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The Ahmadiyya

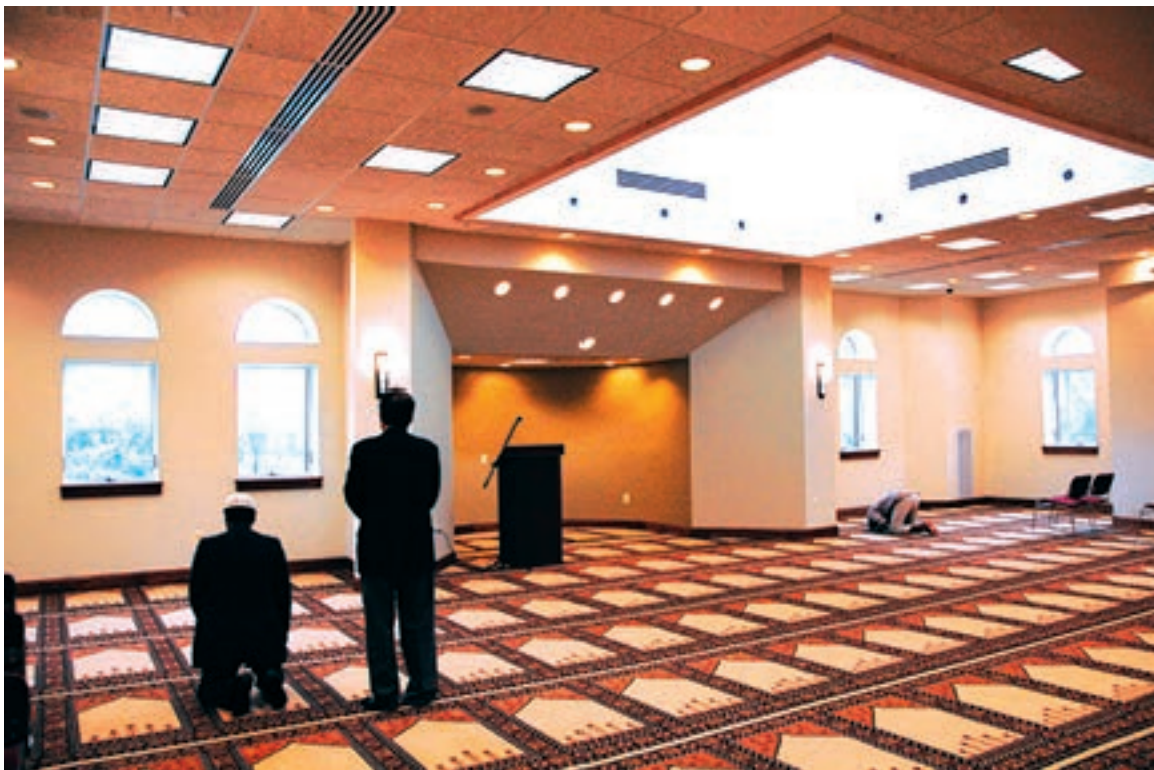
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Baitul Nasr, Willingboro, New Jersey



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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)

as: alaihissalam
(Peace be upon him)

ra: radhi allah hu 'anhu
(May Allah be pleased with him/her)

rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)

aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)

swt: subhana wa ta'ala
(Holy and Exalted)

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Table of Contents

2	Al-Qur'an and Al-Hadith
3	Sayings of the Promised Messiah ^{as}
4	A Brief Summary of the Friday Sermon of Hadhrat Khalifatul Masih V ^{aba} Delivered on October 27, 2006
6	Concluding Address Delivered by Hadhrat Khalifatul Masih V ^{aba} at the Occasion of Lajna Annual Ijtema, UK
15	Hadhrat Bilal Al-Habshi ^{ra} : Muhammad Sharif Khan
22	Some Reflections on "Creation of the Heavenly Bodies": Mian M. Abbas, Ph.D.
27	The Grace of God Covers Everything
28	The Correlation Between Science and Religion: Shermeen Butt, London, UK
33	The Controversy Over the Danish Cartoons and the Truth Behind It: Maham Saleem
51	How I was Converted Into an Ahmadi: Haji Aminullah, Dayton
35	Professor Dr. Abdus Salam: An Abstract from a Book Written by a Tartar Muslim: Mr. Ulduz Khaliullin
44	Remembering Professor Dr. Abdus Salam: Daily Times, Editorial: The Tragedy of Our Treatment of Dr. Abdus Salam
45	New Nation, Online Edition: Editorial Page: In Memory of Professor Abdus Salam, The Noble Laureate
49	Postcard USA: Remembering Dr. Salam: Khalid Hasan
51	Why the Clergy has Made Our Heroes Our Heretics?: Iqbal Latif—Paris
57	Hindustan Times.Com: Pakistan's Greatest Scientist, Dr. Abdus Salam, The First Muslim Noble Laureate: PN Khera
59	Basharat Jamil, Ph.D.
63	Imam Rebuts Column on Islam: I.H. Kauser
65	The Herald, Everett, WA: Their Door is Always Open (Seattle Jama'at)
69	Talimul Qur'an: Focus on Surah: Al-Rahman
73	Jama'at Ahmadiyya, USA: Calendar of Events

SAYINGS OF THE PROMISED MESSIAH^{as}

RECOGNIZING A TRUE FAITH

In order to recognise a true religion it is necessary to look at three matters. In the first place, one must see what is the teaching of a religion concerning God. That is to say, what does a religion state with regard to the Unity, power, knowledge, perfection, greatness, punishment, mercy and other attributes of the Divine. . . Secondly, it is necessary that a seeker after truth should inquire what does a religion teach with regard to his own self and with regard to human conduct. Is there anything in its teaching which would disrupt human relationships, or would draw a person into courses which are inconsistent with modesty and honour, or would be contrary to the law of nature, or would be impossible to conform to or carry out, or make it dangerous to do so. It would also be necessary to see whether some important teaching needed to control disorderliness has been left out. It would also be necessary to discover whether a religion presents God as a Great Benefactor with Whom a relationship of personal love should be established and whether it lays down commandments which lead from darkness into light and from heedlessness to remembrance. Thirdly, it is necessary for a seeker after truth to satisfy himself that the god presented by a religion should not be one who is believed in on the basis of tales and stories and resembles a dead being. To believe in a god who resembles a dead being, belief in whom is not by virtue of his having manifested himself but is due to one's own good faith, would be to put him under an obligation. It is useless to believe in a god whose powers are not felt and who does not himself make manifest the signs of his own existence and life. [Naseem-e-Dawat, Roohani Khaza'in, Vol. 19, pp. 373-374]

The religion that claims to be from God must show signs of being from God and should bear the seal of God, which should attest the fact that it is from God. Islam is such a religion. That God Who is hidden is known through this religion and manifests Himself to the true followers of this religion. A true religion is supported by the hand of God and through such religion God manifests Himself that He exists. The religions that depend entirely upon stories are only a form of idol worship. Such religions do not possess the spirit of truth. If God is alive as He was, and speaks and hears as He did, there is no reason why He should continue to be silent as if He does not exist. If He does not speak in this age, then equally and certainly He does not hear either. In other words, He is now nothing. That religion alone is true which demonstrates that God hears and speaks in this age also. In a true religion, God attests His existence through His speaking.

Search for God is a difficult matter. It is not an affair of worldly philosophers and wise men. Observation of the heavens and earth only leads to the conclusion that although orderliness indicates that the universe should have a Creator yet it is not proof that such a Creator in fact exists. There is a great deal of difference between **ought to be** and **is**. The Holy Qur'an is the only book that sets forth His existence as a fact and not only urges the seeking of God but makes Him manifest. There is no other book which makes manifest the Hidden Being. [Chashmai Masihi, Roohani Khaza'in, Vol. 20, pp. 351-352]

A BRIEF SUMMARY OF THE FRIDAY SERMON

OF

HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON OCTOBER 27, 2006

On October 27, 2006, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor^{aba} said: For Divine Jama'ats, hostility and opposition always work as catalysts. People of the world, whose view is limited to worldly means, do not know that Allah can give guidance to whomsoever he wishes. Everyday I receive *Bai'ats* which have been pledged on the basis of dreams or other signs.

Hazoor^{aba} said: Believers are never afraid of trials and tribulations. Those who sacrifice their lives in the way of Allah never die, for they are given eternal lives. After every hostility and every martyrdom, Divine Jama'ats only forge ahead, and progress more rapidly. Whenever a pure-hearted person studies Islam he always recognizes the true beauty of its teachings.

Hazoor^{aba} said; Ahmadies in every corner of the world are always ready to offer any sacrifice in the way of Allah, and are not afraid even to lay down their lives in this cause. It is part of the Divine scheme that Divine Jama'ats have to go through trials. Ahmadies should go through this period with prayers, submission to Allah, and perseverance.

Speaking about the recent wave of hostility towards the Jama'at in countries such as Pakistan, Sri Lanka and Bulgaria, Hazoor^{aba} said: One can only marvel at the spirit of sacrifice and devotion shown by different countries, for they gladly suffer every tribulation for the sake of Allah. Addressing Ahmadies in these countries, Hazoor^{aba} said: Prostrate before Allah, prostrate before Allah. These trials are for a time, and shall soon be over. No sacrifice offered in the way of Allah ever goes in vain. Our duty is to concentrate on prayers and to beseech Allah.

Speaking about the importance of the Islamic month of *Shawwal*, Hazoor^{aba} said: The Holy Prophet^{saw} used to observe six days of fasting during this month. Optional worship and fasting brings one nearer to Allah, and makes up for any deficiency in the obligatory worship. *Nawafil* are the means to attaining the perfect love of Allah. It is also important to remember that with every obligatory act (*Fardh*) there are also some *Nawafil*. Let us, therefore try to come closer to Allah through prayers and *Nawafil*.

Hazoor^{aba} cited the following prayers and urged the Jama'at to offer them regularly:

“O Living and Self-Subsisting God, it is in the name of Thy mercy that we beseech Thee.”

“O my Lord, everything is subservient to Thee. O my Lord, protect me, and help me, and have mercy on me.”

“O my Lord, help me for I am overcome.”

Hazoor^{aba} said: The Promised Messiah^{as} has told us to wake up at night and supplicate before Allah. Our duty is to pray and keep praying. We should supplicate through the prayers that the Holy Prophet^{saw} taught us for various times and circumstances. Most of all, we need to attend to *Nawafil*.

Hazoor^{aba} prayed that may Allah accept the heartfelt prayers of the Promised Messiah^{as} which he had offered for the guidance of mankind.

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

Concluding Address Delivered by Hadhrat Khalifatul Masih V^{aba} at the Occasion of Lajna Annual Ijtema, UK

The following is a summary of the Concluding Address that Hadhrat Khalifatul Masih V^{aba} delivered to the Lajna Annual Ijtema, UK on 19th November, 2006.

After the recitation of the Surah Al-Fatihah, Hazoor^{aba} said,

“Today you are gathered here to participate in the Annual Ijtema, of which it is the last day. The purpose of these Ijtemas is to enable members to benefit from the educational and spiritual programs and speeches and to rid themselves of any shortcomings they may have. Also, the younger and older girls may participate in various educational competitions to improve their knowledge and sharpen their spiritual capabilities. These gatherings provide an atmosphere that promotes discussion and identification of ways and means of self improvement. Any society, whose young girls and ladies gather in one place with the intention of spending their time in a purely spiritual

atmosphere and engage in activities for self improvement, the future generations of that society are safeguarded, also it does not suffer from a decline. And, today, if there are any women who get together purely for the sake of Allah, they are Ahmadi women. Therefore, always keep your status in mind. Make the most of the spiritual food that you have enjoyed in this gathering for your life depends on it. The life of your future generations depends on it. The life and honor of your families depends on it.”

Hazoor^{aba} said,

“You should never be so selfish that you care only about your self, care only about your own needs, care only about your own feelings. You should also care for others. You should be ready to offer sacrifices to fulfill the needs of others. You should be sensitive about others feelings. You should not think only about your own honor. You should always be mindful of the honor of your family

and the Jama'at. We should also keep in mind at all times, that my God is All-Seeing. He watches me every moment of time. My God is All-Knowing who knows my deepest thoughts. He is aware of all my secrets. I cannot hide anything from Him. Being aware of this when You proclaim that you are an Ahmadi woman then you should pay attention to those commandments that Allah has conveyed to us through His beloved, the Holy Prophet^{saw}. If you sometime forget some of those commandments and are reminded of them from time to time, then you should deal with them in a manner befitting a pious person. In the Holy Qur'an, Allah says about such people,

“And those who, when they are reminded of the Signs of their Lord, fall not down thereat deaf and blind;” (25:74).

Surely, an Ahmadi woman in whose heart the seed of spirituality has been sown that keeps her in the

fold of Ahmadiyyat, who is a picture of faithfulness, who knows about offering sacrifices for the sake of her faith, who is deeply in love with Khilafat-e-Ahmadiyya, when she is admonished, she does not treat it like the deaf and the blind. If she is a true Ahmadi, it is expected that like all true Ahmadies she will try her utmost to act upon the advice she is given.”

Hazoor^{aba} said,

“True Ahmadies should always be inclined to act upon the advice that is given them in accordance with the commandments of Allah and His Prophet^{saw}. This is the mark of a true believer. You have taken an oath. Always keep it in mind. When the Holy Prophet^{saw} took an oath of *Bai'at* from the women, there were extra conditions in it compared to the oath of *Bai'at* taken from men. These extra conditions are described in the Holy Qur'an. One of them is to refrain from associating partners with Allah. Another is to stay away from evil and indecencies. Another is to pay attention to good upbringing and training of the children. And then Allah says,

“nor disobey thee in

what is right” (60:13).

Allah is not compelling us to do anything. However, if you have chosen to become a Muslim then you have to obey the conditions that are necessary to come into the fold of Islam. Hadhrat Masih Mau'ood^{as} also gave the same advice when he used to take an oath of *Bai'at* from the women.”

Hazoor^{aba} said,

“It has become more frequent recently, under the influence of the society today, that some people begin to think that they are free. You should remember that you are free, but only to a certain extent. As far as the practice of your religion is concerned, you are not free. If you include yourself in the *Jama'at* then you are, under all circumstances, bound by those conditions that are necessary for an Ahmadi. We see that, in the early days of Islam, when the women took an oath of *Bai'at*, the society at that time was totally free of any kind of rules and regulations. It was more corrupt than today's society. It was lacking in education. There were only a handful of moderately literate people. There was no concept of the existence of God. They were only familiar with the

idols that they worshiped. They were not aware of the All-Seeing, All-Knowing God. When those women took an oath of *Bai'at*, they brought about a total transformation in their lives. When a woman stepped out of the darkness of ignorance into the light of Islam, she became the source of knowledge that many benefited from. She taught many a noted companions intricate matters of the religion while staying within the boundaries of '*Purdah*'. She acquired this certificate from the Holy Prophet^{saw} that you can acquire half of your religious knowledge from Hadhrat Aisha^{ra}.”

Hazoor^{aba} said,

“It was a woman who set an excellent example even on the battlefield when she was able to, all alone and remaining within the bounds of '*Purdah*', get her brother freed from the Roman camp. History remembers her by the name of Hadhrat Khaola^{ra}. When Medina came under attack and the men were defending it by digging the ditch on one side, the women took charge of guarding the homes. And when the Jews sent a man to spy and find out if they could attack Medina from the rear, it was not a man who confronted

him. Rather a woman who fought the spy and wounded him and drove him away. In the battle of Uhad, when the Muslims began to retreat, it was the women who set a shining example in the love of the religion and of the Holy Prophet^{saw}. Those women acquired this strength, courage, fidelity, and the knowledge by following the teachings of Islam and making them a part of their lives. So always remember that if you will unconditionally adopt the teachings of your religion, will try to obey Allah's commandments, will pay attention to the worship of Allah, then you too will be endowed with the love and sincerity for the religion. It will also free you from all kinds of complexes. Otherwise you will find yourselves drowning in the material pursuits like other worldly people. So, like the women of the Holy Prophet's^{saw} era transformed themselves and totally submitted themselves to God, became believing women, became obedient women, always turning to God, and devout in worship. If you want to reach the same heights, then treading in their footsteps, you must follow the teachings of Islam. If you do not do this then you can not call yourselves Muslims. If you

do not strengthen your faith and do not save yourselves from the evils of this society then you can not call yourselves believing women. If you do not set high standards of obedience then you can not call yourselves obedient women. If you do not pay attention to repentance and worship then you are not the one who are always turning to God or devout in worship."

Hazoor^{aba} said,

"Examine yourselves and determine whether your actions match your claims. You must assess yourselves. Always keep in mind the purpose for which mankind has been created. Your goal should be to win the pleasure of God. You must set yourselves higher goals that you have to achieve. Determine lofty standards to which you have to march. When you have lofty standards in your sights, you will make the extra effort to reach them. Mothers should assess themselves and daughters should assess themselves. This way you can reform yourselves and safeguard your future generations as well by better training of your children. Today, Islam is under attack from all directions. It is essential that, in order to defend Islam,

every Ahmadi girl and every Ahmadi woman should jump into the field of action just as the women of the first era of Islam did. Otherwise you will be held accountable for not performing the task that you were entrusted with. You will be questioned that your actions did not match your claims."

Hazoor^{aba} said,

"With reference to women, the attacks that are being levied against Islam these days relate to the issue of 'Purdah', or wearing of the veil or a scarf. Men can present countless explanations and justifications in support of the institution of 'Purdah' in Islam. However, if anyone can answer this attack, it is a practicing and a God fearing Ahmadi woman who can demonstrate the proper answer. Therefore, instead of becoming the victim of any complex, like a brave Ahmadi Muslim woman, with your practice and with your arguments, convey this message to your friends and in your society that this Qur'anic teaching is to safeguard your chastity. It is there to restore your lost honor. It is not an imprisonment."

Hazoor^{aba} said,

“Look at these people who, on the one hand attack Islam that there is compulsion and hardship in it, while on the other side they are guilty of interfering in others personal matters. Why does it bother them if a woman wants to wear a scarf or a veil? A majority of Muslim women, due to the lack of practice among those who have not accepted Hadhrat Masih Mau’ood^{as}, do not observe ‘*Purdah*’. There is no punishment for them in Islam. There is no worldly law that punishes them for this lapse. However, what right do the followers of other religions have to draft such laws that forbid those who wish to practice their religion and observe the ‘*Purdah*’ by wearing a scarf or a veil. Tomorrow these people might say that the dress is not proper and they should not wear the *shalwar* (long baggy pants). Instead they should only wear frocks, or jeans, or skirts. Later they might demand that the women should wear short pants or skirts or even bear themselves. They have no right to play with your honor in this manner. It is you who have to answer these people and tell them that they have no right to interfere in others personal matters. Someone needs to

inform them that they are, in fact, depriving others of their freedom of choice. The way someone dresses is a matter of personal choice. Why are they trying to dictate the dress code that must be followed. Only because they are in power, they think that they are being very wise while, in fact their actions are extremely foolish and unwise.”

Hazoor^{aba} said,

“An Ahmadi woman has to establish her honor and has to be prepared to answer all such attacks. Some women, even though they call themselves Ahmadi, fall victim to some type of a complex. One such woman is reported to have said that if her daughter does not cover her head or wears jeans or other such dress then she should not be admonished, she is very decent. Why is she decent? Because she does not have any boyfriends. She is free and knows right from wrong.”

Hazoor^{aba} said,

“This is a case of improper training of your children. If the girl does not have a boyfriend today, tomorrow she may have one. If she is not doing anything wrong today, tomorrow,

taking advantage of this freedom, she may take improper steps. If she is free today, she knows right from wrong, she is free to act upon or ignore a Qur’anic commandment, then know that the Jama’at is also free. The Khalifah of the time is also free and has the absolute right that he should excommunicate such people from the Jama’at who will not obey the teachings of the Holy Qur’an. If you join any worldly organization, it has some rules and regulations. If you do not follow those rules, your membership is terminated. The religion is a matter relating to God. It is a bond with God. It is an oath of *Bai’at* with God. If your actions are contrary to God’s clear guidance, if you refuse to act according to His teachings, then know that if you or your daughter has the right not to observe ‘*Purdah*’ then, by the same token, I also have the right that I should excommunicate such disobedient people from the Jama’at. I will be doing this according to Allah’s commandments. Therefore no one should complain about such actions.”

Hazoor^{aba} said,

“Let me impress upon the Jama’at admini-

stration that as a first step they should determine that there should be no woman office bearer who does not observe 'Purdah'. If they do not find any women in a particular chapter who are fully observant, then attach that chapter with another nearby chapter or assign the offices to those who are observant even though they may be less knowledgeable. In case there is no one in a chapter who is observant and there is no other chapter nearby, then disband that chapter altogether. I hope that, by the Grace of Allah, this extreme situation will not be found anywhere. By the Grace of Allah, there are many pious women in the Jama'at who vie with each other in good deeds. If not in older women, I see many among the younger women who are free of hypocrisy. Some have been influenced by their family circumstances but a large number are such who are treading the right path more so than their elders. They try to cover their heads and maintain their modesty."

Hazoor^{aba} said,

"In an MTA program that was being recorded recently, I heard a young lady who is a teacher say that she will cover her head in

the school also because she did not want to teach the children that she is a hypocrite or that she has a double standard in that outside the children can see her wearing a scarf. They can ask her why she does not wear one in the school and cover her head in the school. In any case, 'Purdah' is an Islamic injunction. Part of the discussion in that MTA program was that in an elementary school where there are only very young children is it necessary to cover your head.

Hazoor^{aba} said,

"There is no harm in that case but it is possible that there were older children in the school where this young lady was a teacher. In any case, 'Purdah' is an Islamic injunction and a distinctive mark of an Ahmadi woman. It bestows honor to an Ahmadi woman. Remember that along with the scarf, the remainder of dress should be loose fitting. Allah's commandment is that your beauty should not be revealed. Some non-Ahmadi girls can be seen wearing a scarf in reaction to this prohibition on the wearing of a scarf, but they are wearing tight jeans and blouses. Such 'Purdah' is

of no value. It is total hypocrisy. 'Purdah' should be such that is truly 'Purdah' and is befitting your honorable status."

Hazoor^{aba} said,

"I have come to find out that at a gathering of some women, an office bearer said that we should relax the 'Purdah' in the light of today's circumstances, we should not be so strict."

Hazoor^{aba} said,

"O.K. you can use your right to relax and I will use my right. It cannot be that you keep on using your rights and tell me that I should not use my rights. I have to, under all circumstances and by the Grace of Allah, enforce compliance with Allah's commandments that He has taught us through the Holy Qur'an. Otherwise, as I have stated, the door is open. Whoever wants to leave is free to go. I do not understand the reason behind this complex. There are local British ladies who have joined the fold of Ahmadiyyat. Also, there are those in the rest of Europe. Some of them are young girls. They have started to wear scarves, they have started to cover their heads, and there are some among you who have fallen

prey to inferiority complex. Only yesterday, I met an English girl who became an Ahmadi a few days ago. She had never worn a scarf or a veil before but she was covering her head very well. These people are accepting these beautiful teachings and practicing them and some of our ladies are victims of inferiority complex. What can we say other than

“Surely, to Allah we belong and to Him shall we return” (2:157).

Hazoor^{aba} said,

“If any one thinks that if the Jama’at will go into a decline due to this strictness, that people will begin to go away from the Jama’at, they should know that the Jama’at **WILL NOT** go into a decline. If all such women should leave, Allah has promised that He will bring forth new nations that will join the fold of Ahmadiyyat. The British women who have joined the Jama’at are very sincere and in the future also you will see the showers of love raining down from among them. They will love Islam and its teachings. There are many others sitting here in front of me like the lady I met yesterday. They accepted Ahmadiyyat and have made

rapid progress in Ahmadiyyat. Your Lajna President here is not a Pakistani. She has no complex. She observes ‘Purdah’. As I have stated earlier about the lady, who is an office bearer also, wants the ‘Purdah’ to be relaxed. The truth of the matter is that she wants to raise an objection against me that I am strict about ‘Purdah’. These type of people show their hypocrisy by their disguised objections.”

Hazoor^{aba} said,

“Pull yourselves together, and I say to these new Ahmadies who are coming from the local population that if these born Ahmadi women do not want to live by the Islamic teachings then do not follow them. You should march forward and become an example for them. You should step forward and spread the beauty of Islam and Ahmadiyyat in your surroundings.”

Hazoor^{aba} said,

“Purdah and modesty have been taught by all religions. At the time of Moses^{as}, we read in the Holy Qur’an about two women who were standing to one side and not watering their heard. They were doing so due to modesty that

they will water their heard when the men have finished doing so and departed. Modesty is part of the faith. This is what we have been taught. In the early days, the Christian women used to observe ‘Purdah’. They used to wear modest clothes. Many places in the Bible contain this teaching about ‘Purdah’. If the Christians are not observing the ‘Purdah’ today and you are being influenced by them then know that they have abandoned their religion. If they cared about their religion they would be practicing it. They would rid themselves of many evils that are prevailing in their society. For the satisfaction of those who are suffering from any type of complex, I will give you some references from the Bible. Maybe you might have heard them before.”

Hazoor^{aba} said,

“It is written in the Bible,

“Women must not wear men’s clothing nor a man wear women’s clothing for the Lord your God detests anyone who does this”

(Deuteronomy 32:5)

Again, it is written in the Bible,

“Favor is deceitful and

beauty is vain but a woman that feareth the Lord she shall be praised” (Proverb 31:30).

Again it is written in the Bible,

“I also want women to dress modestly, with decency, in propriety, not with braided hair, or gold, or pearls, or expensive clothes, but with good deeds appropriate for women who profess to worship God”

(Timothy 2:9-10)

Again, it is written in the Bible,

“Any man who prays or prophesies with something on his head disgraces his head but if any woman who prays or prophesies with her head unveiled disgraces her head. It is one and the same thing as having her head shaved. For if a woman will not veil herself then she should cut off her hair. But, if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled since he is the image and reflection of God but the woman is a reflection of man”

(Corinthians 11:4-7)

These people raise an

objection against Islam. On a side note it is evident that these people consider the man to be superior than a woman. This is a side note that we can not discuss here.”

Hazoor^{aba} said,

“After seeing all this you should be strengthened that you are practicing the beautiful teachings of Islam and have a relationship with a living God. Whereas this western society is bankrupt as far as religion is concerned. They have forgotten their religious teachings. So you should tell them that instead of writing against us, passing laws against us, making statements against us, they should worry about themselves. Instead of baring our head that we cover of our own volition, they should cover the heads of their women according to their religious teachings. I say it again that instead of demanding a relaxation in ‘Purdah’, you should rid yourselves of your inferiority complexes and practice the teachings bestowed upon us by Allah.”

Hazoor^{aba} said,

“Allah has commanded both men and women to avoid sin. Man has been instructed, before the

woman, to cast his eyes down. Then the woman has been instructed to do the same. The man is relatively more daring as compared to woman therefore, while the instruction to cast down the eyes and guard the private parts is for both man and woman, woman has been instructed that, due to the nature of man, it is in her interest to cover her beauty so that she may be saved from the evil glances of the man. Some people object that the previous Caliphs were not so strict about ‘Purdah’ so I am going to present some excerpts of theirs for your satisfaction.”

Hazoor^{aba} said,

“Hadhrat Masih Mau’ood^{as} says that people are insisting on relaxation of ‘Purdah’ and follow Europe but this is not at all appropriate. This freedom of women is the root cause of evil and disobedience. Just ponder over the moral condition of those countries where this kind of freedom is tolerated. If you see a rise in the level of their purity and chastity as a result of this freedom, then we will accept that we are wrong. However, it is clear that when man and woman have reached their full strength and there is freedom of association, how dangerous their relationships will be.

Casting evil glances and being overcome by carnal desires is in man's nature. Then if despite '*Purdah*' some succumb to evil deeds and become disobedient, one can imagine what can happen where freedom prevails.

Hadhrat Khalifatul-Masih II^{ra} has stated in this regard that the '*Purdah*' according to the *Shariah*, that is proven from the Holy Qur'an, is that a woman's hair, neck, and face up to the front of her ears should be covered. This instruction can be adopted in different countries according to the local dress and circumstances. He stated that all parts of the body except the hands are included in the '*Purdah*'.

Hadhrat Khalifatul-Masih IIIth has stated, during an address to the Norway Lajna,

"I ask those women who feel that it is not necessary to observe '*Purdah*' that what favor have they done to Islam by abandoning the '*Purdah*'? Today some seek permission to do away with '*Purdah*'. Tomorrow they will seek permission to skinny dip in the sea and to lay bare on the beaches. Later they will

seek permission to bear children out of wedlock. I will tell them that they should be prepared to feel the fire of Hell. They should mend their ways before God's wrath overtakes them."

Hadhrat Khalifatul-Masih IVth said, "I felt that '*Purdah*' is disappearing from many places in the world as if it never existed and people do not realize what horrible consequences they are facing as a result of this. Parents are driving their generation towards hell fire due to their carelessness and there is no one who cares for them. This situation is rapidly deteriorating throughout the world. It occurred to me that if Ahmadies do not immediately stand up in defense of Islam then the situation will reach a point from which there is no return." Again he said, "There are those women who have to venture outside to work but they go out with full makeup. What has makeup to do with the performance of your duties?"

Again he said, "Women think that in this society, where '*Purdah*' is being discarded, if they meet their friends with their veils or scarves, their friends will call them backwards, fool-

ish, or mad and say that this age is beyond '*Purdah*'. And this also troubles the men. They forget that dignity and respect for others comes from one's own character and the dress has no value in the worldly honor. A person with moral character is given respect. We should learn to respect ourselves first."

Again he said,

"The girls being brought up in this country (England) are confused about the hair on their head. They think that covering your head is a backward thing to do. Therefore, they take a step towards Allah half heartedly and not happily. They are, in fact, saying that, O' God accept us as we are. We are wearing a scarf but in a manner that is similar to a Jew who is covering a very small portion of his head with a small flat cap. So please accept this incomplete step that we have taken towards you. If you do everything for the sake of Allah then this is entirely inappropriate. Remember that the most beautiful part of a woman's features is her hair, specially, when they are hanging in front of her face. I have noticed some girls that when they put their scarves on they do so in a manner that

in front of their faces. You should ask yourself, do I care more for my Lord, or for other people?"

Hazoor^{aba} said,

"These were the statements made by the previous Caliphs. Those people who think that so and so Caliph did not say this but the other Caliph is saying this should remember that they are, without knowledge, slandering the Caliphs that, God forbid, they did not want to enforce the basic commandments of Allah. I have read before you the statements of all the previous Caliphs so that you may cleanse your minds of this misunderstanding. Secondly, it is possible that different Caliphs have stressed on different things according to the needs of the time. Therefore to say that because a previous Caliph said a certain thing in a certain manner and that I should also do the same is tantamount to tying my hands and is disrespectful of the Khilafat. This shows that you took the oath of *Bai'at* only because you were forced to do so due to pressure of people around you, or your parents, or your husband, or your children. It was not your whole hearted decision. If it was the case then the promise to obey all rightful decision

will be in your minds and you will never question any decision. Let me make it clear again that if you want to stay attached to the Jama'at of Hadhrat Masih Mau'ood^{as} (only the handful of people are addressed here who indulge in this kind of talk not all of you are addressed) then you must obey the clear commandments of the Holy Qur'an and the Holy Prophet^{saw}. Then as Hadhrat Khalifatul Masih IV^{rh} had said that duplicity will not work. You should fear either your Lord or the people. So today, it behooves every Ahmadi woman that instead of being afraid of the people while the seeds of hatred for Islam are being sown in the world, while Islam is under attack from all sides, you should cry out loud and proclaim throughout the world that no matter how many hurdles it may place in our paths it cannot wipe away these beautiful teachings from our faces, from our hearts, or from our actions. And just because they are turning away from their religion and are running towards their ruin at an ever increasing pace, let them know that we are not prepared to follow them to this hell. Instead, we pray that may God save mankind from the dire consequences

of its evil deeds. Come and join us and by obeying the commands of Allah try to win His pleasure. This is what will make you content and safeguard your future generations. I am hopeful that every decent Ahmadi woman who has even the slightest doubt about any of Allah's commands will rid herself of it and will become one who is truly *"resigned, believing, obedient, always turning to God, devout in worship"* (66:6).

May Allah make it so. Aameen.

God of Islam Visible in Nature and Perceived by Human Hearts

The God of Islam is the same God who is visible in the **mirror of the law of nature** and is discernible in the **book of nature**. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by **heaven and earth**.

[Maj'mooa Ishtiharat,
Vol. 2, p. 310]

HADHRAT BILAL AL-HABSHI^{ra}

Muhammad Sharif Khan, Aldan, PA

Profile

Name: Bilal Al-Habshi; family name: Abu Abdullah and Abu Abdul Rheman; father's name: Rabah; mother's name: HamaMah, so Bilal was also called Ibin HamaMah; complexion: brownish-black; Stature: tall, thin body, thick long hairs, cheeks with little flesh, sparsely haired beard.

Family History

His mother HamaMah was an Abyssinian slave girl owned by Bani Jumah of Mecca, his father Rabah was an Arab. Some Arab tribes who settled in Africa, frequently intermarried with the local population, resulting in a dark complexion mixed race, who were usually sold as slaves. Due to their dark complexion or origin they were mostly known as Habshi. (*Habsha*: Abyssinia), they could hardly speak Arabic. According to some historians Bilal^{ra} was born in *Sorat* a town between *Yemen* and *Habsha*, which is a mixed race area.

Bilal^{ra} Accepts Islam

Ummiah bin Khalaf a hard-hearted man of Bani Jumah owned Bilal. All day long Bilal would tend his master's sheep and camels in scorching sun for a handful of dates in the evening. When the news of the Holy Prophet's^{saw} call to Islam spread far and wide in Mecca, it invoked public discussions all over Mecca and beyond. Bilal used to overhear his master Ummiah talking with his guests about Islam. They would acknowledge the nobility of the Holy Prophet^{saw}, his truthfulness, and piety. They would admit that the Holy Prophet^{saw} had never been a liar, never acted as a magician, and was not a mad man. They would wonder what suddenly had occurred to him that he announced a new religion? Bilal also overheard the causes of their animosity towards Islam: firstly to become a Muslim they would have to relinquish the religion of their forefathers, secondly their accepting Islam would contribute towards the glorification of Quraish as Muhammad^{saw} was from the Quraish,

thirdly it would be a triumph of Bani Hashim a rival tribe. Ummiah and his friends would vow, come what may they would never let this happen. So Bilal's owner Ummiah Bin Khalaf who was already a hard hearted man, turned deadly against Islam.

Bilal^{ra} in the purity of his heart analyzed the line of thinking of the Mecans and came to comprehend the hollow nature of their animosity towards Islam. He felt a glow of sympathy for Islam in his heart. Because of his pure heart, he could not resist any longer from keeping himself back from siding with the Muslims. Arriving at a decision, one day he went straight to the Holy Prophet^{saw}, he could not control himself and fell at the feet of the Prophet^{saw}, and became one of the first converts to Islam. His conversion soon became known all over Mecca. It was a shock to Bani Jumah, the tribe of Bilal's master Ummiah bin Khalaf, who considered it a blow to his honor, and he was overwhelmed with disgrace and shame. He be-

came wild and mad with wrath against the young Abyssinian. To release his anger, he unleashed his satanic harshness on the frail body of young Bilal. There was nobody to support and side with Hadhrat Bilal^{ra} in Mecca against the tyranny of his master. Finding that his tyrannical treatment would not deter the strong-willed Bilal, Ummiah unleashed wicked Meccans, to let them test every conceivable hardship which their wild minds could think of, on the thin but strong body of the young Bilal. Bilal^{ra} bravely bore all kinds of tortures and hardships, never showing weakness by pronouncing *Lat* or *Uzza* as God, as his tormentors would demand. Bilal^{ra} was not proficient in Arabic, however, there was only one word on the tip of his tongue "*Ahad! Ahad!*" (God in one, God is one!).

Torture by Meccans

Hadhrat Bilal^{ra} bore the brunt of animosity and cruelty of the Meccans towards Islam. Anybody who wished to show his wrath towards Islam, would try to find satisfaction by torturing Bilal^{ra}. Each one would invent his own method of torture, and Ummiah would willingly allow them to do

so. So different methods of torture were invented and tested on the thin bodied but strong nerved Hadhrat Bilal^{ra}. Abu Jahl would take Bilal^{ra} in the midday scorching sun on a plain piece of land littered with stony pebbles. He would order Bilal^{ra} to lie down on the hot ground, face down (so that Bilal may not utter "*Ahad, Ahad*"). He would then place a heavy rock on Hadhrat Bilal's^{rs} back, so that Bilal^{ra} could not change his side on the hot ground. Even this method of torture under intense burning sun would not deter Hadhrat Bilal^{ra} from reciting "*Ahad! Ahad!*" (Allah is one, Allah is one!) Hard hearted Ummiah would tie a rope around Bilal's^{ra} neck, and hand it over to the street urchins, bidding them to do whatever they liked with Bilal^{ra}. One can well imagine what they could have been doing with Bilal^{ra}; they would drag him in streets and bazaars of the city, through dust and dirty refuse water. Some times they would wrap fresh cow hide around him and leave him in the burning sun, but even under those scorching hot conditions Bilal^{rs} would go on reciting "*Ahad! Ahad!!*" Bilal bore every type of torture, physically never showing weakness, by the Grace of Allah he

stood steadfast to his religion.

Later Bilal^{ra} when a free man, would frequently remember the hardships which he endured with courage from Allah, and he would thank Allah for rescuing him from the blood thirsty Meccans.

Freedom From Slavery

Once when Meccans were torturing Bilal^{ra} in a field by covering him with hot stones in the hot midday sun, and mob had gathered to enjoy the sight, the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} passed by, and saw how badly Bilal^{ra} was being treated. The Holy Prophet^{saw} sorrowfully said:

"If I had something to give I would have bought Bilal's^{ra} freedom."

Hadhrat Abu Bakr^{ra} came forward and admonished the tormenting Quraish saying:

"How long will you torment Bilal^{ra}. Do you not fear God?"

Hadhrat Abu Bakr^{ra} paid high price (about 40 grams of gold) to win Bilal's^{ra} freedom. Bilal^{ra} requested Abu Bakr^{ra}:

“Now that you have bought me to gain the pleasure of God, then do me another favor, set me free, so that I may do whatever I like during rest of my life.”

Hadhrat Abu Bakr^{ra} freed him gladly.

Later Hadhrat Bilal^{ra} would often recite a verse:

“O Bilal! Remember the days when the infidel Meccans would torment you until your forehead got covered with blood”.

Love of the Holy Prophet^{saw}

Hadhrat Bilal^{ra} dedicated himself wholly to the service of the Holy Prophet^{saw} for the rest of his life. He was hard-working, honest and sincerely dedicated to his beliefs. His bond of love with Allah and the Holy Prophet^{saw} was strong and sincere, and his hatred towards idols was equally severe and open. He never hid his beliefs and convictions. When one reads in history about Hadhrat Bilal's^{ra} love and service to the Prophet^{saw}, he is compelled to pray for a high place in heaven for this sincere servant of Allah (may Allah be pleased with him).

Bilal^{ra} and Call for Prayer “Adhan”

Regular Prayers were divinely ordained when the Holy Prophet^{saw} was still in Mecca. Muslims would say their Prayers in hiding, however, when Hadhrat Umar^{ra} was converted to Islam, the Prayers were offered openly. Since there were no clocks at that time, people would gather by calling each other for prayer. The same continued in Medina. There needed to evolve some system of the announcement of Prayer time so that people could gather at one time in the mosque for congregational prayers. Different suggestions were made, the ringing of a bell, use of a horn, but none was approved by the Holy Prophet^{saw}. Until on Hadhrat Umar's^{ra} proposal to appoint someone who may announce loudly the Prayer time, the Holy Prophet^{saw} appointed Hadhrat Bilal^{ra} for this purpose, because his voice was loud and melodious (*Bokhari*). Hadhrat Bilal^{ra} would call loudly “Assalato jami-ah” (time for congregational Prayer). One day Hadhrat Abdullah Bin Zaid^{ra}, related to the Holy Prophet^{saw} that he saw a person in his dream calling “Adhan” in specific words.

The Holy Prophet^{saw} told Hadhrat Abdullah^{ra} to teach those words to Hadhrat Bilal^{ra}, who repeated loudly what Hadhrat Abdullah^{ra} would tell him. Yet, Hadhrat Bilal^{ra} had not finished calling the first *Adhan*, when Hadhrat Umar^{ra} came hurriedly and told the Holy Prophet^{saw} that he was also taught the same words in his dream. The Holy Prophet^{saw} announced that he had also received similar revelation, and added “*Alhamdolillah*, Allah has taught us words of *Adhan*” (*Bokhari*). So Hadhrat Bilal^{ra} enjoys the unique honor of being the first *Muedhdhin* (*Adhan*-caller) in Islam. After the *Adhan*, Hadhrat Bilal^{ra} would go to the door of the Holy Prophet's^{saw} house and call, “Come to Prayer, come to success. It is time for Prayer O Prophet of Allah!” (*Bokhari*).

In Arabic literature the melody of voices of Abyssinian men and women is well quoted. Apart from Hadhrat Bilal^{ra} there were three other *Adhan*-callers during the Holy Prophet's^{saw} time: Hadhrat Ibn Umm Makhtoom^{ra}, Hadhrat Umro bin ibn Makhtoom^{ra}, and third Hadhrat Abu Mahזורah^{ra}. However, Hadhrat Bilal's voice was distinct, loud and

long, reaching far and wide. When he would say "Assado....." since he had good breath, he would lengthen it in a beautiful way. His faith in the oneness of Allah and love for the Holy Prophet^{saw} would add strength and beauty to his call. It is perhaps why Hadhrat Bilal's^{ra} call was heavy on the Meccan infidels. Since he would pronounce "Ash-hado" as "Assado" (because of his non-Arabic accent) the listeners would enjoy it, and the Holy Prophet^{saw} would also smile, saying "God smiles at Bilal's pronouncement."

If a recording of the *Adhan* in the voice of Hadhrat Bilal^{ra} were now available, hearing to it would have been faith-enhancing for the Muslims all over the world.

Life in Medina

In Medina, Hadhrat Bilal^{ra} and Hadhrat Amar Bin Faheera^{ra} shared a house with Hadhrat Abu Bakr^{ra}. Both Hadhrat Abu Bakr^{ra} and Hadhrat Bilal^{ra} were so dejected and forlorn on leaving their beloved Mecca, that they fell sick and ran a fever. Hadhrat Bilal^{ra} would recite a sorrowful Arabic verse meaning: "May it so hap-

pen that I get a chance to spend a night in Mecca, where I am surrounded by beautiful bushes, hills and fountains that flow there." While Hadhrat Abu Bakr^{ra} would recite: "A person who awakes among his family receives good wishes from his loved ones, though the fact is that death is closer than the lace of his shoe." Hadhrat Ayesha^{ra} overwhelmed by the grief of these elderly men, informed the Holy Prophet^{saw} about their grief and plight, and conveyed what they sang about. On hearing this the Holy Prophet^{saw} was much grieved, and prayed:

"O Allah, grant Abu Bakr^{ra} and Bilal^{ra} more love for Medina than for Mecca, change their hearts. Bless every thing that is in Medina, and take away the fever epidemic from this city."

The prayer was soon granted. Hadhrat Abu Bakr^{ra} and Hadhrat Bilal^{ra} overcame their grief and recovered from fever, and went about normally and happily in Medina afterwards.

Participation in War at Badar

Hadhrat Bilal^{ra} participated in every war that was fought in defense of Islam.

The battle of Badar is pronounced in the Holy Qur'an as *Yaumul furqan* (day of distinguishing right from wrong). During the one day war seventy of the worst enemies of Islam were killed in the battlefield. One of those killed was Ummiah bin Khalf (former master of Hadhrat Bilal^{ra}, who used to torture Hadhrat Bilal^{ra} in Mecca, who unwillingly came to join the Meccan army.

The Holy Prophet^{saw} predicted the death of several Meccan ring-leaders, including Ummiah bin Khalf, and pin-pointed the places where they would fall dead. The prophesy was communicated to Ummiah by his Muslim friend Sa'd bin Ma'az^{ra}. When Meccans were preparing to leave for the battle of Badr, Abu Jahl invited Ummiah to join the army. As Ummiah was not inclined to do so, his wife reminded him what his friend from Medina had told him of the Prophet's^{saw} prophesy. Ummiah told her that he was just going to see off Abu Jahl, and would soon return. The prophecy was made by the Prophet^{saw} of God, it was to be fulfilled, so somehow, unwillingly Ummiah reached the battlefield of Badr to meet his fate.

When the battle was

When the battle was nearly over and most of the severe opponents of Islam had fallen according to the prophecy, Ummiah was standing at one side holding the hand of his son, preparing to escape, Hadhrat Bilal^{ra} saw him and called loudly "If the ring-leader of the nonbelievers Ummiah escapes, then woe to my existence". Hadhrat Bilal^{ra} was joined by many in attacking Ummiah, who was killed instantly as several swords simultaneously fell on him, fulfilling the prophesy of the Prophet of God^{saw}.

Fall of Mecca

Mecca fell in the 8th Hijra year. The Holy Prophet^{saw} entered Mecca with a victorious army of 10,000 strong, fulfilling the biblical prophecy. The Prophet of God^{saw} announced clemency for those who would stay:

- i. under the shadow of the Ka'ba.
- ii. in their house behind closed doors.
- iii under the flag of Hadhrat Bilal^{ra}.

After settling different affairs, and getting the Ka'ba cleansed of idols, the Holy Prophet^{saw} told Hadhrat Bilal^{ra} to climb up on the roof of Ka'ba and call *Adhan*. Just see the

irony of fate, the person who was tortured because of not declaring the greatness of idols, was declaring the oneness of Almighty Allah to the infidels and was announcing the prophethood of Hadhrat Muhammad^{saw}, from the roof of the Ka'ba where 365 idols were kept and worshipped. After offering Prayer the Holy Prophet^{saw}, accompanied by Hadhrat Bilal^{ra} Hadhrat Usama bin Zaid^{ra} and Hadhrat Usman bin Abi Talha^{ra}, entered Ka'ba and offered a long Prayer for the glory of Islam.

Greatness of Bilal^{ra}

Hadhrat Bilal^{ra}, apart from being one of the first seven men who accepted Islam in Mecca, was the first Muslim to call the *Adhan*. Once after *Fajr* Prayer, the Holy Prophet^{saw} asked Hadhrat Bilal^{ra}:

"What special deed have you been doing regularly after converting to Islam, because last night, when Allah took me for a walk in heaven, I heard your footsteps everywhere".

Hadhrat Bilal^{ra} replied:

"One thing that I remember is that I have always tried to remain clean and with ablution. I always perform two *rak'ats* of *nawafil* whenever I perform ablution."

Hadhrat Umar^{ra} often referred to the emancipation of Hadhrat Bilal^{ra} by saying:

"Our master Hadhrat Abu Bakr^{ra} freed our master Bilal^{ra}. No doubt every servant of the Holy Prophet^{saw} is the master of every believer. Who among the Muslims is there who does not take pride in calling himself the servant of Hadhrat Bilal^{ra}!

Hadhrat Bilal^{ra} served the Holy Prophet^{saw}, for the rest of his life, as his household servant and personal bodyguard. When Hazoor^{saw} would come for his Prayers, he would walk before him with a spear in his hand. He would fix the spear in ground in front of the Holy Prophet's^{saw} place of worship (the spear was one of the three presented to Hazoor^{saw} by the Abyssinian King (Najashi). Moreover, Hadhrat Bilal^{ra} would look after money matters of the Holy Prophet's^{saw} household, in other words he was the Holy Prophet's^{saw} treasurer. Some historians believe he was also managing the *Baitul Mal* (Central treasury). If Hazoor^{saw} would eat, Bilal^{ra} would eat, if Hazoor^{saw} and his household were fasting so would Bilal^{ra} be fasting (*Ibne Maja*).

The greatness of Hadhrat Bilal^{ra} to Allah is

well documented by an incident: Once three men, Salman^{ra}, Tayyab^{ra} and Bilal^{ra} were sitting together after the fall of Mecca, Abu Sufian happened to pass by. They passed a remark about him, "The neck of this enemy of Allah has been spared." When Hadhrat Abu Bakr^{ra} heard these remarks, he said "You have said this regarding a leader of the Quraish," Later he related the incident to the Holy Prophet^{saw}, who admonished him by saying, "Abu Bakr you have offended them and your God, by taking the side of Abu Sufian." Hadhrat Abu Bakr^{ra} went back to the three and asked, "if they were grieved by his remarks"? They replied "We are not grieved, may Allah forgive you." (*Mishkat*).

Life After the Holy Prophet^{saw}

Hadhrat Bilal^{ra} regularly called *Adhan* during the life time of Holy Prophe^{saw}, however, the Holy Prophet's demise broke his heart and he was forlorn and became silent. He could not bear walking around the streets and bazaars where his beloved master once walked. He sought permission from Hadhrat Abu Bakr^{ra} the first Khalifah, to allow him to leave Medina and join the war in Syria. Hadhrat

Abu Bakr^{ra} loved him so much that he did not want to part from him, so he denied his request. Later he requested Hadhrat Umar^{ra} the second Khalifah, who reluctantly granted Bilal's^{ra} request, so Bilal^{ra} left for Syria. Later when Hadhrat Umar^{ra} visited Jerusalem after the fall of Syria, Hadhrat Bilal^{ra} met him at "Jabia," a small village. The people requested Hadhrat Umar^{ra} to ask Bilal^{ra} to call *Adhan*, Hadhrat Bilal stood up. As the melodious voice of the Holy Prophet's^{saw} caller rang through the valley, everybody present broke into tears. It reminded them of time of the Holy Prophet^{saw}. Hadhrat Umar^{ra} was so overwhelmed that he cried helplessly [*Asad Alghaba*].

Back to Medina

The Holy Prophet^{saw} met Bilal^{ra} in a dream and asked him, "Isn't this hard heartedness that you are away from me. Has the time not yet come that you come to us?" When Hadhrat Bilal^{ra} awoke up he was grieved and sorrowful in the remembrance of Holy Prophet^{saw}. He immediately left for Medina. On reaching the city, he went straight to the grave of the Holy Prophet^{saw}. There he could not control himself and wept helplessly hugging the grave of the Holy

Prophet^{saw}, overwhelmed with grief. When the Holy Prophet's^{saw} nephews Hasan^{ra} and Hussain^{ra} heard about his arrival, they came to welcome him. Hadhrat Bilal^{ra} kissed and hugged them and bitterly wept. They requested Hadhrat Bilal^{ra} to call the *Adhan* for *Fajr* Prayer. Hadhrat Bilal^{ra} climbed up the roof of the Prophet's^{saw} mosque. The words "*Allaho Akbar,!*" were hardly uttered, when there was an overall commotion in the city. Every eye was filled with tears, and when he called "*Assa hado anna Muhammadar rasulullah*," even the purdah-observing ladies came out of their houses, crying in remembrance of the Holy Prophet's^{saw} time.

Hadhrat Bilal's Demise

Hadhrat Bilal^{ra} took an active part in wars fought for the conquest of Syria. At last at the age of 63 he submitted his soul to his Creator. While on his death bed, he saw that his wife was weeping. He asked her, "Why are you weeping? If Allah wills I will meet my beloved Muhammad *Rasulullah*^{saw} and my friends in heaven, after a long separation".

The first *Muedhdhin* of Islam is now resting in a large and spacious cemetery

“*Babay Sagheer*” in Damascus, Syria. Though centuries have passed even now when one visits Hadhrat Bilal’s^{ra} grave, one is overwhelmed by his greatness, and sheds tears while praying for his elevation in heaven.

“*Allahumma sallay ala Muhammadin wa ala Asha-bay Muhammdan*”. (We invoke blessings of Allah on Muhammad^{saw} and Muhammad’s^{saw} companions.

Hadhrat Bilal’s Contributions to Ahadith

Several Ahadith and traditions are related by Hadhrat Bilal^{ra} about the life of the Holy Prophet^{saw}, since Hadhrat Bilal^{ra} remained close to the Holy Prophet^{saw} and served his beloved master’s household all his life. Moreover he was one of the first to come under the fold of Islam, spending a long time in the company of his master.

Once while returning from the *Khaibar* battle, the Holy Prophet^{saw} traveled the first half of the night and disembarked to rest. He told Hadhrat Bilal^{ra} to remain awake to keep watch, and when it was time to call the *Adhan* for *Fajr* Prayer. Hadhrat Bilal^{ra} remained awake for some time. Then he sat taking the support of a camel’s saddle,

facing east, so that he could see when it was dawn. Being himself tired from the journey, he fell asleep in that position. The Holy Prophet^{saw} was the first to wake up. The sun was already up. Hazoor^{saw} was much disturbed by the situation, and asked Hadhrat Bilal^{ra} what happened? Hadhrat Bilal^{ra} replied, “He who took away your soul, took mine also”. Hazoor^{saw} moved to another place, where he told Hadhrat Bilal^{ra} to call the *Adhan*, and lead the *Fajr* Prayer. The Holy Prophet^{saw} announced, “If one forgets to say a Prayer at its proper time, he should say it later when he remembers.” (*Mauta*). So an important injunction regarding the saying of missed Prayers came into record, due to Hadhrat Bilal^{ra}. During the Holy Prophet’s^{saw} life-time three other men used to call *Adhan*: Hadhrat Ibn Umm Makhtoom^{ra}, Hadhrat Umro bin ibn Makhtoom^{ra}, and Hadhrat Abu Mahזורah^{ra}. During Ramadhan, Hadhrat Bilal^{ra} would call *Adhan* comparatively earlier, so Hazoor^{saw} would say to the fasting people, “Do not stop taking food at Bilal’s^{ra} call, continue to eat until Ibn Makhtoom^{ra} calls.” There were no watches. The time of Prayer was judged individually, usually by observing position of stars and Sun. Sometimes the judg-

ment was not correctly made, due to an overcast sky etc. Once Hadhrat Bilal^{ra} called the *Adhan* before the time of *Fajr* Prayer. Hazoor^{saw} told Bilal to go into the streets and announce, “*Innal abda qad naum*,”

(surely Allah’s servant slept and committed a mistake). So Bilal^{ra} did.

Hadhrat Bilal’s^{ra} Family Life

Hadhrat Bilal^{ra} married several times, but remained issueless. One of his sisters was “*Aqrah*”, who was the slave of Umro bin Abdullah. One of Hadhrat Bilal’s^{ra} brother was Khalid^{ra}. After *Hijra* (migration) Hadhrat Bilal^{ra} was declared brother of Abu Rovia Masamee^{ra} by the Holy Prophet^{saw}. When Hadhrat Bilal^{ra} left for Syria, Hadhrat Abu Rovia^{ra} used to collect payment from *Baitul Mal* (treasury) on his behalf. *Syyedna* Hadhrat Bilal^{ra} is a symbol of honor and encouragement for all humanity, and would remain so till doomsday; as he resisted the harshest kinds of torture and oppression, and proved that the color of one’s skin and bondage does not decry the greatness of a soul if it is founded in strong faith and truth.

References: *Mauta*, *Mishkat*, *Ibni Maja*, and *Bokhari*.

SOME REFLECTIONS ON “CREATION OF THE HEAVENLY BODIES”

Mian M. Abbas, Ph. D.

The philosophy of the teachings of Islam is based on the fundamental belief in the Originator, Creator, and Sustainer of the universe and all that exists therein. The Holy Qur'an draws repeated attention and urges its readers to reflect on the creation of the universe, the complex natural phenomena, the origin of life, and the means necessary for the maintenance of life, as Signs or indications of the existence of its Creator.

“He is the Originator of the heavens and the Earth. (Ch. 2, V.118). In the creation of the heaven and the earth and in the alternation of the night and the day, there are indeed Signs for people of understanding.” (Ch.3, V. 191)

“Do they not then look at the camels, how they are created? And at the heaven, how it is raised high? And at the mountains, how they are fixed? And at the earth, how it is spread out? (Ch. 88, V. 18-21)

The Qur'anic premise is that a firm belief in God and the Divine origin of the revealed teachings and its spiritual message is strengthened by reflections, investigations, discoveries, and revelations of the deep mysteries of the creations of the universe and the natural phenomena. This is in contrast to the reservations expressed sometimes that religious ideas and scientific knowledge are at odds with each other and cannot be reconciled. The Qur'an emphasizes the natural order of the universe and the critical manner in which the evolution of life and man's existence on the Earth has become possible. It urges its readers to use reason and logic and investigate the laws of nature followed by all phenomena in the universe. Frequent examples of a variety of natural phenomena have been described in the Holy Qur'an. This basic premise is based on the principle that there cannot be any conflict between the spiritual teachings and the laws of nature, and that no

description of natural phenomena in the Qur'an is contradicted by scientific discoveries or knowledge that we know to be true with certainty. More detailed discussions on this topic have been given in the references (1-4).

This short article focuses on our current knowledge of the heavenly bodies for deeper reflections on the mysteries of their formation and evolution. The term “heavenly bodies” employed in this article represents the Qur'anic term of “*sama*” and its plural “*samawat*”, and refers to all objects that are observed in the sky or exist in the universe. It includes the sun, the stars, the planets and their satellites, the Earth's upper atmosphere, the comets, the galaxies, the black holes, the clusters of galaxies, etc., as well as the universe as a whole. It should be noted that the pronouns with capital letters, such as “We”, “Me”, “He”, “I”, appearing in the quotations in this article, in the Qur'anic terminology, refer to God

or Allah, the Arabic word for God, emphasizing the unity of God.

The Solar System

The solar system comprises of the Sun as the central object, its 8-10 planets (as recently re-evaluated) with their satellites, the comets, the asteroids and other small objects, all of them orbiting around the Sun. It is believed to have been formed about four and a half billion years ago, and is the nearest to us of all the heavenly bodies. The spaceship Earth on which we live is one of the planets and is revolving around the sun at a speed of about 60,000 miles an hour.

The Sun is a massive spherical body, about a hundred times larger than the Earth. It is composed of extremely hot gases, rotating about its axis, interacting and moving with many billions of other stars in space at extremely high speeds. The Sun is the most brilliant of all the heavenly bodies visible to us in the sky, so bright that our eyes cannot tolerate looking at it, although it is at distance of about 90 million miles from the Earth. The Moon is the second brightest, only reflecting the Sun's light, and is the closest to the Earth of

all heavenly bodies in space, circling around the Earth at a speed of some 2000 miles an hour.

What is our understanding of how the Sun or the stars were formed? In particular, what is the origin of the solar system, how the Sun and the planets and the spaceship Earth on which we live were formed? The details of the formation of the solar system, in particular of the planets and their evolution, may still not be well understood, but the basic ideas and the processes involved are generally based on the following concepts. A brief summary for non-scientific readers is given in the following, with more detailed discussions of our current knowledge in this area given in the conveniently available literature cited here (5-6).

The Solar System and the Galaxy

The Sun is only one of the ordinary stars in our local group of stars called *the galaxy*, sometimes referred to as the *Milky-Way Galaxy*, and has many billions of stars in it. Similar to the Sun, the stars are brilliant large spherical bodies composed of extremely hot gases, with an interior temperatures of millions of de-

grees. They appear to be small in size and cold only because of their vast distances from the Earth. Similar to the Sun, the stars are believed to have planetary systems of their own. The existence of planets around many stars has already been confirmed by indirect observations, although they are too small in size for direct observations.

Our galaxy is only one of the billions of galaxies in the vast space of the universe with each galaxy containing many billions of stars in it. The formation of the Sun and the planets in the solar system, like that of the stars, is believed to have its origin in huge dense clouds composed of gases and dust, referred to as *dense-interstellar-clouds*. These clouds are formed by various processes such as gases flowing out of stars with the formation of dust grains by condensation of hot gases. It is believed that the Sun and the planets were formed in such a rotating gas-dust cloud, referred to as *primordial solar nebula*. While the detailed processes remain to be understood, the general scenario is believed to run as follows: A cloud of gas and dust begins to contract and collapse inwards, somewhat like a deflating balloon. In

this process, a hot star is born in the inner core, while the planets are formed in the outer rotating disk. Observations indicate that the birth of new stars is taking place in the galaxy at all times. The newly formed stars go through different stages of evolution over many billions of years, becoming old and eventually returning and recycling a portion of the gases and the dust back to the interstellar medium and the clouds. This cosmic cycle of the birth and death of stars from gas and dust is a continuing process.

It is of interest to note here that every particle of our bodies was once a part of the extremely hot atmospheres of the stars. Our bodies are thus created metaphorically as well as literally from dust and go back to the dust in a cosmic dust cycle. Surprising, as it is, the Earth and the solar system themselves were also created from a cloud of gas and dust and will be returned back to the dust.

“And He it is Who originates the creation, then keeps repeating it.”(30: 28)

“And of His Signs is that He created you from dust; then, behold, you are

men spreading over the earth.”(30:21)

The role of dust in the formation of the solar and stellar systems is indeed an active area of scientific investigations.

This introduction to the incomprehensible vastness of the solar system and the universe, the order, and the natural laws under by which it is governed, indeed is truly awe-inspiring. We conclude this brief discussion with two beautiful verses of the Qur'an alluding to the inexhaustible nature of the knowledge that lies behind the formation of the heavenly bodies and the universe and the natural laws that govern them.

“Say, ‘If every ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though We augmented it with the like thereof.’” (18:110)

“No incongruity canst thou see in the creation of the Gracious God. Then look again, seest thou any flaw? Look again and yet again, thy sight will return to thee frustrated and fatigued.” (67:4-5)

The Earth

Returning back to the Earth, the phenomena of “the alternation of the night and the day” thus has its origin in a rotating gas and dust cloud in the vast spaces of the galaxy. A brilliant radiating Sun is formed at the center, and rotating planets including the spaceship Earth revolving around the Sun are formed in the outer regions. As a consequence, the Earth completes one rotation about its axis every day resulting in the “alternation of the night and the day”, and one revolution about the Sun in a year leading to different seasons.

The solar system, the Earth, its internal and external conditions, and the atmosphere around it have evolved in a manner suitable for evolution and sustenance of human life. The conditions for the existence and sustenance of human life are so delicate that it is indeed miraculous that they exist here on the Earth. Some fundamental factors that make the existence of human life possible and to which the Quranic verses draw repeated attention are related to:

- (1) The size and the orbital distance of the Earth from the Sun have led to

a unique path for the evolution of the Earth and its atmosphere. It is only one of the 9 planets of the Sun on which the physical conditions for the existence of life, as we know it, have become possible.

“And the earth – We have spread it out, and made in it firm mountains and caused everything to grow in it in proper proportion.” (15:20)

“He has created the heavens and the earth in accordance with the requirements of wisdom.” (16:4)

- (2) A thick dense atmosphere has evolved around the Earth with all the gases such as oxygen, water vapor, ozone, etc., necessary for sustenance of all forms of life. This complex atmosphere with very special properties keeps the surface sufficiently warm for human habitation and protects it by blocking the harmful and life-threatening radiation and particles from the sun and outer space. The Qur’anic verses:

“Who made the earth a bed for you, and the heaven a roof” (Ch.2:23)

“And We have made heaven a roof, well protected”, (Ch. 21, V.33), refer towards this role of the atmosphere literally as “the heaven a roof”.

- (3) The existence of abundant water in the oceans, the clouds, the rains, and fresh water, in accordance with:

“And We made out of water every living thing.” (21:31).

“And caused water to come down from the clouds and therewith brought forth fruits for your sustenance” (Ch. 2, v. 23).

“And the things of diverse uses that He has created for you in the earth also serve your purpose.” (Ch. 16, v. 14).

Despite the fact that a major portion of the Earth’s surface is covered with water, a significant part consists of land masses that are suitable for human habitation. This has become possible through a very complex phenomena of plate tectonics resulting in drifting continents and the formation of mountains. This feature of the Earth’s characteristics that maintains the land masses suit-

able for human habitation has been discussed in detail in a previous article [10].

“And you see the mountains as if they were firmly fixed, whereas they are moving like the clouds. This is the work of Allah who has perfected everything.” (27:89).

“And He placed in the earth firm mountains, rising above its surface, and blessed it with abundance” (41:11).

The above selection constitutes merely a brief example of what in reality are innumerable complex and delicate factors and conditions that have made the Earth a most beautiful and hospitable place for human life. It is with reference to all the innumerable human needs on the Earth that the Qur’anic verse reminds us:

“And if you try to count the favors of Allah, you will not be able to number them.” (14:35)

Concluding Remarks

The Qur’an emphasizes a deep study of the heavenly bodies, the Earth, the natural phenomena, and the laws that govern them. It refers to the secrets or the deep hidden knowledge re-

lating to their origin, formation, and evolution as Signs or indications of a Creator and Sustainer. Reflections on the incomprehensible vastness, the order, the wisdom, and the inexhaustible knowledge of creation of the universe and the laws of nature, indeed all lead to the conclusion of an ultimate cause or Creator.

He is the Originator of the heavens and the Earth.” (2:118)

“All that is on earth will perish, only that will survive which is under the care of thy Lord, Master of Glory and Honor.” (55:27-28).

“He is the First and the Last, and the Manifest and the Hidden, and He has the knowledge of all things.” (57:4)

The studies of nature do indeed provide us with ever-increasing knowledge of the manifestations or *attributes* or “*kalamat*” of the Creator. However, it is well recognized that they do not lead to convincing evidence that the Creator actually does exist. The arguments for the existence of God based on creation serve only as indications that a Creator and Sustainer should exist. The existence of creations requires that a

creator should exist, but not necessarily that it does exist. A simple example of this situation is given with an earthly analogy of a beautifully kept and well decorated home, with all the usual signs of lights, chimney smoke etc., indicating that someone must be inside. This assumption, however, is verified and held to be true only when the occupant of the home actually responds to the call at the door in a satisfactory and convincing manner (For detailed discussions on this topic please see references: 7-9).

The above rational is the basis of the Qur’anic teachings as indicated in the following quotation: “The Holy Qur’an has drawn attention to three types of knowledge: knowledge by certainty of inference, knowledge by certainty of sight, and knowledge by way of certainty of experience. ... Knowledge by certainty of inference is that a thing should be known not directly but through something through which it can be inferred; as by observing a smoke we infer the existence of fire. We do not see the fire, but see the smoke and because of it we believe in the existence of fire. Then if we see the fire, this according to the Holy Qur’an, would be the cer-

tainty of sight. If we were to enter into the fire, our knowledge would have the quality of certainty by experience.” (2, p.122).

It is of interest to note here that the basic principle on which the certainty of modern scientific knowledge is based also follows the same order referred to as hypothesis, observations, and experiment. The certainty of knowledge and a fully satisfying belief in the Creator or God can thus come only from experimental evidence or spiritual experiences through developing a relationship and direct communication with God.

As in any other field, this objective also requires appropriate means and endeavors. This is a vast topic that forms the objective of the Holy Qur’an. Briefly, it involves striving with belief in God, recognition of Gods attributes through reflections, righteousness, acquiring high moral qualities and Divine attributes, good deeds, keeping company of the righteous, and prayers with steadfastness. The doors of relationship and communication are opened, in accordance with the Qur’anic promise:

“We surely guide along Our ways those who

strive after Us.” (29:70), and “Call on Me, I shall respond to you.” (40:61)

The response from God comes in the way of true dreams, visions, revelations, answers to prayers, prophecies, granting of knowledge of the unknown to His chosen ones, miraculous help at times of difficulty and adversity, overpowering of the opponents, etc. As in any other field of endeavor, the extent of response, the spiritual experiences, and the certainty of knowledge and belief, extend only to the extent of the ability and the efforts of the individuals. Most noteworthy and exemplary personalities are indeed the Prophets of God sent to every nation at various time and the millions of religious Divines (*aulias* and *mujaddadines*, *sulahas*, etc.) who have provided testimony through their experiences, and whose lives form a valuable heritage for mankind. This is indeed a vast topic and is beyond the scope of this article.

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The Grace of God Covers Everything

God is the light of the heavens and the earth.

Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, is the ultimate cause of all lights and is the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

[Braheen-e-Ahmadiyya, Roohani Khaza'in, vol. 1, p. 191-192, footnote]

THE CORRELATION BETWEEN SCIENCE AND RELIGION

Shermeen Butt, London, UK

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي
خَلْقِ السَّمُوتِ وَالْأَرْضِ ۖ رَبَّنَا مَا
خَلَقْتَ هَذَا بِلُغْلُلٍ ۖ سُبْحَانَكَ قَبْلَنَا عَذَابُ
النَّارِ ۝

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

There is an extremely important factor in our daily lives that compels us to clearly understand the relationship between science and religion. With the advancements of scientific knowledge and the daily use of science and technology, innumerable issues regarding ethics and religious beliefs arise that need to be discussed. As religion plays a pivotal role in main-

taining the standards of ethics and morality, scientific advancement and direction become a matter of great interest for those of us who have religious beliefs.

Whether it is genetic engineering, prolonging life through invented mechanical methods, *in vitro* fertilization, family planning through scientific birth control methods, or determining the genetic nature of homosexuality, aggression, or criminality; and indeed there is the matter of cloning -- these and many other issues --- do fall under the domain of religion. Religion deals with human behaviour. Science helps us to find not only the underlying causes of specific forms of human behaviour, but it also claims the ability to 'change' certain forms of human behaviour. Therefore, in the knowledge of the consequences of scientific discoveries and their implementations on human society, it is exceedingly important that we understand their mutual relationship.

Certainly, the correlation between science and

religion could be understood with the perspective of a belief in God as the Supreme Creator; God, Who has created most wonderful complex beings, including humans; that He has created it all by way of a process that we understand as science, a process that addresses and indeed satisfies our questions and our inquisitiveness while it increases our belief in the One Glorious God.

Science and religion have had a varying relationship throughout human history, and even today there are different views on how the two relate to each other. Out of many opinions, there are at least four views that are popular. The first is that of **conflict**, in that science and religion are rivals and they compete with each other for the same turf.

The second view is that science and religion are **independent** of each other; each has its own distinctive domain and each must keep off the other's influence. The third point of view is that the contents of science and theology are **integrated**, and any change in

scientific information does affect (or should affect) religious convictions. The fourth view is that theologians/religious leaders and scientists should have an on going **dialogue** without trying to reformulate the contents of science and religion.

Historical evidence shows that the religious authorities (whose theological convictions were in conflict with the scientific discoveries of the time) became impediments in the way of scientific advancement. For example, in Europe where Roman Catholicism was the dominant religious force in the Middle Ages, the criterion of scientific truth was the Holy Scriptures and an infallible Pope. The religious view of the world was that the earth was flat and stationary, hell was in the belly of the earth, and the earth itself was the centre of the entire universe. When men like Copernicus and Galileo discovered the facts based on their scientific observation of Nature, experimentation and logical conclusions which were different than the religious held convictions of their times, they met opposition and persecution by the church.

An Italian free-thinker, a philosopher Giordano Bruno believed in the

idea of plurality of worlds, an Infinite Universe which clashed with the centuries old Christian beliefs. Charges were brought against him and he was interrogated several times and convicted by the chief theologians. Bruno answered the sentence of death by fire with the threatening: "Perhaps you, my judges, pronounce this sentence against me with greater fear than I receive it." Giordano Bruno has become a symbol of scientific martyrdom.

Christianity controlled the intelligence of Europe, and nations suffered under the coexistence of a dual government, immersed in ignorance, superstition, discomfort. It was the expansion of the Islamic approach towards the cultivation of sciences that helped Europe to come out of the Dark Ages. By comparison, the seventh century Muslim scientists were unique in that they faced no conflict between philosophy, scientific discoveries and their faith. Indeed, in Islam acquisition of knowledge (or *Ilm*) is fundamental for staying firm in religion. The Holy Qur'an carries 750 verses (or *Ayahs*) which constitute almost one-eighth of the entire book, which is devoted to asking the believers to engage in the study of the facts of na-

ture with an open mind, to reflect upon them, evaluate and examine them and to draw logical conclusions from them.

The Holy Qur'an calls all the natural wonders as 'Signs' (*Ayahs*) of God and clearly invites us to constantly reflect over them with our full attention.

"Verily, it is Allah Who causes the grain and the date-stone to sprout. He brings forth the living from the dead, and He is the bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back? He causes the break of the day; and He made the night for rest and the sun and the moon for reckoning time. That is the decree of the Mighty, the Wise. And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge. And He it is Who has produced you from a single soul and there is for you a home and a lodging. We have explained the Signs in detail for a people who understand". (6:96-99).

The Holy Qur'an names diverse aspects of

natural phenomenon with detail as Signs to prove that God the Creator exists and is in full control over all His creation. In this category, several Signs are mentioned in the Qur'an inviting us to study them seriously and draw conclusions that a Benevolent, Wise and All-Powerful Creator is worthy of our worship.

When the Holy Prophet Muhammad^{saw} in the renowned Hadith asked his followers who at that time dwelled in the desert of Arabia, to seek knowledge even if they had to go to China to do so, most obviously he did not mean the seeking of theological knowledge. Travel at that time was an arduous task and going to China would certainly be a gruelling undertaking and this illustrates the deep significance of learning in Islam.

The Holy Prophet^{saw} made it obligatory indeed for every Muslim man and woman to seek knowledge.

Hadhrat Abu Huraira^{ra} relates that the Holy Prophet^{saw} said: For him who follows the path for seeking knowledge, Allah will ease the way to Paradise (Muslim).

In another Hadith it is said that he who leaves his

house in search of knowledge is busy in the cause of Allah till he returns from his quest (Tirmidhi).

Similarly, Abu Darda^{ra} relates that he heard the Holy Prophet^{saw} say: 'For him who adopts the path seeking knowledge, Allah eases the way to Paradise and angels spread their wings for a seeker of knowledge, being pleased with his occupation, and all that are in heavens and the earth, including the fish in the water, ask for forgiveness for one who is learned. One who is learned is superior to a worshipper, as the moon is superior to all the stars. (Abu Daud and Tirmidhi).

On further examination we find that in Islam, the objectives for increasing one's scientific knowledge are three-fold: Firstly, when done properly, it always helps to enhance the spiritual values that are beneficial for living a righteous life; secondly, increase in scientific knowledge helps to strengthen the matters of faith in the 'Unseen' (*Eiman bil Ghaib*); lastly, science if it remains in the service of mankind, for its comfort and betterment, and not for its destruction. The unfortunate situation in the present day scientific development is

that along with the tremendous services for the betterment of life, it has also developed most terrifying means for its total destruction. We are all too aware that the weapons of mass destruction can eliminate humanity from the surface of the earth!

The Promised Messiah^{as} has provided us guidance concerning the correlation between science and religion. First, he makes it clear that the position of science is supportive to true knowledge. He says: 'Look! There is light in the eye, but still it cannot see without the light of the Sun. God has given (us) eyes and along with them He created another type of light. One light depends upon the other. Similarly, as long as there is no light of heavenly insight, our intellect remains useless'

(*Malfoozat*, Vol. 2, p.261)

'This is our task and this is what we are proving, that there is no conflict between science and (true) religion. Rather religion is in total harmony with science, and regardless of how much science progresses it shall never be able to disprove/falsify the teachings of the Qur'an and the principles of Islam.

(*Malfoozat*, Vol. 10, p.435)

Muslims were the leaders in the field of chemistry, mathematics, astronomy, geography, physics and medicine from the seventh to the thirteenth century AD. They ascertained the size of the earth, and determined its shape. They collected great libraries, patronized every department of science and literature, and established astronomical observatories. Indeed it was the Muslims who developed the mathematical sciences, invented algebra, and improved geometry. They collected and translated the old Greek mathematical and astronomical works, and adopted the inductive method of Aristotle. They established many colleges, and a public-school system. They introduced the Arabic numerals and arithmetic, and catalogued and gave names to the stars. They lay the foundation of modern astronomy, chemistry, and physics, and introduced great improvements in agriculture and manufacture. Indeed the introduction of science into Europe was through the Muslims. It passed from Moorish Spain to Upper Italy.

Sadly, while the rest of the world's scientific community has climbed to dizzying heights; the Mus-

lim contribution to civilization has fallen into near oblivion. **For seven hundred years, this region was at the forefront of science.** Islamic medicine in the year 1000 was a marvel of sophistication featuring practices beyond the dreams of medieval Europeans. Today, while Muslims account for 20 percent of the world's population, we possess less than one percent of the scientists. For far too long the Muslim world has rested on the laurels of past achievements. The basic culture that had engendered appreciation for scientific research is now lacking in our society. Collectively, Arab nations spend only 0.15 percent of their GDP on research and development, which is well below the world average of 1.4 percent. This gives them the lowest ranking amongst all the ten regions of UNESCO, embarrassingly lower than the considerably poorer Sub-Saharan Africa.

Far too much time has been lost by the Muslim world's preoccupation with gathering wealth rather than putting it to good use. Far too much energy and potential is lost to personal and political gains. However, those of us who have had the great good fortune to be among those who accepted

the Imam of the age and have *Alhamdulillah* believed in the Promised Messiah^{as} know that all is not lost. Indeed Allah revealed to the Promised Messiah^{as} that his community will be unique.

The Promised Messiah^{as} writes:

“Allah the Exalted has repeatedly informed me that He will give me much greatness and shall inculcate my love in hearts and will spread my mission over the entire earth and shall give my sect triumph over all other sects. People of my sect will acquire excellence in knowledge and spiritual cognisance to a degree that they will silence everyone with the light of their truthfulness and with their reasoning and signs.”

(*Tajalliyyat e Illahiyah – Roohani Khaza'in* vol.20)

The brightest star in the field of science of the Community of the Promised Messiah^{as} and indeed for the entire Muslim world was Dr. Abdus Salam, the Nobel laureate. He dedicated his life to the service of science while the source of all his inspiration for research and work was his faith and his belief in the Unity of God. He believed pursuit of knowledge to be a form of prayer. Indeed he

Qur'an where natural phenomena are described and which contradicts what we know for certain from our discoveries in science.

Dr. Abdus Salam said, and I quote:

"As I have emphasised, Science is important because of the underlying understanding it provides of the world around us, of the immutable laws and of Allah's design; it is important because of the material benefits and strength in defence and its discoveries can give us; it is important because of its universality. It could be a vehicle of co-operation for all mankind and in particular for the Islamic nations. We owe a debt to International Science, which, in all self-respect, we must discharge."

Guided by the living words of the Holy Qur'an, the noble sayings of the Holy Prophet^{saw} and indeed the eloquence of the Promised Messiah^{as} that all exhort to seek knowledge our Community has produced many learned scientists who are serving mankind throughout the world. Today in Ahmadiyyat we see the revival of true Islam and it is Ahmadiyyat that is at the forefront of all things

Islamic. With Allah's grace and the continued hard work and dedication from the Community, Ahmadiyyat will one day take Islam back to the forefront of the world of science.

Insha Allah.

***The Sunday Leader,
November 26, 2006***

The Ahmadies Issue

As a citizen of the United States, I always believed that Sri Lanka was a democratic nation with a strong tradition of upholding the rights of all its citizens.

A news item in your newspaper on November 15, under the heading "**Governor Moulana declares war on Ahmadies**" therefore came as a devastating shock. The Sri Lankan Ahmadies, with a professed motto of "Love for all, hatred for none" are model citizens, law abiding and patriotic. To hear the Governor of the Western Province make such a statement should make all Sri Lankans hang their heads in shame, and should precipitate immediate action against the offender by President Mahinda Rajapakse and Media Minister Anura Priyadarshana Yapa, both of whom are very

much aware of Moulana's efforts at ethnic cleansing. Their silence on this outrage simply stays the hand of the police in bringing the culprits of the killers of Sri Lankan Ahmadies to justice and emboldens the sectarian element in Sri Lanka, who are licking their lips in anticipation of a government condoned blood bath.

Sri Lanka, as a proud member of the community of nations, cannot allow the travesty of justice that currently prevails in Negombo and elsewhere in Sri Lanka. Is Sri Lanka's future to be determined by religious bigots like Moulana and like-minded mullahs waiting in the wings?

**Ismail K. Nayyar
New York**

ANNOUNCEMENT

The members of the Ahmadiyya Muslim Community, USA who have joined Ahmadiyyat through various ways are requested to write, for publication in the Gazette, a one half page article stating how they accepted Ahmadiyyat, the True Islam.

THE CONTROVERSY OVER THE DANISH CARTOONS AND THE TRUTH BEHIND IT

Maham Saleem, Willingboro, NJ

While the Middle East was sleeping Jylland-Posten was thinking up a strategy to light a fire in the lion's den. They were frustrated over the issue that the publisher of some children's book on Islam was not able to get any artist to draw caricatures of Islamic figures. Jylland-Posten reports that all the artists were afraid of making the cartoons because they had seen what happened to Theo van Gogh. Theo van Gogh was murdered mercilessly while going to work. What was van Gogh's crime? He was an "open critic of the European passivity in the face of fundamentalist Islam"

(Bruce Bawer 2)

Jylland-Posten wanted to get back at the Muslims for the death of Theo van Gogh and on top of that was the reason of not getting any artist to make caricatures for the book. [Note: The Publisher of the Children's Islamic storybook and Jylland-Posten's publisher is the same]. Jylland-Posten's frustration arose and they had to cook up

some recipe to ignite the Muslims. They therefore published the Caricatures in their newspaper.

What a plan! What better way was there to insult the Muslims than with making humiliating cartoons of their beloved Prophet? Here is a quote that justifies and apologizes to the Muslims, "There are interpretations of it [Caricatures] that are incorrect. The general impression among Muslims is that it is about Islam as a whole. It is not. It is about certain fundamentalist aspects that of course are not shared by everyone. But the fuel for the terrorists' acts stem from interpretations of Islam. [...] If parts of a religion develop in a totalitarian and aggressive direction, then I think you have to protest. We did so under the other 'isms'" (Jylland-Posten 2006).

In the above quote by the cartoonist, who had drawn the 'bomb' picture, it is clearly visible that the taunt from Jylland-Posten was not intended at the

Muslim *Ummah*, but towards the beautiful teachings and the personality of the Holy Prophet of Islam^{saw}. Was Prophet Muhammad^{saw} 'the certain fundamentalist aspect' they wanted to protest against?

If the protest was towards the terrorists, then why did not Jylland-Posten make Osama bin Laden wear the bomb on his head, and show him as the culprit. It was clearly a revenge for Theo van Gogh's murder. And they took the revenge not by hook but by crook.

I deeply mourn the death of the legendary director, producer, painter and actor. I, at the same time also protest the Danish cartoons of our beloved Prophet Muhammad^{saw}. They have not only hurt the feelings of Muslims but also made a deeper divide between the two civilizations, which are already shy of each other after the 9-11 attacks.

I accurately quote Former U.S President Bill Clinton that the Danish

Cartoons are “appalling” and he also said, “So now what are we going to do? ... Replace the anti-Semitic prejudice with anti-Islamic prejudice?” Europe in his opinion is becoming prejudiced against Islam. They are not differentiating properly between Prophet Muhammad and Islam as compared to Osama bin Laden and terrorism.

This anti-Islamic prejudice can be seen openly in the European media as most of the major newspapers made caricatures of Prophet Muhammad^{saw} to insult Islam the next day after the controversy.

I am happy that none of the papers in the United States published the cartoons but the Wall Street Journal, and that also with a message, a thought. I hope the Europeans read that paper.

God Bless America;
My home sweet home.

SERVE
HUMANITY

HELP

HUMANITY

HOW I WAS CONVERTED INTO AN AHMADI

Haji Aminullah, Dayton

In the early seventies I was a Muslim but not into Ahmadiyyat. I used to hang around with the late Muzaffar Zafr and some other brothers. Then about that time my sister was murdered, and as I left the cemetery after burying her, I took a gun in a holster and drove out to find her murderer and seek revenge. I happened to drive by the Dayton Mosque, and as I got next to it, something forced me to stop my car, and it happened again and again as I stood there, this urge to go in. So I turned and parked, went in, asked for Zafr, who was not there then. I came back later and met him and the others. We talked about Islam. We would get together and learn to read the Qur'an. We would pray together. I was still not an Ahmadi, but I had learned that the right way was not to go after my sister's murderer, but to seek Allah.

Then some of the brothers decided to go to Hajj and I went with them. At Medina, I heard a discussion among the Muslim's of the local theological school talking about Hajj and Khilafat. Their talk was not clear to me, so I took out pages of the English translation of Maulvi Sher Ali^{ra} and gave it to them. They read it and immediately exclaimed this was the true answer.

The thought came to me that if Ahmadies are bringing this understanding even to these learned men, there must be truth in Ahmadiyyat.

Later we were in Mecca, and I had a dream. I saw that I was praying on a green carpet. When I told that dream to my Ahmadi brother, he exclaimed, “Brother, congratulations, welcome to becoming an Ahmadi!” He told me that was the meaning of my dream.

When I came back to Dayton, I did my *Bai'at*, and since then I have been a steady Ahmadi.

PROFESSOR DR. ABDUS SALAM

Abstract from a book written by a Tartar Muslim:

Mr. Ulduz Khaliullin

(Sent by Maulana Khalid Ahmad, Missionary, Moscow, Russia)

This is the first book on the life and scientific activity of Professor Abdus Salam published in the Russian language. The outstanding Pakistani scholar, one of the coryphaeus of theoretical physics of last century, the Nobel Prize winner, Professor Abdus Salam (1926-1996) has for ever entered a world science as a great researcher of the laws of the interaction of elementary nuclear particles and their structure. He has made a major contribution to the study and understanding of multi-complex and probabilistic picture of the world in depths of a matter where Newton's classical mechanics comes to an end, and where the laws of quantum physics start working. Professor Abdus Salam is one of the creators of the modern "standard model" of atom's structure. The most modern conception of theoretical physics for the researching of which professor Abdus Salam and two American scientists S. Glashow and S. Weinberg were awarded in 1979 the Nobel Prize, has resulted in the construc-

tion of the theory which has united electromagnetism and the weak interaction of nuclear particles. The great Albert Einstein unsuccessfully tried all his life to create this very theory. To put it in simple words it means that a devoted Muslim scientist stood at the sources of the disclosing of the fundamental laws, which are common for a microcosm and a macrocosm as well. These laws at the dawn of the 21st century have started a new era of the philosophical understanding of the Unity of the Universe.

The talented organizer of science recognized all over the world, the founder and for a period of thirty years the permanent head of the International Centre of Science of Theoretical Physics in Trieste (Italy), Professor Abdus Salam today is quite fairly perceived as an original symbol and an inspirer of the revival of science in the Muslim world. And not only in Muslim world, but everywhere in the developing countries of Asia, Africa and Latin America.

According to the most moderate estimates more than 70,000 young scientists from 80 countries of the world, and mostly from developing countries, have graduated from the Scientific Center that is named after Professor Abdus Salam. Thanks to the titanic efforts of the Professor Abdus Salam in a short period of time, this Center became so called "forge", where several generations of physicists have studied and got upgrading courses. Here they were able to mix up with outstanding representatives of the scientific world.

Way to the Heights of Science

The future well-known physicist was born on January 26, 1926 in the town of Jang, a small rural place situated in the vast northwest outskirts of then colonial India. Since 1947 this center of a region is a part of Punjab, one of Pakistan's four provinces. Abdus Salam died in November 1996 and according to his will was buried not far

from his native places - at a Muslim cemetery in the town of Rabwah near his parents' graves. Between these two dates there are 50 years of his continuous active research work in different parts of the world. Those years were filled with creative successes and political disappointments, dramatic strains and periods of spiritual peace. And the final result is really great.

Abdus Salam wrote dozens of books and scientific monographs besides over three hundred articles on most complex problems of nuclear physics and on the actual questions of the preparation of young scientists for developing countries. And as a triumphal finale: these fundamental studies in the field of theoretical physics have resulted in his worldwide recognition and fame. The proof is that Professor Abdus Salam was elected as a foreign member of about 50 different national scientific academies as well as several scientific associations of the world. He was awarded with twenty most prestigious international prizes and gold medals in the field of physics, including the Nobel Prize. For his major contribution to the struggle for world peace and development of international sci-

entific cooperation this scientist was honored with high awards of 14 international organizations as well. He was also titled Doctor Honoris Causa at over 40 famous universities of five continents.

Few physicists of the twentieth century have received such type of honors and world recognition, except for his three great predecessors - Albert Einstein, Ernest Rutherford and Niles Bore. According to several historians of science, Professor Abdus Salam, as an author of the universe theory of electromagnetism and weak interaction of nuclear particles, certainly, has the right to be one of the constellations of distinguished scholars.

His way to the heights of science was rather unusual; therefore it will be interesting to look briefly at his life from the very start and through those serious obstacles he had to overcome, as a little boy from a small Punjabi village gradually transformed into a prominent world scientist.

He had gotten a brilliant Muslim upbringing at home, in his family that had many children. His mother regularly read Muslim prayers to her children.

She was the first person to notice the phenomenal memory of the boy. Abdus Salam could easily and absolutely correctly memorize whole chapters from the Holy Quran. His father, Hadhrat Mohammad Hussein, being a teacher, quickly realized that any future stay at a local school would not add anything more to his son's education. Therefore he did his utmost to send his son to the state college for intensive studies.

Subsequently in 1938, twelve-year old Abdus Salam was sent to Lahore, a major cultural and political center of the Hindustan subcontinent.

This city is also known for its masterpieces of medieval Muslim architecture. In 1940 in this very place the well-known Lahore Declaration was adopted and proclaimed. As is known this step paved the way for the creation of the state of Pakistan in 1947. But when Abdus Salam first came to Lahore as a boy from the village, where he for the first time in his life saw electric lights, he was concerned with other thoughts and ideas. He enthusiastically started to study the basic laws of electromagnetism, which a long

time before had already been discovered by Faraday and Maxwell. The boy had to drill most complicated formulas in mathematic and in other subjects.

After a not so long time he would surprise the whole scientific world with his own discovery in an even more complex sphere of knowledge. A new term by the name of "Electroweak" (electroweak interaction) would appear in nuclear physics. And this concept, introduced initially by Professor Abdus Salam in London, the native home of many great physicists, would get an important place in modern science. Abdus Salam became the first winner of a prestigious Maxwell premium and of a Maxwell medal instituted by the Scientific Organization of the United Kingdom. Then there would be also other, not less prestigious awards and nominations like the Robert Oppenheimer Premium (1971), The Einstein medal (UNESCO, Paris), Birla Premium (India), the Lomonosov golden medal (USSR Academy of Sciences) and many more.

He was a diligent student of the Punjab University, from which he graduated with distinction

in 1946. And he was at the top of the list in all the subjects at his final exams. Successes in studies gave him a chance to get a grant to continue his education in England, at the Cambridge.

In 1949 he received his MA degree there with highest excellence in mathematics and physics. In 1950-1952, the young scholar was busy with pioneering studies in quantum physics at the famous Cavendish laboratory, which as early as in first half of the twentieth century became the major center of theoretical physics. This laboratory so to say produced a full dozen of Nobel Prize winners. Such great scientists as a New Zealander, Ernest Rutherford, a Dutch, Niles Bore, Russian, Peter Kapitsa and many other world renown physicists worked there.

The young Muslim scholar from Pakistan, a country whose name has appeared on a political map of the world only a few years back, unexpectedly dashed into this world constellation of theoretical physicists! In 1952, he successfully got his doctor's degree in theoretical physics. His thesis was about quantum electrodynamics, and was awarded with the

Smith premium even before formal approval. After this the way to "Science" with a capital letter and all the doors of the best world research laboratories were open to Abdus Salam.

With the publication of his thesis, Abdus Salam became a "rising star" in the field of theoretical physics. The new and original approach to the topic of study and an impeccable mathematical apparatus used by this young scientist put him in the focus point of attention of the whole international physics community. As a result he got a number of promising offers in Europe. Despite all these lucrative opportunities he decided to return to his motherland. He became a Professor of Mathematics of the State College at the Punjab University. Abdus Salam tried but unsuccessfully to create a national school of theorists in the field of physics in Pakistan. But quite soon he realized that under the given circumstances there were no possibilities for the realization of his idea. Moreover he understood that being so far from leading European research centers he also wasn't able to continue his studies in theoretical physics.

In 1954, Professor Abdus Salam returned to Cambridge where he started to give his lectures on mathematics. During the next 35 years (1957-1993) he held the office of the professor in theoretical physics of the London University. He also actively carried out several pioneering researches in a number of directions of modern physics. Those studies were awarded with numerous international premiums. London, where he spent totally about forty years of his life, was for Abdus Salam a cozy place for his scholarly reflections. He visited this city every month even during the period when he was in charge of the Center of Science in Trieste.

Secrets of the Quantum Microcosm

When in 1946 Abdus Salam (who was then a twenty-two year old young man from a God-forsaken Punjabi village, located somewhere in the outskirts of the British Empire) in search for "scientific truth" arrived in dilapidated London, the whole of Europe was in ruins after the terrible war, which does not have analogues in the history of mankind. Soon the "Cold War" between the

East and the West began. Leading physicists from both camps found themselves involved in secret projects aimed for the development of nuclear and hydrogen weapons.

They were deprived of free communication, of any meetings, discussions and international conferences. And as a sad result there was an almost complete absence of serious publications in scientific magazines. As is known, without such interactions progress in science is impossible. And, mind it, not so long before, prior to the beginning of the Second World War, quantum mechanics science, by the united efforts of hundreds and thousands of scholars from all over the world, had made the enormous leap forward, which cardinally changed a scientific paradigm, and in general, the views of scientists on methods of cognition and the basic organization of the universe. Quantum mechanics, as though after having asked a pardon from the authors of classical mechanics - Newton and Galileo, offered an essentially new system of laws that govern our world. It was necessary by all means to move quantum mechanics further to its new heights.

By God's Grace, in the 1950s-1970s, Professor Abdus Salam was also in a center of further theoretical researches, which have shown that a great number of natural phenomena and processes i.e., the division of the nuclear nucleus and the formation of neutron stars, the forms of chemical compounds and the structure of the DNA spiral, the work of semi-conductor transistors, lasers and many other things - obey the laws of quantum mechanics.

With an infinite belief in the strength of Almighty Allah, armed with a most precise mathematical apparatus and teachings of the Holy Qur'an, the young scientist, Abdus Salam got himself fully absorbed into this mysterious microcosm of elementary particles. The results were not waited for long. Even the initial researches resulted in quite unexpected, at that time, conclusions. He put forward a theory of the two-component neutrino.

Abdus Salam also was the first one who forecasted the inevitability of decay in a chain of weak nuclear interaction. I have already mentioned, that for the designation of this phenomenon Professor Abdus

Salam implemented a new term, "Electroweak" into nuclear physics.

From 1970-80, Professor Abdus Salam, together with an Indian scientist, Professor of Maryland University (USA), Jagesh Pata over ten years closely dealt with the problems of the interaction of three forces - electromagnetic, weak and strong nuclear forces. For this purpose they used all means needed to "contradict" theoretically by mathematical methods, one of the main settled postulates of modern nuclear physics about the strength and indivisibility of the proton, which is a main component of a nuclear nucleus.

Reference note: It is known, that the nuclear nucleus is the central part of atom, that constitute only one trillion part of its volume, but it constitute more than 99 % of its mass! A nucleus, in its turn, consists of particles of two kinds - protons and neutrons (the common name of the nucleus is nucleons). The nucleons form a nuclear nucleus and are kept together by very powerful forces of mutual attraction, which are named nuclear forces of strong interaction.

As a result of the mentioned researches two well-

known scientists from the Indo-Pakistan subcontinent have put forward a daring hypothesis.

In accordance with this theory even a proton (that keeps the strength of a nucleus of an atom) is exposed to disintegration; though, the duration of a proton's decay period takes an astronomically great figure.

Unity of a Universe

The above brief review of scientific discoveries, theories and hypotheses of Professor Abdus Salam to a major extent reflects chronological sequence of those great tasks in nuclear physics, which he himself posed. During all his adult life, Professor Abdus Salam made a lot of efforts to create a uniform theory of all forces that exist in nature. In other words, he tried to solve the task, which was posed at the end of the nineteenth century by the great English physicist, Maxwell when that scholar for the first time created a uniform theory of electricity and magnetism by joining both the forces into a united one - electromagnetic interaction.

In one of his public speeches in Lahore de-

voted to the memory of the Pakistani poet, Faiz Ahmad Faiz (Lenin Peace Prize laureate), Professor Abdus Salam has clearly characterized the results of his scientific activity in correlation with the development of classical and quantum mechanics.

Reference note: Faiz Ahmad Faiz was a Pakistani progressive public figure and an outstanding poet who wrote in the Urdu language. He was arrested several times (in 1951-55 and in 1958). He was a member of the World Peace Council and one of the Afro-Asian writers movement leaders. He was the winner of many international literary awards, including the international Lenin Prize, "for strengthening of peace between peoples." In the 60 - 70s during the performance of my official duty, I met Faiz A. Faiz many times in Karachi and Lahore, in Moscow and Tashkent. In 1977, I rendered certain assistance for the publishing of the collection of the Russian translations of his verses.

But before I begin to give you the summary of this report, I would like to underline one more important point of his speech. Abdus Salam gave a two-

hour long comprehensive report not in English, to which he was most accustomed, but in the Urdu language. Hardly any other Pakistani physicist would dare to set out the principles of quantum mechanics because of the lack of appropriate terminology in this language.

Reference note: Physicists still are trying their utmost best to create a uniform theory for all natural forces that would include electromagnetism, gravitation, strong and weak interaction. As is known, strong interaction keeps together protons and neutrons that form the nucleus of an atom and they make up 99.99 % of the atom's mass. At the same time weak interaction pushes them apart. While gravitation and electromagnetism have an unlimited radius of action, the strong interaction is effective only on distances, which don't exceed the size of a nuclear nucleus, and the weak interaction is felt on even smaller distances.

I think it would be good to conclude this part of our sketch with the famous words of Professor Abdus Salam from his Nobel speech. There he expressed hope that a uniform theory for all forces, including gravitation and strong

nuclear interaction would be created: "Einstein understood the nature of a gravitational charge. He expressed it in the terms of space-time curvature. Can we understand the nature of other charges - the nature of a uniform set of charges as a whole - in terms of something complicated and complex? This is our dream to put it in a few words. And our hopes for its realization were greatly supported by the confirmation of the gauge theory forecasts."

It is difficult to add anything to these remarkable statements of the great thinker who covered with a giant intellect all observable space - from the microcosm of a nuclear nucleus to the invisible spaces of the Universe.

Today scientists firmly believe that our world is uniform and cognizable. They think that all natural phenomena can be described and explained within the framework of a certain uniform universal approach. And Professor Abdus Salam was absolutely of the same opinion. The search for such a universal code of laws and norms which rule our wonderful and complex world is ongoing.

Spiritual Grandeur

Being a scholar with diversified scientific interests and having encyclopedic knowledge, Professor Abdus Salam showed constant interest in history and in the modern problems of science in the Muslim world as well. He was one of the few scientists of the last century who on the basis of the permanent studying of sources, managed to study almost all the history of development of natural science in the Muslim world from its origin in the seventh century up to the end of the twentieth century. Hence, to a certain extent the basic stages of the evolution of scientific and technical, public and philosophical thought, are like the whole development of a Muslim civilization.

Brilliant scientific articles and reflections of the scientist about the past and the future of the Muslim world certify this thesis. The majority of those articles are included in the collection of his works titled "Ideals and Realities". This book ran into several editions during the life of the author. The collection was published in western languages (English, French, Italian and Romanian), and in eastern languages as well (Chinese, Arabian, Persian, and also in Bengali, Punjabi

and Urdu - the last 3 languages the author freely used). Professor Abdus Salam's other monograph "Revival of Science in Islamic Countries", published in Singapore in 1994 is also of great interest.

The authors of many articles devoted to the life and works of Professor Abdus Salam underline that in the twentieth century he was the first and unique representative of the Muslim world, who was awarded he Nobel Prize for great scientific achievements. It is certainly true, but I think that it is necessary to esteem the public importance of this extraordinary person from a wider point of view. Perhaps he more clearly than any other of his contemporary scholars, understood the imperative need of scientific progress in the developing world, i.e. on the huge open spaces of the Southern Hemisphere and the East of our planet. Only fruitful scientific cooperation between the North and the South, similar to the centuries-old cooperation of the East and the West, can help modern civilization to avoid inevitable confrontation.

Reference note : In the last quarter of the twentieth century the new term "North - South" was added

to the international political lexicon. It is frequently used in combination with adjectives of an economic character, i.e. the rich North and the poor South. What is generally meant by the term "North - South"? The North consists of about forty developed countries of the Northern Hemisphere, and the south - of over a hundred developing countries of Asia, Africa and Latin America. Professor Abdus Salam's tireless work in this field, in my opinion, was specially noted and valued by the world community, and especially by the countries of "the third world". Therefore it is no wonder, that during the last twenty years his book devoted to actual problems of the development of science and technologies, scientific education in developing countries of the Southern Hemisphere remain very popular in these countries. This universal monograph known also as "The Red Book", just during the life of the author had sustained 13 editions in the main western (English, French, Spanish, Italian) and eastern languages (Chinese, Arabian and Persian). This outstanding scientist who in his scientific and public work combined the best traditions of a whole world civilization, always thought,

that it was impossible to write a history of world science and culture, or in general, a history of mankind, without the recognition of the contributions of the East. And in the modern world, the Eastern countries and that of the Southern Hemisphere can not achieve any real progress without scientific and technological experience of the West.

Professor Abdus Salam initiated many international scientific projects and conferences on most of the actual problems of modern science. In the beginning of the 80's he, for example, suggested forming an Islamic Scientific Fund, with a financial capital of about one billion dollars, with active participation of the oil-extracting Arabian countries in it. With this purpose he made several trips to a number of Muslim states. His project got support from the leadership of Iran, Kuwait and of some other Muslim countries. The idea was also supported by M.M. Ahmad who was at that time the executive director of the World Bank. This person has undertaken a number of trips in this region to propagate the creation of such a fund. Unfortunately after Saudi Arabia left the Council of founders of this Fund

the whole project was suspended.

Professor Abdus Salam was a sincere believer in God. He offered five *na-mazes* (Prayers) daily wherever he was and in any environment condition. Wit, scientific intellect, and great spiritual values were integrally combined in him.

In his public statements and articles he always stressed that there are 750 *Ayats* in the Holy Qur'an, that in accordance with the teachings of Allah the Great, call for studying nature and to obtain means for its control. "I have devoted my whole life, - Professor Abdus Salam emphasized, - to implement these orders of the Holy Qur'an".

In 1979, Professor Abdus Salam recited some *Ayats* from the Holy Qur'an in a famous Nobel Hall. This was the first time in the history of that Hall. And later, while giving his Nobel lecture, Professor Abdus Salam cited another *Ayat*. He directly stated that, "In fact Islam is the belief of all physicists, it inspires and supports all of us: the deeper we search, the more excited becomes our amazement, and at the same time more new mysteries appear".

In 1987, Professor Abdus Salam took part in an important international conference in Moscow that was devoted to nuclear arms reduction. He was the steadfast supporter of the prohibition of the weapons of mass destruction.

And he always called for the world community to use the powerful potential of nuclear research and atomic engineering only for peaceful and creative purposes.

Memory of Generations

I think and moreover, I am absolutely sure that as a young scientist, Abdus Salam, who worked in the beginning of the 50's in the Cavendish laboratory of Cambridge, often gazed with sincere admiration at Ernest Rutherford's bas-relief, which had been installed by his students in 1934 on the facade of Mond's laboratory of this university. The stone portrait was carved by an outstanding British sculptor, Eric Gill. The future Nobel laureate, Peter Kapitsa had ordered it from the artist. For a certain period this portrait became the center of hot discussions among the members of the British conservative scientific and political elite, a portion of

which wanted the bas-relief to be removed. Fortunately, a duo of Rutherford's students - P. Kapitsa and N. Bore managed to keep this bas-relief on the laboratory building's facade.

Later when Professor Abdus Salam visited the Institute of Theoretical Physics in Copenhagen, he certainly must have paid attention to an exact replica of the same Rutherford's sculptural image in one of the halls of the institute. It was placed there by his other famous pupil - N. Bore. Such are the symbols of the memory of previous generations about their great teachers; and such is the course of the world's science history, which keeps immortalizing its great public figures.

Recently, after the completion of this sketch, a wonderful dream came to me. In it, after a period of thirty years, I again found myself in Lahore as a foreign tourist. All was like in a documentary film. My local guide and translator - a nice Pakistani girl, dressed in a PIA uniform, suggested a "standard" tourist tour of this city that was called: "On the traces of quantum physics' history". In my dream I could not at first understand such a strange combination -

“Lahore and quantum physics. But for some strange reason, I agreed without hesitation in the hope of seeing something unusual. And then this girl carried me on a motor *ricksha* along the wide Abdus Salam avenue, right to the gates of the Government college of the Abdus Salam Punjab University. The woman guide competently and hastily explained to me that the name of Abdus Salam had been given to the University according to a special Resolution of the Government of Pakistan on the occasion of the 80th anniversary of the birth of this eminent well-known scientist. He graduated from this University and was a Professor, and here he started the swift flight to the Olympus of the world science.

With the students applauding, we went through the Abdus Salam scientific library to the spacious lecture-hall where a bas-relief was engraved with the gilded notice in English and Punjabi: "In 1951-1954, the prominent world-famous physicist Professor Abdus Salam, who dreamed of creating Pakistani school of theorists-physicists was giving lectures on higher mathematics in this hall".

Ms. Nahid announced that the completion phase of our tour would be the

mausoleum of Abdus Salam that was not far from Lahore near Rabwah. There are only two such modern buildings here in Pakistan, one of them is the mausoleum of the founder of Pakistan, Mohammed Ali Jinnah in Karachi and the second is the mausoleum of the founder and inspirer of Pakistani science, in Rabwah. Then I woke up and felt that my mind was still working in the previous way, that is a usual dream of every person who studies the life and scientific work of a scientist. I think that this dream can be and should be realized to some extent in the foreseeable future. Pakistan owes very much to its great son that glorified his country in the world science of the 20th century.

I would like to conclude this little essay about the life and works of the outstanding scientist with a couplet by Lahore's great poet and thinker, Mohammed Iqbal, that is full of philosophic thought:

There are some other worlds behind these stars so we are also faced the trials of love

And one more couplet is dedicated to M. Iqbal and written by Faiz Ahmad Faiz:

The immortal torch does not fear the furious winds.

The light of his heart we can see even in the sunshine.

In this chapter we quoted in detail the lecture by Professor Abdus Salam about quantum physics that he gave in Lahore at the grand meeting dedicated to the memory of poet, Faiz Ahmad Faiz. That is how the memory of generations about the great Teachers (*Ustads*) is passed on:

Mohammed Iqbal –
Faiz Ahmad Faiz – Abdus Salam.

THE NEED FOR ISLAM

It is foolish to imagine that religion means a few things that are mentioned in the Gospel. All matters that are essential for the perfection of man are comprehended within the scope of religion. Religion comprises all those matters which lead man from his wild condition to the condition of true humanity and then lead him from the condition of humanity to a life of wisdom and thereafter lead him from a life of wisdom to a life that is devoted to God.

REMEMBERING PROFESSOR DR. ABDUS SALAM

(1)

Daily Times

**EDITORIAL:
The tragedy of our
treatment of
Dr Abdus Salam**

Dr Abdus Salam (1926-1996) died ten years ago. He was the first Pakistani to get a Nobel Prize in 1979. But he might be the last if we continue to allow our state to evolve in a way that frightens the rest of the world. Our collective psyche runs more to accepted 'wisdom' than to scientific inquiry; and even if we were to display an uncharacteristic outcropping of individual genius the world may be so frightened of it that it might not give us our deserts.

We are scared of honouring Dr Salam because of our constitution which we have amended to declare his community as 'non-Muslim'. When Dr Salam died in 1996 he had to be buried in Pakistan because he refused to give up his Pakistani nationality and acquire another that respected him more. But the Pakistani state was afraid of touching his dead body. He was therefore buried in Rabwah, the

home town of his Ahmedi community whose name is also unacceptable to us and has been changed to Chenab Nagar by a state proclamation. But that was not the end of the story. After he was buried, the pious, law-abiding and constitution-loving people of Jhang, which is nearby, went over to Chenab Nagar to see if all had been done according to the constitutional provisions regarding the Ahmedi community to which he belonged.

And what did the constitution say? It said that the Ahmedis are not Muslims, that they may not call themselves Muslims, nor say the kalima or use any of the symbols of Islam. The original amendments to the constitution were passed by Z A Bhutto, a 'liberal socialist-democrat', and subsequent tightening of the law was done by the great patriot General Zia-ul Haq. Thus both the civilians and the khakis had connived in the great betrayal of Dr Salam. After the great scientist was buried in Chenab Nagar, his tombstone said 'Abdus Salam the First Muslim Nobel Laureate'. Needless to say, the police arrived with a magistrate and rubbed off the 'Muslim' part of the katba. Now the tombstone says: Abdus Salam the First Nobel Laureate. The magistrate remained unfazed by what he had done but Dr

Salam's grave is actually the tombstone of a Muslim culture that Pakistan had inherited from the founder of the nation, Quaid-e-Azam Muhammad Ali Jinnah. But ironies fly thick in Pakistan. In Jhang, for example, where Dr Salam grew up as a precocious child, the schools that he endowed with scholarships and grants now teach communal hatred rather than the love that he had in mind when he gave them his money.

Meanwhile, the Ahmedi community is under daily pressure and anyone with a twisted mind is free to persecute them. Abdus Salam was born in Jhang in 1926. At the age of 14, he got the highest marks ever recorded for the Matriculation Examination in Punjab. The whole town turned out to welcome him. He won a scholarship to Government College, Lahore, and took his MA in 1946. In the same year he was awarded a scholarship to St. John's College, Cambridge, where he took a BA (honours) with a double First in mathematics and physics in 1949. In 1950 he received the Smith's Prize from Cambridge University for the most outstanding predoctoral contribution to physics. He also obtained a PhD in theoretical physics at Cambridge; his thesis, published in 1951, contained fundamental

work in quantum electrodynamics which had already gained him an international reputation.

In 1954 Dr Salam left his native country for a lectureship at Cambridge University. Before the Pakistani politicians apostatised him, he was a member of the Pakistan Atomic Energy Commission, a member of the Scientific Commission of Pakistan and Chief Scientific Adviser to the President from 1961 to 1974. Pakistan's space research agency Suparco was created by him and it is only symbolic that a group of Shia workers of Suparco were put to death in Karachi in 2004 by sectarian terrorists. Like Dr Salam, a lot of gifted Shia doctors have had to leave Pakistan because of the state's twisted policies.

Dr Abdus Salam got his Nobel Prize for Physics in 1979. It was a most embarrassing moment for General Zia who had 'supplemented' the Second Amendment to the constitution with further comic disabilities against the Ahmedis. He had to welcome the great scientist and had to be seen with him on TV. Since the clerical part of his government was already bristling, he took care to clip those sections of Dr Salam's speech where he had said the kalima or otherwise used an Islamic expression. It was Dr Salam's good luck that one of the believers did not go to court under Zia's own laws to get the country's only Nobel

laureate sent to prison for six months of rigorous imprisonment. Dr Salam then went to India where he was received with great fanfare. He had gone there to simply meet his primary school mathematics teacher who was still alive. When the two met, Dr Salam took off his Nobel medal and put it around the neck of his teacher. Let us admit in a whisper that Pakistan did issue a stamp commemorating Dr Salam years ago — lest the government come under pressure to remove it from circulation. It is also true that his alma mater, Government College Lahore, now a university, has named certain ancillary departments and academic sessions after him following a long period of obscurantist domination. But Pakistan needs to feel guilty about what it has done to the greatest scientist it ever produced in comparison to the lionisation of Dr AQ Khan who has brought ignominy and the label of 'rogue state' to Pakistan by selling the country's nuclear technology for personal gain. Can we redeem ourselves by doing something in Dr Salam's memory on this 10th anniversary of his passing that would please his soul and cleanse ours?

(2)

New Nation: Online Edition

EDITORIAL PAGE In memory of Prof. Abdus Salam - The Nobel Laureate

By Prof. Dr. Muzahed
Uddin Ahmed Monday, 20
Nov 2006.

Most people know Dr. Abdus Salam as a great Physicist, and the first Muslim scientist ever to get a Nobel Prize. His contributions towards Theoretical Physics make him stand in the line of Copernicus, Galileo, Newton, Maxwell, Faraday, and Einstein, but his conviction in the Unity of the Creator, and his passion for religion, distinct him from the rest. There are many other aspects of his personality which generally escape the eyes of common people.

Dr. Salam believed that science is the shared creation and joint heritage of all mankind. It is not a product of the North. Its benefits and usage should be shared by the whole world alike. This was the sec-

ond biggest passion of his life after physics. He says, "The second (passion) has been to stress the importance of science transfer for developing countries. After building up the Theoretical Physics Department at Imperial College, London, I have spent 20 years fighting the battle of stressing the necessity of science transfer for developing countries." People usually describe him as a Man of Science, or a Man of two worlds, referring to his passion for science, and his heart of a poet. However, his love for Islam can be well judged by the fact that none of his speeches, addresses, or essays were ever without quotes from the Holy Quran. He longed to bring back the past traditions glory of the Islamic world when they led the world in the fields of science and technology.

He dedicated his life to the principle of unity - the unity of Nature and the unity of Mankind. The disparity between North and South-referring to those regions of the globe roughly representing the developed and developing nations haunted him. He traveled extensively between continents, convincing the developed nations to help eradicate hunger and poverty in the poor countries by uplifting them with the transfer of technology and science. He would visit the poor countries convincing them to give the deserving attention towards science and technology to come out of the vicious circle of poverty and subjugation. This

was the valiant struggle he fought all his life.

Dr. Salam, often referred to as the lonely scientist of the South, achieved many distinctions in his early life. He was born in Jhang, Pakistan in 1926. At the age of 14 he scored highest marks ever recorded in the Matriculation examination of the Punjab University in Pakistan. Though he was always noted for his deep seriousness and devotion, however, his sense of humor could also be well noted from the following description of his early school days and the state of science in Pakistan. "When I was at school in about 1936, I remember the teacher giving us a lecture on the basic forces in nature. He began with gravity. Of course we had all heard of gravity. Then he went on to say, electricity. Now there is a force called electricity, but it does not live in our town Jhang, it lives in the capital town of Lahore, a hundred miles to the east. He had just heard of the nuclear force and he said, That only exists in Europe."

Dr. Salam's father, himself a civil servant, wanted him to become a civil servant too, since it was a very respectable job. However, an accident happened which turned the treads of Dr. Salam's life in a different direction, the accident of the Second World War. The civil service examination was discontinued because of war. Having completed his MA in

mathematics, Dr. Salam was offered a unique scholarship to study Mathematics further at Cambridge. In Cambridge, Dr. Salam took the part II mathematical tripos and part II physics and came out a Wrangler-a first class degree. The Cambridge tradition was that those with first class continued in experimental work, while seconds and thirds were transferred to theory. "But for experimental work you need qualities I totally lack - patience, an ability" to make things work - I knew I couldn't do it. Impossible. I just hadn't got the patience.

Dr. Salam found his way into some problems in quantum electrodynamics, then a subject in the throes of birth (now the most accurate theory known). His supervisor gave him an important problem to solve. Dr. Salam took the challenge and solved it, getting rid of infinities from meson theories. This was his Ph.D. thesis.

Dr. Salam returned to what was now Pakistan and to his old university of the Punjab in Lahore as a Professor. There was no tradition of conducting any research work, there were no journals. Dr. Salam's salary was GB £700 a year, not enough to subscribe any periodicals. There were no conference. The nearest physicist to Dr. Salam was in Bombay, who was in another country. The head of Dr. Salam's institution told him that though he knew he had conducted some research, he

could forget about it. He offered Dr. Salam a choice of three jobs; bursar, warden of a hall of residence, or college accountant or president of the football (soccer) club. He chose the football club.

Dr. Salam was totally devastated by the attitude of the society against research work. All Dr. Salam aspired was a conducive environment where scientists could share their views, discuss them, talk about them. Dr. Salam feared, if he stayed in Lahore, his work will deteriorate. Dr. Salam had to make a choice, physics or Pakistan. He returned to Cambridge. He started as a lecturer at Cambridge, soon he was offered a professorship at Imperial College, London, where he started the department of theoretical physics. He was also elected the youngest Fellow of Britain's most select association of scientists, the Royal Society.

In the late 50s, Dr. Salam began to work on a theory in physics, which is called the unification theory. Maxwell and Faraday had done similar work on electricity and magnetism a century ago and came up with their unification in the form of electromagnetic force. Einstein tried until the end of his life to unify electromagnetism with gravitation, but, like everyone since, failed to do so. Dr. Salam started working on a different aspect of the same problem. He addressed the problem of unifying the weak nuclear force and the electromagnetic force. He

succeeded. In 1979, together with Steven Weinberg and Sheldon Glashow, he was awarded the Nobel Prize for Physics. Their work was mathematical and theoretical, but predicated that certain, as yet undiscovered, particles should exist. It was only in 1983, under the cosmic conditions created in the huge particle accelerator at Center for European Nuclear Research (CERN) that these particles were detected, and the theory was finally confirmed. Since then, Dr. Salam made a huge contribution to science and physics. He wrote around 250 research papers. The awards and the recognition awarded to him need several pages just to be listed. Many countries have awarded him special awards in recognition of his endeavors to bring science and technology to the poor countries.

In 1955, he was asked to serve as a scientific secretary at the first Atoms for Peace Conference convened by the UN in Geneva, Switzerland. This was a very important event for Dr. Salam. He sensed that the united scientific community of the world has the potential to work great wonders for the benefit of mankind. The same realization led him to conceive the International Center for Theoretical Physics (ICTP) in Trieste as a place where men from all countries could work alongside some of the most distinguished minds of physics. This was an attempt to remove the loneliness of the scientists

of the developing countries, to which, he himself once became a victim. As a delegate from Pakistan, he proposed its creation to the International Atomic Energy Agency (IAEA) in 1960, and he was himself appointed its first director in 1964. Advanced countries, such as France, Great Britain, the Soviet Union, and the United States, were cool to the idea at first, but they could not resist the enthusiastic support from developing countries that rallied behind Dr. Salam. The Italian government provided the greater share of the money for the Center's first four years, donated temporary premises and began work on a fine new building at the coastal resort of Miramare.

The success of ICTP can be estimated from the fact that more than 2,500 physicist come annually both from developing and developed countries, including some from Italy, the host country. As an anti-brain-drain device, it receives of the order of 150 associates a year (these are first-class men and women from developing countries who are given six-year appointments and who come to the Center (at its expense) three times, for periods of up to three months, during these six years). There are additionally 264 institutions in the developing world which are federated to the Center and are empowered to send their members to the Center.

Initially, ICTP was es-

established only to focus on Theoretical Physics, but soon, it shifted away from fundamental physics to physics which was more relevant to the needs of the developing countries, for example, physics of the condensed matter with the hope that if there are teachers in the universities who have worked, for example, in solid state physics, then the next generation at least will have an orientation which is much more industrial. Thus, the Center started stressing research in physics of solids, plasma physics, physics of oceans and the Earth, applicable mathematics; physics of technology, of natural resources, together with physics on the frontier.

Dr. Salam, now an international figure, struggled to review the past Islamic excellence and leadership in the field of science and technology. The attitude of Islamic world towards science bemoaned him. He again and again reminded them of the importance of acquiring scientific knowledge. In a speech delivered by Dr. Salam at a symposium in Istanbul in 1986, he said, "I have asked the question why 1/8th of the *Auqaf* Funds in our countries should not be devoted to science, in keeping with the emphasis on sciences in the Holy Book of Islam. Let us make no mistake about it; in contrast to 250 verses which are legislative, some 750 verses of the Holy Quran - almost one eighth of it - exhort the believers to study nature-to-reflect,

to make the best use of reason and to make the scientific enterprise an integral part of the community's life. I have been asking Muslim divines in India and Pakistan if they were devoting one out of every eight of their Friday sermons to stressing these aspects of sciences."

Dr. Salam's interest in physics and science was not confined to the modern age alone. He had done extensive study of the past history of the Islamic world and the role played by Muslim scientists in the development of science. He would often remind Muslims of the supremacy of Islamic sciences from AD 750 to AD 1100. He would often quote George Sarton in this context. "George Sarton, in his monumental five-volume *A history of Science*, chose to divide his story of achievement of sciences into ages, each age lasting half a century. With each half century, he associated one central figure. From AD 750 to AD 1100 - 350 years continuously-it is the unbroken succession of the Ages of Jabir, Khwarizmi, Razi, Masudi, Wafa, Biruni and Avicenna, and then Omar Khayam - Arabs, Turks, Afghans, and Persians."

Dr. Salam was very much cognizant of the relationship between faith and poverty as depicted by Islam. In 1961, addressing a conference in Dhaka on technology. He said that poverty raised not merely material but also spiritual issues. He reminded them

the saying of the Holy Prophet, may peace and Blessings of Allah be upon him, "It is near that poverty may become synonymous with kufr (infidelity)." He addressed them with all the vehemence at his command and wanted to see this saying of the Prophet Muhammad, peace be upon him, on the door of every religious seminary in Pakistan. He said that there may be other criteria of kufr as well, but in the conditions of the twentieth century, in his opinion, the most relevant criterion of kufr was the passive toleration of poverty without the national will to eradicate it. Dr. Salam's lectures to the Islamic world did not comprise of only exhortation based on Islamic teachings. He would also present extensive research on the economies of many recently modernised countries and the strategies they adapted. His lectures and essays would be full of charts, tables, comparisons of the allocation of funds for science, number of scientists, number of students, expenditures in the fields of education, defence, health, natural resources, and other topics in Muslim countries as compared to the developed countries.

This, "Servant of Peace," which is also the literal translation of his name, Dr. Salam, fought all his life to bring peace to the world by the removal of poverty, and unjust distribution of wealth. He believed this disparity was a cause of great turmoil and unrest of the past and the pre-

sent. For achieving this goal, he used all the faculties given to him by God Almighty including his Excellency in physics.

At the end, I would like to quote a few passages, which give us some more glimpses into his beliefs, and his love for religion which he often referred to as a very personal thing. Once asked, if he finds the same sublimity in music, which he finds in the theories of physics, Dr. Salam said, "I would not say that I find the same sublimity. I find the same sublimity in reading or listening to the Quran, because there I find, for example, after you have been listening to it for half an hour, you suddenly got caught in elevating fashion." Einstein was Jewish only because he subscribed to the ostensibly "cultural aspects" of the Jewish faith, rather than any "fundamentalist" belief in the teachings. Unlike Einstein, Dr. Salam was a firm believer in God and Islam. His dedication to science did not cause any revulsion to religion or to God. In his own words, "I have myself never seen any dichotomy between my faith and my science - since faith was predicated for me by the timeless spiritual message of Islam, on matters on which physics is silent and will remain so... There are other good reasons why I am a believer. May be Einstein was oblivious to such a need, but personally I do have faith in the efficacy of prayer at times of distress. My greatest desire before I die is

that Allah in His Bounty may grant me the mystical vision - so that I too can partake first hand of what was vouched to the Seers in the past."

This 'servant of peace' departed from this world in November 1996 after a long illness in London. May God have Mercy on his soul.

(Dr. Muzahed Uddin Ahmed is Professor, Bangladesh Agricultural University, Mymensingh)

(3)

POSTCARD USA: Remembering Dr Salam

Khalid Hasan

Here is Gen. Pervez Musharraf's chance to redeem himself. He should visit Dr Salam's grave in this 10th anniversary year and lay a wreath on it on behalf of the people of Pakistan

Dr Abdus Salam has been dead ten years, which is a long time but he is mourned and remembered everywhere except in the country that he considered home, despite all his years away from it, and in whose earth he lies because that was where he wished to be.

The most endearing quality about Dr Salam was his humility and his sense of humour. During the 1980s, he used to come to Vienna every

now and then for consultations with one or the other US agency, no less than to see his younger brother Majid, a technical specialist with the UN Industrial Development Organisation. The UN building in Vienna, on the right bank of the Danube, has a huge domed rotunda as you enter it. One afternoon as I was walking across it with a friend on my way out to take the underground train to my place of work, I saw Dr Salam and hailed him from a distance.

"Dr sahib," I said. He stopped and we stood under the rotunda for a long time chatting, mostly about Pakistan. I introduced my friend with whom he shook hands with great warmth. After he was gone to the meeting he had flown in for from Trieste, my friend asked who this was. I told him who. "My God. The Prof. Salam. But he is so modest. I have never seen a man more simple." "My friend," I said to him, "you have just met one of the greatest physicists of the 20th century." Dr Salam was utterly self-effacing, the last word in his book being the first person singular, I.

I never met Dr Salam in Pakistan though I did see him at the famous Multan meeting at Nawab Sadiq Hussain Qureshi's house — which was called White House and I am sure still is — where in early 1972, Zulfikar Ali Bhutto in a stirring speech to scientists announced that Pakistan had to take the nuclear road. He

asked them if they could do it and they all responded emotionally, even promising to deliver in three to five years. It was Dr Salam who calmed them down.

In 1975, when I was in Ottawa, serving at the Pakistan embassy, I learnt that Dr Salam was arriving for certain meetings with Canadian officials. He was no longer the chief scientific adviser to the government of Pakistan, having resigned after the deplorable and disastrous 1974 national assembly decision declaring the Ahmadis non-Muslim. I went to the airport to receive him and did not recognise him at first because he had grown a beard. "You have grown a beard," I said. "Well, the day we were declared non-Muslim, I decided to fulfil *Sunnat-e-Rasool*," he replied, his eyes twinkling.

He would not accept the use of the official car as long as he was in town but I insisted and in the end he agreed. He was touched. A few days after his return to Trieste, he wrote me a gracious thank you note, adding, "Please thank Mirza Abdul Rehman for showing me around." Mirza Abdul Rehman was one of the embassy drivers who had driven Dr Salam for the couple of days he was there. I can't think of another Pakistani who would do this, since we don't even notice those who serve us and do not consider them worthy of any kind of attention. Such gestures were typical of Dr Salam, who helped thousands of people in his life in all

kinds of ways and who treated everyone as an equal and worthy of respect.

I asked him why he had resigned after the 1974 decision. He told me that it was the same question Bhutto had asked him. "Salam, what is this? Why have you resigned as chief scientific adviser?" Salam told him that after the national assembly verdict declaring his entire community of Ahmadi Muslims non-Muslim, he could not possibly continue. "But Salam that is all politics," Bhutto told him, then added, "Give me time; I will change it. Believe me." Salam said to Bhutto, "All right Zulfikar, I believe you, but write down what you have told me on a plain piece of paper and it will remain between the two of us, forever and always." Bhutto's reply was classic Bhutto, "Salam, I can't do that; I am a politician."

In London, Dr Salam lived in Putney and when he won the Nobel Prize, I too was living in London, working with Mr Altaf Gauhar at his Third World Foundation, having resigned from foreign service after the July 1977 Zia coup that overthrew Bhutto and plunged Pakistan in the black pit of obscurantism. Salam and AG (which was what we called Mr Gauhar) were at Government College around the same time. The Foundation threw a big celebratory party in honour of Dr Salam that I coordinated. Some days later I took an album of the pictures taken there to him at his Putney

home, which pleased him immensely, although the pleasure was really and truly mine. In his company you felt lit up.

He was a man without bitterness. For example, had Pakistan nominated him as UNESCO director general, he would have won easily; but Zia nominated Sahibzada Yaqub Khan, with Attiya Enayatullah acting as his principal lobbyist. The election was lost from the word go, but the last nail must have been Ms Enayatullah's declaration in Paris: A general saved France; a general will save UNESCO. In Vienna, Dr Salam told me that he had gone to every Muslim capital after his Nobel, begging them to set aside one percent of their GNP for scientific education. None had agreed. In Libya, he was whisked off his aircraft after it had begun to taxi to see 'The Leader' and all he had asked Salam was if he could make him a nuclear bomb. "I am not that kind of scientist," Salam had replied. The Colonel had shown no more interest in Salam thereafter or his ideas.

Prof Ashfaq Ali Khan once said that Ayub was an unfortunate man. "History tries to lead him by the hand to greatness and every time he wrests his hand free." So, here is Gen. Pervez Musharraf's chance to redeem himself. He should visit Dr Salam's grave in this 10th anniversary year and lay a wreath on it on behalf of the people of Pakistan. He should also scrap the revolting regulation that

changed Rabwah's name to Chenab Nagar. And one day, I hope, the despicable 1974 law that has thrown Pakistan into the witches' cauldron of sectarianism will be annulled.

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(4)

Why the clergy has made our heroes our heretics?

By
Iqbal Latif-Paris

Our heroes are our heretics! One needs to look at the reasons why the entrenched clergy from the very beginning of Islam to present day has always frowned at any attempt of "enlightened moderation." Those who meditated science and logic came up with a lot of questions and those questions are more often than not nipped in the bud. Decline of the Islamic golden age was due to supremacy and ascendancy of dogma over rationalism – for example, the lack of separation between faith and reason – that is why the Muslim Arab world fell into scientific slumber just as the Christian world woke up. Internecine wars, infighting and murder of rationalism were the main causes for the decline of Islam. It is often disputed why Muslims being 19.6% of the world's population, i.e. 2 billion, only have

three Nobel laureates in Science and literature, whereas Jews being only 0.2% of the world's population, i.e. 14.1 million, have received 122 Nobel prizes in science, economics, medicine and literature.

Islam's vanished golden era cannot be treated in an academic vacuum. In a patent symptom of dismissive generalization, noted clerics make sweeping statements like "Muslims could regain their lost place with the promotion of book reading culture, as distance from knowledge caused downfall of the Muslims in the world." Everyone seems to mourn the lost glory; however the real excruciating causes of decline are rarely argued. Rationalism was an essential inclination amid the Muslim thinkers during the Golden Age of Islam; it was toleration of ideas in which the so-called golden age of Islam flourished. Thinkers then were more led by their own conscience than any provincial dogma, a belief system they might have inherited from their ancestors. Decreed by the Koran to seek knowledge and enthused by the riches of ancient Greek knowledge, Muslims created a civilization that in the Middle Ages was the scientific centre of the world. Jews, Christians and Muslims all contributed in this flowering of knowledge and thinking, which lasted for at least 500 years and covered the region from Spain to Persia.

Muslims have not come out of emptiness; they incorporate values of spirit and civilisations of that of Pharaohs, Hellenistic and Zoroaster; it is a combination of all these that helped a great era of renaissance that was nipped in the bud. The spirit of Greek science, literature and philosophy fell into the hands of Muslims. With the conquest of Persia, the treasure chest of knowledge of old twin civilisations—Byzantines and the Sassanids—had fallen in the hands of the Arab armies. Instead of burning them, they made these treasures the mainstay of their governance. In the spring of 633 CE, a grandson of Khosrau called Yezdegerd, ascended the throne, and in that same year the first Arab squadrons made their first raids into Persian territory. It is believed that Greco-Rome is the origin of civilization, but it was the Iranian civilization that was much older than that of Rome and was at par with Greece in its richness, and that Iran made no less contribution to the historical and cultural progress of the entire world. It was the Arabs' integration of cradles of eastern civilizations that spewed elite luminaries responsible for the enlightenment of an era. This from Saadi could not have come from intellectual vacuum of minds; it was the embodiment of thousand of years of rich culture with rationalist and logical Hellenistic thoughts combined with the liberty to seek new frontiers of knowledge that led Saadi to say:

"The sons of Adam are limbs of one another having been created of one essence. When the calamity of time afflicts one limb, the other limbs cannot remain at rest."

Maybe enlightened and freed minds from dogma had a lot to do with discerning new frontiers of science and technology; a closed mind's progress is arrested; limitations of surroundings inundated by puritanical doctrine kills independent investigation. Undoubtedly if Nobel Prize had existed 1400 years ago, Muslims would have scored very highly in many fields. Islam did give to science (790-850) Khwarizmi, (800- 860) Jawhari, (805-873) Kindi, (870-950) Farabi, (920-980) Uqlidisi, (953-1029) Karaji, (965-1039) Haitam, (970-1036) Mansur, (980-1037) Avicenna, (973-1048) Biruni, (1048-1122) Khayyam.

It is most heart rending to see that Muslim Arabs who took over the introductory effort done by the Greeks and Hindus in algebra produced the ultimate algebraist Khwarizmi (9th century - his name is commemorated in the word "algorithm;" his major work was entitled "jabr wa'l-mugabalah" (restoration and balancing) and from the first word in this title we now have the word "algebra"), Ibn-Rushd (Averroës), Ibn-Hayan (Geber), Ibn-Haytham (Al Hazen), and others, have had no prizes in science or medicine. From 735 to 1300 the

field of literature, sciences and philosophy was definitely dominated by the regions under the influence of Islam.

It was this broad assortment of philosophers and thinkers that served as the canvass of medieval Islamic conquerors. Customarily, Islam encouraged science and learning because nomads of the Arab peninsula as conquerors were not bogged down with dogma; their minds were like fresh slates, liberated from dogma of their systems, the conquered reared a new breed of thinkers; Al-Razi, poet Al-Ma'arri surfaced as new rationalists. A vacuum of knowledge or lack of free thought could not have produced so many in the age of darkness. It was the marriage of civilisations that made populace culturally and knowledge wise so rich. All these philosophers owed their past to rich Hellenistic-Zoroastrian and affluence of three monolithic religions. It was later infusion of this crossbred multifaceted knowledge into Western Europe that stimulated the "Renaissance" and the scientific revolution. Recent world events belie the image cast on Islam's rich intellectual history; this rich intellectual history credits its origins to intercourse of ideas between three great civilisations – the Hellenistic, the Zoroastrians and the civilisation of collective religions. The invading desert Arabs, free from intellectual fixations and unspoiled with predetermined ideas, incorporated es-

sential truths of the three monolithic religions of God, Christianity, Judaism and Islam.

Impacts of the Prophet's Armies emanating from a barren land to rekindle a new thought were enormous, not just for Islam, but for Europe and the world. The conquerors emerging from the barren heartland of Rub-ul-khali had to confront the riches of the knowledge of the twin civilisations of the Byzantine and Sassanids who, as conquered, laid open to new conquerors. The largely illiterate Muslim conquerors turned to the local intelligentsia to help them govern, in the process, they absorbed Greek learning; the West in those times had a slim account of Greek knowledge. The knowledge was later translated into Latin by Arabs who immersed themselves in Greek. Hellenistic culture had been spread eastward by the armies of Alexander the Great so, in effect, it was an "education jihad" – a campaign among all the Muslim countries to strive for excellence in literacy and education in modern science. Dr. Mahathir, truly a visionary leader, highlights that the early Muslims were great scholars who excelled in math and the sciences and that today they must inculcate toleration and rationalism required for the seed of knowledge.

The Arabic language was synonymous with learning and science for 500 hundred years, a golden age that

can count among its credits the precursors to modern universities, algebra, and the names of the stars and even the notion of science as an empirical inquiry. Science flourished in the Golden Age of Islam because there was within Islam a strong rationalist tradition, carried on by a group of Muslim thinkers known as the Mutazilites. This tradition stressed human free will, strongly opposing the predestinarians who taught that everything was foreordained and that humans have no option but to surrender everything to Allah. Under the Mutazilites 'enlightened moderation,' knowledge grew. These rationalistic customs confronted its reverse when in the twelfth century, Muslim conventional Puritanism reawakened that was led by Ghazali who championed revelation over reason, predestination over free will. The Imam described mathematics and medicine as Fard-E-Kefaya; he decisively placed those as secondary to religious-ilm. It's ironical that with the kind of Muslim thinkers we had in the past, many of today's Muslim orthodox model themselves on perhaps Ghazali, and none on any of the great Muslim rationalists such as Al-Raazi, Al Ma'ari, Omar Khayyam.

The philosophical ideas that al-Ghazali was attacking were the ideas of Avicenna and Farabi, some of which came from Aristotle while the majority came from Plato and Plotinus. Ibn Sina (Avicenna)

(980-1037), is one of the foremost philosophers of the golden age of Islamic tradition that also includes Farabi and Ibn Rushd. He is also known as al-Sheikh Rais (Leader among the wise men), a title that was given to him by his students. His philosophical works were one of the main targets of Ghazali's attack on philosophical influences in Islam. In the west, he is also known as the "Prince of Physicians" for his famous medical text Qanun "Canon". In Latin translations, his works influenced many Christian philosophers, most notably Thomas Aquinas. The spread of Hellenistic philosophy in the Muslim world would be first expounded on by the first Arabic philosopher Kindi (800-865). He wrote many works on Greek science and philosophy. He laid the foundation for others to follow in studying philosophical works. His main contribution was the firm conviction that Greek heritage contained important truths that Muslims could not afford to overlook. As a mathematician he realized the importance of Aristotelian Logic. Farabi's ideal rulers would be chosen for their intelligence and carefully educated in science, philosophy and religion. According to Farabi, the best ruler for this Muslim state would be a "philosopher-king", a concept described in Plato's Republic. One of the most important contributions of Farabi, beyond his political views and scientific philosophies, was to make the study of logic easier

by dividing it into two categories - Takhayyul (idea) and Thubut (proof). He wrote several sociological books, including his famous work - Ara Ahl al-Madina al-Fadila (The Model City). His books on psychology and metaphysics were largely based on his own work. His interests in philosophy, science and politics were greatly influenced by his teachers and travel.

Farabi's father was of Persian! origin and was an army commander in the Turkish court. Razi was perhaps the greatest freethinker in the whole of Islam, and the greatest physician of the Islamic world and one of the great physicians of all time. Razi was the native of Rayy (near Tehran), where he studied mathematics, philosophy, astronomy and literature, and, perhaps, alchemy. Later, he went to Baghdad where he studied medicine.

Modern Nobel laureates within the world of Islam refer to Abul 'Alaa', Ma'ari, Avicenna or Farabi, Khayyam or Razi in their Nobel addresses; these rationalists of Islam are nearly forgotten in the maddarassas. The history of the philosophical debate that was started by al-Ghazali and Ibn Rushd would continue at the hands of authors in the Islamic East in general, and in the Ottoman lands after the eclipse of the Muslim rule of Andalusia. In fact the famed sultan, Mehmet II (a.k.a. fatih [conqueror] r.(1451-1481), ordered two of the empires'

scholars to compile books to summarize the debate between Ghazali and Ibn Rushd. Both of these works have been published one of which in a critical edition. This part of history needs yet to be written, but there are no takers yet. Orthodoxy in Islam rarely allows the treatise of Ibn Sina (Avicenna) (980-1037), Kindi (800-865 and Ibn Rushd (Averroes) to become the syllabus of mainstream thought process. A talib rarely knows about the real heroes of Islam; only in a selective reverence we refer to Avicenna and Averroes, but their thinking is not part of the Islamic milieu. We own them as success of Islam but we down their thoughts. If Avicenna and Averroes's thinking were to be the dialogue within Islam, the sun of the golden era would have never set. We cannot cite Khayyam as an example of a great poet and completely forget the message he gave. We may disagree with him, but introduction of his thinking will help us to determine what pluralism is all about. These thinkers of the golden era need to be revived and their books should form an integral part of our academia. Khayyam is described as an atheist, philosopher, and naturalist. The constant themes of Khayyam's poetry are the certainty of death, the pointlessness of asking unanswerable questions, the mysteriousness of the universe, and the necessity of living for and enjoying the present. This is clearly reflected in the following verses taken from Rubaiyat: "How

much more of the mosque, of prayer and fasting? Better go drunk and begging round the taverns. Khayyam, drink wine, for soon this clay of yours will make a cup, bowl, one day a jar...."

Professor Ahmed H. Zewail, the only Arab to ever win a Nobel prize for science and, since the death of the Pakistani physicist Abdus Salam, the only one among the 1.2 billion Muslims with that honor, quoted Dr. Taha Hussein in his Nobel acceptance speech and said: "The end will begin when seekers of knowledge become satisfied with their own achievements." Unfortunately the embryonic renaissance in the late 700's to 1300 of Islam was not extinguished by the satisfaction of its scientist's queries, rather it was killed on the altar of dogma. Abdus Salam once wrote: "The Holy Quran enjoins us to reflect on the verities of Allah's created laws of nature; however, that our generation has been privileged to glimpse a part of His design is a bounty and a grace for which I render thanks with a humble heart." Sad and tragic is the reality that this scion of Pakistan was not allowed to be buried in his homeland. His has been one of the most touching speeches; an orphaned son of a nation thanked the luminaries on behalf of a nation who had disowned him.

"... I thank the Nobel Foundation and the Royal Academy of Sciences for the

great honor and the courtesies extended to us, including the courtesy to me of being addressed in my language Urdu. Pakistan is deeply indebted to you for this. The creation of Physics is the shared heritage of all mankind. East and West, North and South have equally participated in it. In the Holy Book of Islam, Allah says:

"Thou seest not, in the creation of the All-merciful any imperfection, Return thy gaze, seest thou any fissure. Then Return thy gaze, again and again. Thy gaze, Comes back to thee dazzled, aweary."

On the global stage, it is these heretical scientists disowned by us who have earned the greatest respect for Islam and not the orthodox clergy. Historically, we have distorted our real heroes into heretics, and the witch-hunt still continues. Dr. Abdus Salam is not the only one treated as a heretic, we have the modern rationalist, Naguib Mahfouz – Nobel laureate in literature. Citation of his work, 'Awlad Haratina,' in the Swedish Academy's declaration of award of the Nobel Prize to Mahfouz in 1988 greatly angered the Islamicists. His novel appeared in English under the title, "The Children of Gebelawi." Shortly after the eruption of the Rushdie affair, the leading fundamentalist, Omar Abd al-Rahman currently imprisoned in the US for his role in the attack on the World Trade Centre—declared that if they had killed

Mahfouz in 1959 for writing 'The Children of Our Alley,' Rushdie would never have dared write his novel. This was taken as a fresh fatwa to kill Mahfouz. In 1994 an attempt on his life failed, although the assassin plunged a dagger into his neck, leaving him paralysed in his right arm. The crime of association of present day heroes of Islam with their past intellectual ancestors have marginalised them. It was same Mahfouz who presented the case of his twin civilisations so adequately in the august forum of 'Swedish academy of sciences' and quoted great Muslim rationalist poet Abul-'Alaa' Ma'ari, who was a supreme rationalist and asserted everywhere "the rights of reason against the claims of custom, tradition and authority."

Mahfouz said: "Permit me, to present myself in as objective a manner as is humanly possible. I am the son of two civilizations that at a certain age in history have formed a happy marriage. The first of these, seven thousand years old, is the Pharaonic civilization; the second, one thousand four hundred years old, is the Islamic one. One day the great Pyramid will disappear too. But Truth and Justice will remain for as long as Mankind has a ruminative mind and a living conscience." I will, instead, introduce that civilization in a moving dramatic situation summarizing one of its most conspicuous traits: In one victorious battle against Byzantium it has given

back its prisoners of war in return for a number of books of the ancient Greek heritage in philosophy, medicine and mathematics. This is a testimony of value for the human spirit in its demand for knowledge, even though the demander was a believer in God and the demanded a fruit of a pagan civilization.

It was my fate, ladies and gentlemen, to be born in the lap of these two civilizations, and to absorb their milk, to feed on their literature and art. The truth of the matter is that Evil is a loud and boisterous debaucherer, and that Man remembers what hurts more than what pleases. Our great poet Abul-'Alaa' Ma'ari was right when he said: "A grief at the hour of death is more than a hundred-fold Joy at the hour of birth."

Nearly a century later after Al Ghazali, Ibn Rushd (Averroes) made desperate efforts to resist the trend by refuting al-Ghazali's Tahafut in his Tahafut tahafut (The Incoherence of the Incoherence) and Fasl al-maqal (The Decisive Treatise), but he could not stop it. Islam choked in the vice-like grip of orthodoxy. No longer, as during the reign of the dynamic caliph al-Mamun and the great Haroon Rashid, would Muslim, Christian, and Jewish scholars gather and work together in the royal courts. It was the end of tolerance, intellect, and science in the Muslim world. The last great Muslim thinker, Abd-al Rahman ibn Khaldun,

belonged to the fourteenth century." The Ashariyya led by Ghazali and Rumi rejected the rationalists Mutazilis whom, in their view, had forsaken religion and had detracted from God and His revelation. In absence of Ashariyya, our history might have evolved differently. When Ibn Khaldun in his 'Introduction in absence' (Mogadameh) mentioned that Africans are black because of geographical and environmental conditions, it was the Ashariyya who ended such scientific observations by declaring people are black because God created them as such. When Physicians tried to find the connection between the brain and hand's movements, it was Ghazali who mocked scientific inquiry and stated "hands move because God wants them to move" (Alchemy of Happiness, Kimiyaya Saadat).

What is more important is to know what happened to the Muslim world, why did it set off into a self-destructive dichotomy leading to a coiled decline from 14th century onward that it was and is unable to resolve. From a genetic point of view, Muslim is no different from anyone else. Historically, of course, Arabs and Muslims in Spain and Arabia were at the peak of their civilization when so-called Christian Europe was in the Dark Ages. No doubt, without the Arab scholarly works and translations from Greek philosophy to their original work in astronomy,

European development might not have taken place for another 500 years. Later it was Arab translations of the Greek manuscripts into Latin interlaced with rich interpretations of 5000 years old civilization that bred philosophers like the 10th and 11th centuries of great thinkers, who strode the East: Abu Ali Hasan ibn Haytham, also known as hazen; (a physicist, b. 965, Iraq), Abu Rayham Muhammad al-Biruni; Biruni (astronomer, mathematician and geographer, b. 973), and Abu Ali Hussein Ibn Sina, also known as Avicenna (also known as Avicenna, a physician and philosopher b. 981), Razi, (865-925), Haytham Sufi (astronomer, 903-986), poet Umar Khayyam (1048-1131), poet Ma'arri (973-1058 C.E.)

When Prophet's Armies emerged from Arabian isthmus, seizing territory from Spain to Persia, they took possession of the works of Plato, Aristotle, Pythagoras, Archimedes, and other Greek thinkers. One of the prime reasons attributed to Muslims' intellectual enhancement throughout the middle ages is the considerable contact of Greek rationalistic Philosophy on Muslim intellectuals. Scholars say science found such goodwill in medieval Islam for numerous reasons. Part of the charisma was based on experience of the unity of creation that was the essential meaning of Islam. Moreover as a result of the influence of Greek philosophy, the vast majority of the Muslim intellectuals of the

middle Ages preferred reason over faith as a guiding philosophy.

It is this interaction with our rich past, which makes our present day heroes associate themselves with the rationalists of the past. Shirin Ebadi in Iran is another Nobel laureate suffering at the hands of the radicals. Shirin Abadi, Islam's most famous daughter and a Nobel Prize winner in her speech to accept the prize referred to her rich cultural integration with Islam. She said, "Allow me to say a little about my country, region, culture and faith. I am an Iranian. A descendent of Cyrus The Great. The Charter of Cyrus the Great is one of the most important documents that should be studied in the history of human rights. I am a Muslim. In the Koran the Prophet of Islam has been cited as saying: "Thou shalt believe in thine faith and I in my religion". That same divine book sees the mission of all prophets as that of inviting all human beings to uphold justice. Since the advent of Islam, too, Iran's civilization and culture has become imbued and infused with humanitarianism, respect for the life, belief and faith of others, propagation of tolerance and compromise and avoidance of violence, bloodshed and war. The luminaries of Iranian literature, in particular our Gnostic literature, from Hafiz, Mowlavi [better known in the West as Rumi] and Attar to Saadi, Sanaei, Naser Khosrow and Nezami, are emissaries of

this humanitarian culture."

Prof. Ahmad Zewail's use of the fast laser technique can be likened to Galilei's use of his telescope, which he directed towards everything that lit up the vault of heaven. Zewail tried his femto second laser on literally everything that moved in the world of molecules. He turned his telescope towards the frontiers of science. He was awarded the Nobel Prize in Chemistry because he was the first to conduct experiments that clearly show the decisive moments in the life of a molecule – the breaking and formation of chemical bonds. He has been able to see the reality behind Arrhenius' theory. His acceptance speech like Ebadi's referred to his richness of twin civilisations that of Islam and Egyptian.

"Let me begin with a reflection on a personal story, that of a voyage through time. The medal I received from his Majesty this evening was designed by Erik Lindberg in 1902 to represent Nature in the form of the Goddess Isis - or eesis - the Egyptian Goddess of Motherhood. She emerges from the clouds, holding a cornucopia in her arms and the veil which covers her cold and austere face is held up by the Genius of Science. Indeed, it is the genius of science which pushed forward the race against time, from the beginning of astronomical calendars six millennia ago in the land of Isis to the femto second regime honoured tonight for the ultimate

achievement in the microcosmos. I began life and education in the same Land of Isis, Egypt, made the scientific unveiling in America, and tonight, I receive this honor in Sweden, with a Nobel Medal which takes me right back to the beginning. This internationalization by the Genius of Science is precisely what Mr. Nobel wished for more than a century ago."

Our modern day laureates depict equally a sense of great connectivity to the rich past and that has to become a standard. Most likely the Islamic Renaissance that was about to be born 1000 years ago did not. We shall never know the extent of the harm that some celebrated religious zealots caused to mankind and civilization. We are once again at the crossroads; the only ways forward is to connect with the world and help make ours a true charitable society, the only way prosperity of mind can be ensured is through pluralism of ideas.

(5)

**Pakistan's Greatest
Scientists**

**Dr. Abdus Salam
The First MUSLIM
noble laureate**

HindustanTimes.com

**Editorial:
Pakistan atomised**

PN Khera

November 30, 2006

Last week was the 10th death anniversary of Pakistan's greatest scientist, Abdus Salam, who received the Nobel Prize in 1979. Yet, there were no observances in his homeland, at least not official ones. That is because Pakistan no longer recognises him as a Muslim. Its hero, instead, is a man who has done more to endanger mankind through his actions than anyone else, AQ Khan.

Salam's Ahmadiyya community was declared 'non-Muslim' through a constitutional amendment passed in 1974. This fact is recorded in their passport documents so that they cannot travel to Mecca and Medina as pilgrims. Despite such persecution, Salam refused to surrender his Pakistani nationality. Salam was a member of the Pakistan Atomic Energy Commission, a member of the Scientific Commission of Pakistan and Chief Scientific Advisor to the President from 1961 to 1974, the year he was declared non-Muslim. Pakistan's space research agency, Suparco, was also created by him.

But when he died, he had to be buried in a private graveyard in Rabwa, the home town of his Ahmadiyya community, whose name has been changed to Chenab Nagar by a State proclamation to rid it of its Ahmadi Associations. Moreover, after his burial, the orthodox Sunni clergy

went to his grave to ensure that the kalima prayer had not been recited and that no symbols of Islam were displayed on his tomb. Indeed, the local magistrate insisted that the wording on his tombstone, 'Abdus Salam the First Muslim Nobel Laureate', be changed to 'Abdus Salam the First Nobel Laureate'.

The tragedy of Salam reveals as nothing else does the furies that are riding on the back of Pakistan. The persecution of the Ahmadiyya community obviously has wide sanction, initiated as it was by Zulfikar Ali Bhutto, a civilian President, and intensified in the regime of his successor and persecutor, General Zia-ul-Haq. The persecution of the community actually intensified at the time that Salam was awarded the Nobel.

When the faculty of Quaid-e-Azam University in Islamabad wanted to invite him for a lecture, the student body opposed it tooth and nail, and he was not permitted to enter the university. On the other hand, Salam received a hero's welcome in India when he visited his former maths teacher. He won many hearts in India when he placed his medal around his aged teacher's neck.

Though Punjab had never been an enthusiastic supporter of the creation of Pakistan, the highly-educated Ahmadiyya community played an important role in stabilising the State during its early years. Muhammad Za-

frullah Khan, the man who so brilliantly argued Pakistan's case in the United Nations from 1947 to 1955, was an Ahmadiyya. He was appointed by Jinnah as Pakistan's first foreign minister in December 1947 and served till 1954.

Another Ahmadiyya was Lt Gen Akhtar Hussain Malik, who had planned Operation Gibraltar and Grand Slam, which began the 1965 war with India. Both are now non-personas in Pakistan.

The Ahmadiyyas in Pakistan are still under constant siege, with fundamentalist groups going out of their way to persecute them using the dreaded weapon of apostasy. But the fate of the Ahmadiyyas is now also being visited on Shias in Pakistan.

Because of their sheer number — some say 20 per cent of the country's population — and the presence of neighbouring Iran, Pakistan has not officially declared the Shias apostate. However, some clerics like Mufti Wali Hasan of Jamia Al Alomia Al Islamia, Karachi, have not hesitated to issue fatwas declaring them as 'kafirs' or unbelievers.

For the last three decades, the Shias have been at the receiving end of a great deal of violence in Pakistan, mainly in the Punjab province and the commercial capital, Karachi. In the late Eighties, a virtual civil war was created in the northern areas of J&K,

when tribals from the North West Frontier Province attacked the region.

This violence has continued over the years and the Pakistani authorities have undertaken a programme of pushing in Sunni migrants to alter the sectarian balance. As recently as in 2004, several Shia workers of Suparco were killed by sectarian Sunni terrorists. These have led to a steady migration of Shia professionals — doctors, engineers and so on — from Pakistan.

With such demons around, Pakistan does not really need external enemies. Its task is obvious: to get the extremist jinn back into the bottle. To do that, it needs to make certain choices. And there are no prizes for guessing what they are.

*PN Khara is Editor, Asia
Defence News*

Enduring Signs of the Truth of Islam

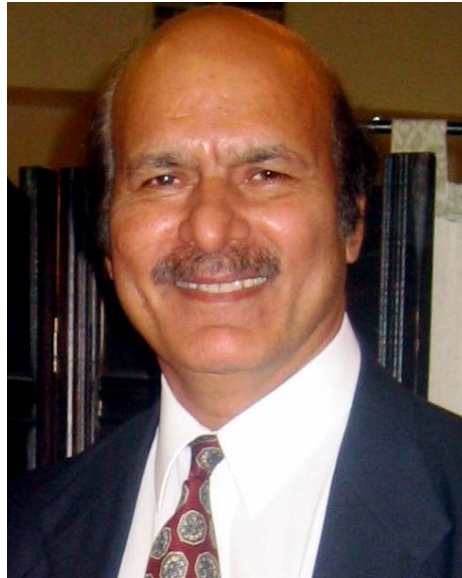
The Islam whose qualities we have set out is not something for proof of which we have to refer only to the past and to have to point only to the ruins of tombs. Islam is not a dead

faith so that it may be said that all its blessings have been left behind and that there is nothing ahead. The principal quality of Islam is that its blessings always accompany it and that it does not speak only of the past but offers present blessings as well. The world is always in need of blessings and heavenly signs. It is not as if it needed them in the past and does not need them now.

A weak and helpless human being who is born like a blind is in need that he should know something of the heavenly kingdom and that he should see some signs of the existence and power of God in Whom he believes. The signs of a past age cannot suffice for a subsequent age, for hearing is not the same as seeing and by the passage of time past events become like stories. Every new century is like the beginning of a new world. Therefore, the God of Islam, Who is the True God, manifests new signs for each new world. At the beginning of each century, especially at the beginning of a century which has strayed far away from faith and integrity and is enveloped in many darknesses, He raises a substitute Prophet in the mirror of whose nature is exhibited the form of a Prophet. Such

Dr. Bashart Jamil Passes Away

Human Rights Activist - Founder of Humanity International



Basharat A. Jamil, PhD

(1944-2006)

By Nasir A. Jmail

*O, thou soul at peace!
Return to thy Lord, thou well-pleased with Him and He well-pleased with thee.
So enter thou among My chosen servants, and enter thou My Gardens!*

(Al-Qur'an 89:28-31)

The family wishes to announce the sad demise of Dr. Basharat A. Jamil, son of the late Ahmad Din Jamil and Sardar Begum Jamil.

He is survived by his wife (Razia L. Jamil), three sons (Irfan Jamil, Usman Jamil and Furhan Jamil), daughters-in-law (Vajeelha K. Jamil and Uzma K. Jamil), a grandson Salman Ahad Jamil, and a granddaughter Amanee Zara Jamil. His siblings include four

brothers (Abdul Hadi Nasir and Mubarak A. Jamil who both reside in New York, Abdul Salam Jamil who resides in Houston Texas, Nasir A. Jamil living in Baltimore Maryland), and one sister Nasirah Din who resides in New Jersey.

Dr. Jamil was born in Pune, India in 1944. As an outstanding and bright student he graduated with distinction from Talimul Islam College, Rabwah Pakistan where he earned his BA degree. Subsequently he graduated from the University of the Punjab, Lahore, Pakistan where he earned an MA in mathematics in 1967. He then proceeded to the United States where he was awarded a scholarship for higher studies by Fordham University, New York. He earned his PhD in mathematics from The City University of New York in 1976 for his work in Graph Theory under the supervision of renowned mathematician and scholar Dr. Alan J. Hoffman.

His thirty years of professional career included teaching mathematics at Queens College, Flushing, New York as an adjunct faculty; at George Washington University, Washington DC as an Associate Professor; and a distinguished career in civil service as a mathematician at the Department of Defense's Defense Mapping Agency in Bethesda, Maryland.

Dr. Jamil was an active member of Ahmadiyya Muslim Community USA. His humble services for his faith, community and humanity will be remembered and cherished for a long time to come. He inherited his love of Jama'at and standing up for its honor from his late father, Ahmad Din Jamil and mother Sardar Begum Jamil.

Dr. Jamil was well connected and he developed personal friendships with high level politicians, staffers and diplomats in the U.S. Congress, the U.S. Department of State, the United Nations and elsewhere in Human Rights circles. He was a man of principle and he deeply influenced his circle of friends by his own example, strength of character, dedication to the cause and passion for standing up for his community. He never hesitated to utilize these high level contacts and use their influence for a just cause. He always made himself readily available whenever and wherever his community wanted and needed his services.

In 1992, along with his colleague, Dr. Daniel Aulicino, he founded *Humanity International* - a humanitarian organization — to take up humanitarian projects around the world without regard to race, religion and nationality. He dedicated his life to helping and serving fellow human beings with utmost dedication, humility, sincerity and diligence regardless of whether he knew them or not. He literally lived his life for others. He would not tolerate injustice in any form, and was always willing and ready to fight for it all by himself!

Dr. Aulicino, who traveled with Dr. Jamil to many developing countries for Humanity International projects, remembers him as "very sensitive man and a very supportive friend". Dr. Jamil's sensitive spirit could be felt from his poetry, which was popular

among his friends. He wrote some eloquent words in memory of his second son Salman Jamil, who passes away in 1999, when his motorcycle was struck by a truck in the Baltimore area.

He used all his resources to fight the government sponsored persecution of Ahmadi Muslims during the most notorious regime of General Ziaul Haq. His persistent efforts in exerting a high level of pressure by the U.S. Congress kept Ziaul Haq's heinous intentions and designs towards the Ahmadiyya community in check.

Ambassador Peter W. Galbraith, a senior Advisor to the Senate Foreign Relations Committee from 1979-1993, was among those who came to know and respect Dr. Jamil's tenacity. In an e-mail to Dr. Jamil's son, Ambassador Galbraith noted: "In the 1980s, he brought to my attention several cases of Ahmadi Muslims who were slated to be hanged by the Zia dictatorship, and thanks to his persistence, the Committee was able to intervene and save lives."

Dr. Jamil played a pivotal role in fighting for the human rights and religious freedom of the Ahmadiyya Muslim Community in Pakistan under the tyrannical rule of General Zia ul Haque.

Dr. Jamil was instrumental in policy shift at the State Department from its negative opinion on Ahmadiyya asylum cases into a positive one. His significant ground work in close association with Karen Parker, J.D., a renowned practicing human right lawyer, subsequently paved the way for hundreds of asylum seekers to justify and win their asylum cases in immigration courts all over the United States. Ms. Karen Parker in an e-mail note upon his demise wrote: "I would hope that all Ahmadies take on the mantle of Basharat Jamil, who was so committed to the full human rights of his community, regardless of the country of residence."

Mr. Steve Snow, Senior Policy Analyst, U.S. Commission on International Religious Freedom wrote: "I was privileged to know Basharat as my principal point of contact in the U.S. Ahmadiyya community when I was responsible for the Near East and South Asia in the State Department's Bureau of Human Rights and Humanitarian Affairs in the mid-1980's. He was an invaluable source of timely and accurate information on the situation in Pakistan, particularly in regards to Ahmadi issues. His example of commitment to human rights and religious freedom is a wonderful legacy for his family and faith community."

Dr. Alan Hoffman, Professor Mathematics Department City University of New York, who supervised his PhD dissertation, recalled that "it was a joy to work with him: he was bright, energetic and mature."

He was a benefactor for many in the family and beyond. He was an obedient son, a wonderful husband, a loving brother, a caring uncle, an affectionate father, and a great

and loyal friend who had a great sense of humor.

He had a great love of poetry. Besides writing poetry himself, he had hundreds of verses committed to memory. He would quote the most appropriate verse at the most appropriate time in his conversations. He was a regular participant in MAALA (Mid-Atlantic Association for Literature Appreciation) sittings that are being held at regular intervals since December 2004 in the Baltimore area. Above all he was an avid Human Rights activist, and a philanthropist.

His funeral prayer was offered on Tuesday, November 21, 2006 at Masjid Baitur Rehman, Silver Spring, Maryland . The burial took place the following day at Maqbra-tus-Salaam in Sykesville, Maryland, and his final resting place is next to his beloved son, the late Salman A. Jamil. May Allah the Most Merciful shower His Mercy upon the departed souls and elevate their status in heaven. May Allah grant the grieved family the strength to bear their losses with patience and steadfastness. Ameen.

The family wishes to extend its gratitude and thanks to all the well wishers who turned up in great number to express their sympathies and condolences and offered their support on this bereavement. In particular all Jama'ats of Maryland including Baltimore, Virginia, and Washington DC, as well as friends of the family exhibited their most generous support at this time of extreme grief and sorrow. The family thanks them all and prays that May *Allah T'ala* shower His blessings upon them and reward them all. Amen.

Published: Saturday, November 11, 2006

Their door is always open

A Muslim group focused on service and tolerance says it hopes its new home will be a place where the community feels welcome.

*By Bill Sheets
Herald Writer*

LYNNWOOD - Salman Khalid said he's often asked where it is written in the Quran, the holy book of Islam, that followers should "kill all infidels."

His answer?

"It isn't," said Khalid, 29, a practicing Muslim. "The Quran says the door of heaven is open to everyone, if you're a human being, as long as you live your life well.

"There is no room for violence or terrorism in religion. It's a matter of heart."

It's this belief in tolerance, peace and service that Khalid and others hope to spread from a former appliance store on Highway 99.

The Ahmadiyya Muslim Community of Greater Seattle is encouraging people to come to the grand opening of its new center in Lynnwood on Sunday. The group will give introductory remarks, hold question-and-answer sessions and serve a free dinner.

"We want folks to know they're welcome," said member Irfan Chaudhry, 34, of Lynnwood.

Followers see their new building not only as a place to conduct their own religious and social events but also as a site for programs for the community at large.

After renting a smaller building east of I-5 for several years, the group bought the new building, at 19212 Highway 99, about a year ago. Members have been spiffing it up in anticipation of the big event Sunday.

"Love for all, hatred for none," read the green letters on the new white awning in front of the building.

Imran Ghumman of Bellevue, a former Microsoft employee, has been teaching free computer classes there since August. The group plans to teach Arabic and hold Quran readings in the near future, all free and open to the public.

In December, members plan to hold their sixth annual Religious Founders Day, in which people of different faiths are invited to discuss the founders of their respective religions. This acceptance is the hallmark of the Ahmadiyya sect, one of 73 Islamic sects in the world.

The Ahmadi sect was founded in India in 1889 by Mirza Ghulam Ahmad, who said the original meaning of Islam was being corrupted and needed to be revived.

Ahmad declared himself the divinely appointed reformer and preached peace, tolerance and love, according to members.

Followers believe as other Muslims do, but also acknowledge other religions as valid, members say.

Religions are like different types of TVs, Khalid said - "the signal that comes through the air-waves is the same."

It's this belief that's gotten Ahmadis into trouble in other parts of the world. They're not recognized as Muslims by Islamic governments in nations such as Pakistan, Bangladesh and Sri Lanka, Khalid said.

"We are persecuted all over the world," said Ghumman, 35. "Mostly from (other) Muslims."

In countries where education is lacking, "people end up falling into the hands of radical Muslims who have their own agenda," said Khalid of Redmond.

Many local members have come from other countries, Ghumman said.

The U.S. chapters, located in most states, are funded by membership dues and by a headquarters in Washington, D.C.

The Washington state chapter is based in Lynnwood. About 300 people statewide are followers, and many of them live in south Snohomish County, Ghumman said.

Khalid and Ghumman both came to the United States from Pakistan in 2001. They've found Americans very accepting, they said, even in the post-Sept. 11 era.

Another aspect of Ahmadi Islam is community service. The Lynnwood group makes sandwiches and gives them to homeless people in downtown Seattle. They've adopted a stretch of I-5 between 196th Street SW and I-405, which they keep clean by picking up trash.

Worldwide, members have created an organization called Humanity First, through which they've worked with the Red Cross to help out after disasters such as the tsunami in Asia and Hurricane Katrina.

Serving others is what Ahmadi is really all about, Khalid said.

"That's our ultimate goal in this life," he said.

