bacteria are extremely complex creatures and that the probability of the spontaneous generation of a cell from inorganic compounds in a single event too much small to have occurred in the nearly 5 billion years since God created this earth.

So, what, after all, is the origin of life?

By the same stroke of genius by which the Qur'an outlines the guides lines of the whole science of welfare economics of public finance in just one sentence, the principle essence of which is incorporated in, and validated by, the sustaining parts of the Keynesian advancement in modern theoretical economic analysis; (See Dr. Hamidullah's brilliant article, "The Principles of State Budgeting in the Qur'an," Muslim International, July, 1962, p. 30, London), it drops just a hint from which the whole science of biosynthetic could well have taken its initiative and its main inspiration. On the origin of life the Qur'an just postulates the key premise:

"And God has created every living organism from water." (24:45).

What has the science of today to say of this postulate? A lot!

It was in '1938 that A. I. Oparin advanced a proposal which today forms the basis of the scientific knowledge on the origin of life. He postulated that it is useless to look for the origin of life

anywhere other than in water.

The oceans of the primitive earth, he said, contained huge quantities of organic compounds similar to those which occur in living organisms. He argued that if large amounts of such organic (carbon-containing) molecules, synthesized by a variety of geological processes accumulated in the oceans until the ocean became a vast 'cosmic soup', to use Professor Wald's phrase, then these compounds would react to form structures of greater and greater complexity and size, until a structure would be formed which could be called living. That is to say the synthesis of the first living organism would involve many non-biological steps or stages, all occurring in WATER.

How all this could have happened is highly scientific discussion and in today's science a thoroughly considered and constructed system. Since Oparin, many attempts have been made to synthesize organic compounds.

Chemists mixed the gases in the laboratory flask, put water in the bottom to simulate the ocean and shot electric spark into it to simulate ancient lighting, when water was later analyzed, nothing was found. Since it was under oxidizing conditions using carbon dioxide, this method was discarded being unfruitful.

Was the Qur'an's water-theory after all unprovable ?

Interestingly, much proof is forthcoming to verify this postulate. When the combination of gases in the flask was made more and more to resemble

the primitive atmosphere and the experiment repeated and then water analyzed, many interesting chemicals were found.

The all-important nucleic acid was missing, though, this acid is the essential substance at the heart of life if the water theory is the correct explanation of the origin of life, as the Qur'an suggests and Oparin proposed, then life's vital molecules must be capable of being created in a laboratory and in and with water. Of course that would not be creating life itself.

Thus the creation of the nucleic acid is a Qur'anic necessity. So came Gerhard Schramm of Germany who started again the synthesis with chemicals that were probably dissolved in the ancient waters of the primeval ocean before life appeared.

He treated the molecules contained in nucleic acid and phosphorous compounds, and all essentially in water. He analyzed the product and found (October 1962) that it contained a simple nucleic acid. It met all chemical tests and a powerful electron microscope showed its giant molecules to be twisted, rope-like structure that is characteristic of natural nucleic acids.

Dr. Schramm's nucleic acid is not alive: it is merely chemically similar to the giant molecules that cluster in the nuclei of living cells and enable them to reproduce their kind. Man may not be able to produce life soon.

And it is doubtful that he may ever assume the role of the Creator-creatures endowed with

consciousness. But all the present success proves that after all he is working in the same right medium in which God has already preceded him by working millions of years ago "in the past, the medium of, as the Qur'an says, WATER.

Those historians who insist that the style of the Qur'an is modeled on that of the Hebrew Prophets, its contents are just an adaptation of Judaic doctrines, its passages an echo of the Mishna and the Gemaras and its stories to the extent of one-fourth of the entire revelation just a reproduction of the Talmud will be sorely disappointed not to be able to tie the above discussed biosynthetic postulate of the Qur'an either to the chariot wheels of the secular knowledge of Prophet Mohammad's times or to the bandwagon of the Greek and classical lore.

Anything which has happened in the science of biology from Alcmaeon of Crotona (c. 500 B.C.) till Oparin's postulation (1938) gives no hint of the possible source of life's origin. Indeed air was supposed to be the germinating medium until Pasteur proved this thesis to be wrong (1862).

Even Aristotle, the founder of biology, even when he specifically discusses the histories about animals in his work *Historia Animalium* or when he discusses the generation of animals in his work *De Generatione Animalium* does not touch this point and this precious key is missing there.

The same is true about the works of

Theophrastus whose treatises are the most complete biological works that have come to us from antiquity.

The same is true about the works of Pliny the Elder (23-79 A.D.) whose 'Natural History' recorded "indeed most thoroughly all current and past biological lore and folklore known to his times.

The same is true about the works of Galen whose biological works are among the most influential of all time.

The distinction, hence, of being the only book of eminence which has postulated the biosynthetic theory of water 14 hundred years ago and which stands by that statement 'even to this day, goes to the Qur'an the book which seems to reveal in a constant process of dynamic revelation, in an ever-expanding dimension, the true all-pervasive Beauty and the beautiful all-inclusive Truth, the more and more man reaches out to understand matter and hence appreciate the Mind.

Professor George E. Palade of the Rockefeller Institute in the conference on the origin of life in 1963 in U.S. commented that after millions of illusions doubts and probings now" it turns out that the remarkable properties of living matter are due to the way in which common chemical elements are put together in space and time, i.e. in the water of the primeval ocean."

It may be appropriately added that as far as the Qur'an was concerned there were no millenia of illusions. When man had not yet learned to ask this question (continued on page # 15)

The Philosophy of Education of Al-Farabi

Bayraktar Bayrakli

A. Definition of Instruction and Education

Human nature is the foundation of al-Farabi's educational philosophy. He tries to establish the aims and methods of education according to man's nature. So, in explaining the role of nature and social environment, he follows a realistic line. He separates between education and instruction.

According to al-Farabi, education and instruction are two different matters and in order to show their differences, he defines them side by side in the same place.

Both education and instruction are ways of acquiring theoretical, ethical and artistic virtues.

Nevertheless instruction (or Ta'lim) is to create theoretical virtue in nations and cities, while education (or Ta'dib) is the method of creating the ethical and artistic virtues in nations and cities. Instruction begins with talking but education begins with allowing people to acquire by habit the different kinds of virtues mentioned above through motivating them to put these virtues into practice. Experience and behavior which develop from these habits must penetrate their personalities, or rather their souls. Eventually they would come to practice these virtues out of love. In other words al-Farabi says that as far as training is concerned mind comes first, then follows the personality. In this case, the training of the mind is instruction, while the training of the personality is education.

At first al-Farabi seems to separate instruction and education with an element of time but in fact his general view is that both instruction and education must be performed simultaneously.

Man's mind must know fundamental principles and basic theoretical ideas. Later, he should know the forms, kinds and different classifications of other principles. After that, such a man will be able to educate personalities of other young people according to their nature. On the one hand, he teaches them the rules of logic, on the other hand he must help them to acquire positive habits in order to achieve the perfection of personality.

B. Human Nature (Fitra)

According to al-Farabi, not all human beings have the same nature. Human nature per se is so rich in its features, and these features again widely vary from person to person. Some human beings are capable of understanding the first categories of logic but some cannot understand them directly, because each human being has different talents according to his character. People who have exactly understood the first categories, become close to perfection and develop similar natures (al-fitra al-mushtaraka).

In explaining human nature, al-Farabi tries to explore the foundations of education. According to him, the deficiency or immaturity of human

nature creates the necessity of education.

Al-Farabi points out that human nature with its talents, is like a seed. A seed which has potential power needs to be cultivated in order to show its potentiality. In the same way, human nature needs to be educated so as to show its talents.

C. Methods of Education

Al-Farabi stresses the importance of applying methods that match different human capacities. He goes further to say that not everybody can learn every kind of knowledge. Therefore, the capacity of the learning person should be taken as a criterion for the selection of what we want to teach him. The methods al-Farabi offers are as follows:

1. Conversation and Persuasion:

This is the only way by which models of virtues may have deep impact on an individual's personality. Individuals and society have different virtues, and the educator must know what kind of virtues have been practised by a society and individuals. Moreover, this method convinces people to practise the virtues that they are newly taught, and to practice those which they had already known. This method comes from the use of rules of logic. In explaining method, al-Farabi proposes that the elite and ordinary people should be educated separately.

It is worth mentioning that the great philosopher Ibn Rushd (Averroes) agrees on this issue with al-Farabi. The former refers to the tradition of Prophet

Muhammad (ﷺ) in which he says: "We must talk to people according to their capacity. In the education of the elite the deepest possible knowledge of the subtleties of existence must be given. People who are educated in such an understanding, are worthy of being rulers."

2. The Method of Force:

Al-Farabi believes that the efficiency of education is in reverse proportion with teacher to pupils ratio. It strongly depends on the proficiency of the teacher as well. The ruler who educates nations or urban societies must have a power which supersedes all other powers so as to force his methods. Every creature is created to achieve his own highest level of perfection; thus, he was given a capacity which enables him to reach that level. The perfection which belongs only to mankind is called by al-Farabi "The highest happiness (al-sa'ada al-quswa)". Rulers can use the method of war against some societies which have not made effort to achieve this goal.

To al-Farabi, if a bad man is not educated to the point that he established virtues deep in his personality, he must be driven away from society.

3. The Method of Removing of Doubt:

In education, doubt is one of the most important methods to reach the truth. There are a lot of facts which people have to know. If these facts are clearly proven, there would not be doubt about their truth. If the proofs of these facts are not definitely known, but it is

attempted to demonstrate their truth by showing their similarities to other known facts, then suspicion arises. If a conclusion cannot be derived, another example may then be given, if yet a conclusion is still not reached, more examples could be used. Eventually, if all these given examples do not eliminate doubt, the desire for learning the truth will become clear in the suspecting individual's soul, and he will escape from doubt and show the demand to learn wisdom.

Such doubt should not be suppressed but it must be traced, reoriented and guided. This is the basic method of education. We should teach people how to escape from ideas. In doubt, there is a sense of seeking the truth.

D. Aims of Education

Al-Farabi's aims of education are in harmony with the nature of man and the purpose of his creation. According to al-Farabi, aims of education are as follows:

1. The forms of character of individuals and groups must be established so that they can properly and deeply inculcate virtues in their personalities.

First of all, they must be taught the attributes of the First Cause (Allah), the levels and attributes of nonmaterial things, activities of all creatures, and how man was created. Then, they must also be taught what man's talents are, how these talents could be developed, what kind of relationship exists between these talents and the mind, and what kind of enlightenment comes out of this relationship. Finally, they must learn what "Will" and "Choice" are.

After that, they must be taught what life is in this World and in the Hereafter, and the happiness which the virtuous man is bound to achieve.

This, the main and most important purpose of education is to teach ethical virtues.

Education has a political task, since it provides the educator with the criterion from which he can spot the young people who are cleverer than the others and have strong minds which will eventually enable them to take power and use it.

2. Sociological aims of education:

Every individual was created with a specific capability which qualifies him for specific jobs. This capability manifests itself in the individual performance of his social duties.

Al-Farabi points out that education must train people in accordance with their talents. For example: It should cater to the kinds of jobs they can do, and how to reach the top level of this skill. If education does not fulfill this function talents of people will die and dwindle away.

If education unites virtues of mind and ethics, it will open the best way for mankind and protect them from wrong actions.

3. Psychotherapy:

According to al-Farabi, if a person follows a wrong method in hand-writing, his writing will gradually deteriorate. In the same manner, if a person follows a

(Continued on page #. 9)

Sufiism: The Uncovering of The Third Veil: Concerning Faith (*Iman*)

Ali Bin Uthman Al-Jullabi Al-Hujwairi (R.A.)

The Apostle said: "Faith is belief in God and His angels and His (revealed) books." Etymologically, faith (*iman*) means verification (*tasdiq*). Concerning its principles in their application to the religious law there is great discussion and controversy. The Mu'tazilites hold that faith includes all acts of devotion, theoretical as well as practical: hence they say that sin puts a man outside the pale of faith. The Kharijites, who call a man an infidel because he commits a sin, are of the same opinion. Some declare that faith is simply a verbal profession, while others say it is only knowledge of God, and a party of Sunni scholastics assert that it is mere verification. I have written a separate work explaining this subject, but my present purpose is to establish what the Sufi Shaykhs believe. They are divided on this question in the same way as the lawyers of the two opposite sects. Some of them, e.g. Fudayl b. 'Iyad and Bishr Hafi and Khayr al-Nassaj and Sumnun al-Muhibb and Abu Hamza of Baghdad and Muhammad Jurayri and a great number of others, hold that faith is verbal profession and verification and practice; but others, e.g. Ibrahim b. Adham and Dhu 'I-Nun the Egyptian and Abu Yazid of Bistam and Abu Sulayman Darani and Harith Muhasibi and Junayd and Sahl b. 'Abdullah of Tustar and Shaiq of Balkh and Hatim Asamm and Muhammad b. al-Fadl of Balkh and a number besides, hold that faith is verbal

profession and verification. Some lawyers, i.e. Malik and Shafi'i and Ahmad b. Hanbal, maintain the former view, while the latter opinion is supported by Abu Hanifa and Husayn b. Fadl of Balkh and the followers of Abu Hanifa, such as Muhammad b. al-Hasan, Dawud Taii, and Abu Yusuf. The difference between them is entirely one of expression and is devoid of substance, as I will now briefly explain, in order that no one maybe charged with contradicting the principle of faith because he takes the one view or the other in this dispute.

You must know that the orthodox Muslims and the Sufis are agreed that faith has a principle (*asl*) and a derivative (*far*), the principle being verification in the heart, and the derivative being observance of the (Divine) command. Now the Arabs commonly and customarily transfer the name of a principle to a derivative by way of metaphor, e.g. they call the light of the sun "the sun". In this sense, the former of the two parties mentioned above apply the name of faith to that obedience (*ta'at*) by which alone a man is made secure from future punishment. Mere verification (i.e. belief), without performance of the Divine commands, does not involve security. Therefore, since security is in proportion to obedience, and obedience together with verification and verbal profession is the cause of security, they bestowed on

obedience the name of faith. The other party, however, asserted that gnosis, not obedience, is the cause of security. Obedience, they said, is of no avail without gnosis, whereas one who has gnosis but lacks obedience will be saved at the last, although it depends on the will of God whether he shall be pardoned by Divine grace or through the intercession of the Apostle, or whether he shall be punished according to the measure of his sin and then be delivered from Hell and transported to Paradise. Therefore, since those who have gnosis, although they are sinners, by reason of their gnosis do not remain forever in Hell, while those who have only works without gnosis do not enter Paradise, it follows that here obedience is not cause of security. The Apostle said: "None shall be saved by his works." Hence in reality, without any controversy among Muslims, faith is gnosis and acknowledgment and acceptance of works. Whoever knows God knows Him by one of His attributes, the most elect of His attributes are of three kinds: those connected with His beauty (*jamaal*) and with His majesty (*jalal*) and with His perfection (*kamal*). His perfection is not attainable except by those whose perfection is established and whose imperfection is banished. There remain beauty and majesty. Those whose evidence in gnosis is the beauty of God are always longing for vision, and those whose evidence is His majesty are always abhorring their own attributes and their hearts are stricken with awe. Now longing is an effect of love, and so is abhorrence of human attributes, because the lifting of the veil of human

attributes is the very essence of love. Therefore, faith and gnosis are love, and obedience is a sign of love. Whoever denies this, neglects the command of God and knows nothing of gnosis. This evil is manifest among the aspirants to Sufiism at the present day. Some heretics, seeing their excellence and persuaded of their high degree, imitate them and say: "Trouble only lasts while you do not know God: as soon as you know Him, all the labour of obedience is removed from the body." But they are wrong. I reply that when you know Him, the heart is filled with longing and His command is held in greater veneration than before. I admit that a pious man may reach a point where he is relieved from the irksomeness of obedience through the increase of Divine aid (*tawfiq*), so that he performs without trouble what is troublesome to others; but this result cannot be achieved without a longing that produces violent agitation. Some, again, say that faith comes entirely from God, while others say that it springs entirely from Man. This has long been a matter of controversy among the people in Transoxania. To assert that faith comes entirely from God is sheer compulsion (*jabr*), because Man must then have no choice: and to that it springs entirely from Man is pure free-will, for Man does not know God except through the knowledge that God gives him. The doctrine of unification is less than compulsion and more than free-will. Similarly, faith is really the act of Man joined to the guidance of God, as God hath said: "Whomsoever God wishes to lead aright, He will open his breast to

receive Islam; and whomsoever He wishes to lead astray, He will make his breast straight and narrow" (Qur.vi, 125). On this principle, inclination to believe (*girawish*) is the guidance of God, while belief (*girawidan*) is the act of Man. The signs of belief are these: in the heart, holding firmly to unification; in the eye, refraining from forbidden sights and looking heedfully on evidences; in the ear, listening to His word; in the belly, being empty of what is unlawful; in the tongue, veracity. Hence those persons (who assert that faith comes entirely from God) maintain that gnosis and faith may increase and diminish. Accordingly, the increase and diminish, which is generally admitted to be false, for if it were true, then the object of gnosis must also be liable to increase and diminution must be in the derivative, which is the act; and it is generally agreed that obedience may diminish and increase. This does not please the anthropomorphists (*hashwiyān*) who imitate the two parties mentioned above, for some of them hold that obedience is an element of faith, while others declare that faith is a verbal profession and nothing else. Both these doctrines are unjust.

In short, faith is really the absorption of all human attributes in the search of God. This must be unanimously acknowledged by all believers. The might of gnosis overwhelms the attributes of agnosticism, and where faith exists agnosticism is banished, for, as it is said: "A lamp is of no use when the dawn rises." God hath said: "Kings, when they enter city, ruin it" (Qur. xxvii,

34). When gnosis is established in the heart of the Gnostic, the empire of doubt and skepticism and agnosticism is utterly destroyed, and the sovereignty of gnosis subdues his senses and passions so that in all his looks and acts and words he remains within the circle of its authority. I have read that when Ibrahim Khawwas was asked concerning the reality of faith, he replied; "I have no answer to this question just now, because whatever I say is a mere expression, and it behooves me to answer by my actions; but I am setting out for Makkah: do thou accompany me that thou mayest be answered." The narrator continues: "I consented. As we journeyed through the desert, every day two loaves and two cups of water appeared. He gave one to me and took the other for himself. One day an old man rode up to us and dismounted and conversed with Ibrahim for a while; then he left us. I asked Ibrahim to tell me who he was. He replied: 'This is the answer to thy question.' 'How so?' I asked. He said: 'This was Khidr, who requested me to let him accompany me, but I refused, for I feared that in his company I might put confidence in him instead of in God, and then my trust in God (*tawakkul*) would have been vitiated. Real faith is trust in God.'" And Muhammad b. Khafif says: "Faith is the belief of the heart in that knowledge which comes from the Unseen," because faith is in that which is hidden, and it can be attained only through Divine strengthening of one's certainty, which is the result of knowledge bestowed by God.

Guiding Principle of the Rights of Children

Mufti Muhammad Zafrullah Khan

In Islam there are injunctions for all types of important rights and obligations, as the knowledge and performance of Hoqooq-i-Allah, that is the **Aqqaid-e-Sahiha** (the Fundamentals of the Faith), Similarly the knowledge and performance of Hoqooq-ul-Ibad are also important and are a source of well-being in this world as well as in the Hereafter.

The Holy Qur'an has strongly emphasized the rights of mother, father, children, other relatives and neighbors. It is in the due fulfillment of these rights that Iman (faith) is illuminated and the follower becomes a devoted Muslim.

In this article, the guiding principles of the rights of children and, parents have been put together for information and action.

In Sura-i-Nahal Allah has called the children a "blessing", and in Sura-e-Furqan, children have been described as the "coolness of eyes". But children become a "blessing" and "coolness of eyes" only when their rights are fully complied with and their training and sustenance are attended to as a duty.

Be the baby born, a daughter or son, children are a blessing from Allah, and, therefore, they are a source of joy for the parents. In Islam, it is not correct to express joy over the birth of a boy and not to do so on the birth of a daughter. We should understand the guiding

principles in the light of the teachings of the Holy Prophet (ﷺ) and to act on them.

The First Principle: Soon after the birth of a child the, Azan should be called in the right ear, and Takbeer, should be called in the left ear. This is done to ensure that the basic cue words are embedded in the child's sub-conscious mind and keep Satan away from the child.

The Second Principle; The child should be given a good-sounding name which may forebode good omens and which can be pronounced easily, It is also correct, according to the Shariah, to give the child a surname and/or such a name from which the year of his birth may be determined.

The Third Principle; According to a saying of the Holy Prophet (ﷺ) the Aqiqa of the new born child is obligatory on the parents. This is a Fidiya for the 'child's life and also a means of the child's protection from the maneuvers of the Satan. The Holy Prophet (ﷺ) has said: "you do the Aqiqa of the new-born child. Get the hairs on his head shaved off. After weighing these shaved hairs against, silver, give away the silver as Sadqa."

The Holy Prophet (ﷺ) himself performed the Aqiqa of his darling grandchildren Hasan (R.A.) and Hussain (R.A).

In Aqiqa it is prescribed to sacrifice; two goats for a baby boy and one goat for a baby girl. But if only one animal is sacrificed even that would be correct (Tirmizi Sharif, Page 303).

The preferred days for Aqiqah are the seventh, fourteenth; twenty first day after birth.

On slaughtering the animal, with the Takbeer, the prescribed Dua should be read. And then the meat whether raw or cooked should be distributed.

The Fourth principle: It is a religious obligation for the parents to bring up children with love, to treat them with affection; kindness and politeness, in pursuance of the Seerat-e-Raheemati-lilal-lameen.

The Fifth Principle: It is obligatory on the parents to feed and dress their children with what they themselves eat and dress, without any discrimination. They must not copy the Jews and the Christians in their dress and food. They should consider the adoption of Islamic civilization and norms of their way of life. The main idea in a dress is covering the body properly and not to show off. Very thin dress which displays the body is not proper.

The Sixth Principles: It is obligatory on the parents to prevent their children from indulging in bad talks and acts. The parents should teach them good manners and give them religious education teaching them Namaz inducing them to fast, and to respect their elders.

The Seventh Principle: According to the Shariah, when the children reach adulthood, a daughter's marriage should be hastened more than the boy's.

The Islamic inclinations of the boy and/or girl should be given preference over their beauty fame and family grandeur.

Fixing too large a Dower (Meher), payment of which may become impossible, is improper. Meher is a covenant that shall be asked for unless it is paid off or it is pardoned by the wife.

The Eighth Principle: It is obligatory for the parents to give away their children in marriage. But while discharging this obligation they must not indulge in extravagance and run into avoidable extra expenses on account of trousseau (Jahez) and gifts. Weddings of boys and girls should be performed without ostentatious showing off. Valima according to parents' means is must in which the rich and the poor, alike must be invited.

The Ninth Principle: In Tirmizi Sharif, it is quoted the saying of the Holy Prophet (ﷺ) in which the following has been stated:

Three prayers are surely granted:-
(i) The Prayer of the oppressed,
(ii) The prayer of the traveler,
(iii) The prayer of the parents.

It is therefore, incumbent on the parents also to pray, all their lives, for their children in addition to all the duties that they may perform for them.

English translation by Wing Commander (Retd.) M. Syed.

مستفید ہو کر کامیابی کی منازل طے کرتا چلا جاتا ہے۔ ڈاکٹر انصاری

جنت میں زندگی کی اس کیفیت کو بیان کرتے ہوئے لکھتے ہیں:

“Thus the heavenly life, according to the Qur’aan, is a life hidden from the eyes which consists in the unfolding of the latent faculties of the soul and its complete growth.” (Beyond Death, Dr. Fazlur Rahman Ansari, World Federation of Islamic Missions, Karachi, 1996, p.16)

”پس قرآن کریم کے مطابق جنتی زندگی ایسی زندگی ہے جو (انسانوں کی) آنکھوں سے پوشیدہ ہے، جو روح کی مخفی استعداد کو آشکار کرنے اور اس کی مکمل نشوونما پر مشتمل ہے۔“

جیسا کہ قرآن کہتا ہے:

هَذَا مَا نَدْعُونَ لِيَوْمِ الْحِسَابِ - إِنَّ هَذَا لَرِزْقُنَا مَا كُنَّا مِنَ الْفُقَرَاءِ۔ (ص: ۵۴-۵۳)

”یہ ہے وہ جس کا ہمیں وعدہ دیا جاتا ہے حساب کے دن، بیشک یہ ہمارا رزق ہے کہ کبھی ختم نہ ہوگا۔“

”proceed on the path of evolution.“

(Which Religion, Dr. Fazlur Rahman Ansari, World Federation of Islamic Missions, Karachi, 1976, p.11)

”اگر ہم ایک ماہی جیسی درخت سے لیں اور اس جی کی ماہی جی کے باوجود اس سے ایک درخت کی خواہش کریں۔ ہم کبھی اس جی کو درخت پر واپس نہیں لگاتے۔ اس کے بجائے ہم بہترین کھاد اور ماحول دے کر جی سے فائدہ اٹھانے کی کوشش کرتے ہیں۔ یہی معاملہ انسانی شخصیت کے ساتھ ہے۔ جب ایک انسان پاکیزگی اور نشوونما کے بغیر یہ دنیا چھوڑتا ہے جو کہ اس کی نجات کے لیے ضروری ہے تو فطرت اسے دوبارہ اس دنیا میں نہیں بھیجتی بلکہ اسے ایسے موقع فراہم کیجاتے ہیں جہاں اس کی ناپاکی اور ناچھٹی کا علاج کیا جاسکے اور وہ ارتقا کا سفر جاری رکھ سکے۔“

چنانچہ کامل یقین کے ساتھ ہم یہ کہہ سکتے ہیں کہ صرف اور

صرف دین اسلام میں ہی بنی نوع انسان اپنی بنا اور کامیابی حاصل کر سکتا ہے جس کی تعلیمات فطرت اور عقل کے عین مطابق ہے، جس میں انسان ایک پر وقار زندگی گزارتے ہوئے خود اعتمادی کے ساتھ اخروی زندگی میں داخل ہوتا ہے اور اپنے رب کی بے پناہ رحمتوں سے

حدیث مبارکہ میں وارد ہوا ہے کہ: رسول اللہ ﷺ نے فرمایا کہ ”قیامت کے دن بلند آواز سے پکارا جائے گا کہ ’حمادون‘ کھڑے ہو جائیں، کچھ لوگ اٹھ کھڑے ہونگے، ان کے لئے ایک جھنڈا نصب کر دیا جائے گا، پس وہ جنت میں داخل ہو جائیں گے۔“ عرض کیا گیا کہ ”یا رسول اللہ ﷺ ’حمادون‘ کون ہوں گے؟ آپ ﷺ نے فرمایا جو ہر حال میں اللہ کا شکر ادا کرتے رہتے ہیں۔“

ہے یا خوشحال، ضروری ہے کہ اسے اپنی مفروضہ گزشتہ زندگی کے ہر معاملات کی مکمل آگاہی حاصل ہو۔ بصورت دیگر اس کی دوبارہ زندگی کا مقصد ضائع ہو جائے گا۔ مگر (فی الحقیقت) ایسی کوئی تصویر کسی بھی انسان کے ذہن میں موجود نہیں ہوتی۔ (جو اسے اس کی گزشتہ زندگی کے معاملات بتا سکے۔)

اسی طرح دوسری مثال دیتے ہوئے لکھتے ہیں:

“If we pick up an immature seed from a tree and wish to get a tree from that seed in spite of its immaturity, we never paste or pin that seed back on the tree. Rather, we try to get the best of the seed by providing better manure and better conditions. Similar is the case of the human personality. When a human being leaves this world without achieving that purity and maturity which is necessary for salvation, nature should not and would not paste and pin him again on the tree of earthly life, but should provide him conditions whereby his impurity, and immaturity may be remedied and he may be able to

ان مذاہب کے فلسفہ آخرت کے فرسودہ عقائد کا تعاقب کرتے ہوئے انہیں غیر منطقی قرار دیتے ہیں۔ آپ عقیدہ تناسخ کو فلسفہ کی روشنی میں رد کرتے ہوئے لکھتے ہیں:

“This theory, however, does not stand the test of reason. In the first instance; to realize that a person is suffering or benefiting on any particular occasion in this life because of action performed in a previous life on this earth, it is necessary that every human being should have a complete picture of his supposed previous life at all moments and on all occasions. Otherwise; the purpose of his re-birth would be defeated. But no such picture exists in the mind of any human being.” (Which Religion, Dr. Fazlur Rahman Ansari, World Federation of Islamic Missions, Karachi, 1976, p.11)

”یہ نظریہ (کرما/تناسخ) منطقی آزمائش پر پورا نہیں اترتا۔ مثال کے طور پر اس بات کو محسوس کرنے کے لئے کہ جو شخص اپنی گزشتہ زندگی میں کئے گئے اعمال کی وجہ سے اپنی زندگی کے کسی حصہ میں پریشان حال

- 1- انعامات کو "ما قابل تعریف" قرار دیتے ہیں کیونکہ وہ خوشیاں اور ابدی زندگی
- 2- بھوک پیاس اور دیگر جسمانی ضروریات سے پاک زندگی
- 3- کو ہم محسوس نہیں کر سکتے۔
- 4- ڈاکٹر صاحب بن جریر کا قول نقل کرتے ہیں:
- 5- "Whatever is in the heaven has no
- 6- resemblance with anything of this world
- 7- except in name." (Beyond Death, Dr.
- 8- Fazlur Rahman Ansari, World
- 9- Federation of Islamic Missions, Karachi, 1996, p.11)
- 10- "جنت میں جو بھی شے ہے اس کی دنیا کی کسی شے سے کوئی مشابہت نہیں سوائے نام کے۔"
- 11- ارشاد باری تعالیٰ ہے:
- 12- "فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرْوٰٓءٍ غُھَبٍ جَزَآءٍ بِمَا كَانُوۡا يَعْمَلُوۡنَ" (السجدة: ۱۷)
- 13- "تو کسی جی کو نہیں معلوم جو آنکھ کی ٹھنڈک ان کے لیے چھپا رکھی ہے صلاں کے کاموں کا۔"
- 14- چنانچہ قرآن کریم میں جنت سے متعلق تمام باتیں جیسے باغات، دریا، مہنگے ملبوسات، لذیذ پھل وغیرہ قرآنی تمثیلات ہیں۔
- 15- ڈاکٹر انصاری بہشتی زندگی کی کیفیات و خصوصیات کو قرآن کریم کی روشنی میں کل نو عنوانات کے تحت درجہ بندی کرتے ہیں جن کی تفصیلات یہ ہیں۔
- 16- دینی اسلام کے علاوہ دیگر مذاہب میں بھی آخرت کا تصور ملتا ہے مگر نامکمل، منہدمکھ خیز یا غیر معقول جیسا کہ ہندو مت میں فلسفہ کرم یا تانخ۔ عقیدہ تانخ سے مراد یہ ہے کہ انسان مرنے کے بعد ایک نئے جسم کے ساتھ دوبارہ جنم لیتا ہے اور اپنے اعمال کے مطابق اچھی یا بری زندگی گزارتا ہے۔ جیسا کہ پروفیسر چودھری غلام رسول چیمہ لکھتے ہیں:
- 17- "ہندوؤں کا عقیدہ ہے کہ انسان جس قسم کے اعمال اس دنیا میں کرے گا، اسی کے مطابق اگلا جنم لے گا، اگر اچھے اعمال بجالائے گا تو جنت میں داخل ہوگا اور اگر برے اعمال کئے ہیں تو کیزے مکوزوں اور دوسرے حیوانات کی شکل میں پیدا ہوگا۔ اس فلسفہ کی بنا پر ایک ہندو اپنی بری حالت یا تکالیف کے لئے خدا کو ذمہ دار نہیں ٹھہراتا بلکہ اپنے آپ کو اس کا ذمہ دار گردانتا ہے۔"
- 18- ڈاکٹر انصاری بھی دیگر مذاہب پر گہری نگاہ رکھتے ہیں اور

(صحیح بخاری، حدیث ۲۲۶۵)

"گناہگاروں کو (جہنم میں) پاک کرنے کے بعد جنت میں جانے کی اجازت ہوگی۔"

مذکورہ حدیث میں استعمال ہونے والے الفاظ "تہذیب" اور "تنقیح" کے معانی بیان کرتے ہوئے لکھتے ہیں کہ:

"Tahzib means the cutting off of the branches of a tree so that the tree may enjoy a more luxuriant growth; and Tanqiyah means the separating of the corrupt and the corruptible parts from a thing in order to purify it completely."

(Beyond Death, Dr. Fazlur Rahman Ansari, World Federation of Islamic Missions, Karachi, 1996, p.11)

"تہذیب کے معانی ایک درخت کی ٹہنیوں کو کاٹنا ہے تاکہ درخت اچھی طرح نشوونما کر سکے اور تنقیح کے معنی کسی چیز کو مکمل پاک کرنے کے لئے اس کے ماکارہ حصوں کو الگ کرنا ہے۔"

دوزخ کو اختصار کے ساتھ بیان کرنے کے بعد ڈاکٹر انصاری جنت کی زندگی اور اس کی کیفیت کا تجزیہ کرتے ہوئے لکھتے ہیں کہ انسان اپنے نیک اعمال کا بدلہ اور انعام و اکرام کا مستحق ہوگا جو اسے جنت کی ناقابل تعریف خوشیوں (Indefinable Happiness) کی صورت میں ملے گا۔ ڈاکٹر صاحب جنت

Federation of Islamic Missions, Karachi, 1996, p.9)

"موت فنا ہونے کا نام نہیں، بلکہ ایک نئی زندگی میں داخل ہونے کا نام ہے۔ ایک لامحدود ترقی زندگی۔ مگر ہم اس زندگی میں داخل ہو سکتے ہیں اگر ہم نے اپنے آپ کو اس کے قابل بنایا ہوگا۔"

اس بات کو ایک بڑی خوبصورت مثال سے کچھ اس طرح سمجھاتے ہیں کہ مثال کے طور پر ایک درخت کے دوٹیچوں کو لیس جن میں ایک پکا ہوا اور دوسرا کچا۔ دونوں کو ایک ہی حالت میں زمیں میں بویا جائے تو کچے بیج سے ہمیں کوئی پودا حاصل نہیں ہوتا اگرچہ اس نے اپنی زندگی اسی صلاحیتوں کے ساتھ شروع کی جن کے ساتھ ایک کچے ہوئے بیج نے کی تھی۔ اسی طرح اگر ہم نے ایک خاص درجہ تک دنیاوی زندگی میں روحانی ترقی نہیں کی تو ہم اخروی زندگی میں داخل نہیں ہو سکتے۔

ڈاکٹر انصاری نے اپنی اس کتاب میں جہنم کو روحانی دواخانہ (Spiritual Hospital) سے تعبیر کیا ہے۔ وہ لوگ جنہوں نے اپنی دنیاوی زندگی میں اپنی روجوں کو روحانی بیماریوں میں مبتلا کیا انہیں جہنم میں اس وقت تک رکھا جائے گا جب تک وہ مکمل طور پر شفا یاب نہ ہو جائیں۔ اس بیماری کے علاج (گناہوں کے کفارہ) کے بعد پھر وہ جنت میں جانے کے مستحق نہیں گئے۔ اپنے اس تصور کی تائید میں ڈاکٹر صاحب صحیح بخاری کی اس حدیث کو پیش کرتے ہیں۔

"حتى اذا نفوا و هذبوا اذن لهم بدخول الجنة."

ڈاکٹر فضل الرحمن انصاری اور فلسفہ آخرت

ڈاکٹر فیصل احمد سرفراز

زیر نظر مضمون میں ڈاکٹر فضل الرحمن انصاری کی کتاب "Beyond Death" سے آپ کے فلسفہ آخرت پر بحث کی گئی ہے جو کہ یقیناً قارئین کی دلچسپی اور علم میں اضافہ کا باعث ہوگا۔

ایمان بالآخرہ اسلامی تعلیمات اور ایمان کا ایک اہم جز ہے۔ جس پر ہر مسلمان یقین راسخ رکھتا ہے کہ ایک دن موت کا مزہ چکھنا ہے، اس دنیا کو برباد ہونا ہے اور برزخ، قبر اور قیامت جیسے مراحل سے گزر کر تمام نوع انسانی نے اپنے رب کے حضور جانا ہے جہاں اسے اپنے عمل، اچھے یا برے کے لیے جوابدہ ہونا ہے اور اللہ رب العزت کی بارگاہ سے یا تو انعام کا مستحق ہوگا بصورت جنت یا عذاب الہی میں گرفتار ہو کر جہنم کا مستحق۔

جیسا کہ ارشاد باری ہے:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَٰهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (البقرہ: ۸۲-۸۱)

”ہاں کیوں نہیں جو گناہ کمائے اور اس کی خطا سے گھیر لے وہ دوزخ والوں میں ہے انہیں ہمیشہ اس میں رہنا، اور جو ایمان لائے اور اچھے کام کیے وہ جنت والے ہیں انہیں ہمیشہ اس میں رہنا۔“

ڈاکٹر انصاری کی کتاب Beyond Death اسی مضمون کے گرد گھومتی ہے جس میں انہوں نے بڑے اختصار اور جامع انداز میں انسانی ارتقاء (جسمانی و روحانی نشوونما) کا برزخ، مقصد

جہنم، اور خصوصیات جنت کے معنی و مفہوم پر گفتگو کی ہے۔

ڈاکٹر انصاری نے تخلیق انسانی کے مراحل اور ارتقاء کے قرآنی تصور کو بیان کرتے ہوئے لکھتے ہیں کہ کس طرح انسان مٹی اور گارے سے تشکیل پاتے ہوئے اپنی کاملیت کو پہنچا جو روح کا مسکن ٹھہرا۔ اب یہ انسان کی ذمہ داری ہے کہ وہ اپنی روح اور جسم کو اس قابل بنائے کہ آخرت میں اللہ رب العزت کے انعامات سے مستفید ہو سکے۔

ڈاکٹر انصاری کے نزدیک موت انسانی زندگی کا خاتمہ نہیں ہے بلکہ زندگی کے ایک نئے سفر کا آغاز ہے۔

جیسا علامہ اقبال فرماتے ہیں:

موت کو سمجھا ہے غافل اختتام زندگی
ہے یہ شام زندگی صبح دوام زندگی

مگر اس زندگی میں کامیاب ہونے کے لیے ہمیں اپنے آپ کو اس قابل بھی بنانا ہوگا جیسا کہ لکھتے ہیں:

“Death is thus not annihilation but a gateway for entering into a new life – a life of unlimited progress. But we can enter that life only if we have made ourselves fit for it.” (Beyond Death, Dr. Fazlur Rahman Ansari, World